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THOMAS COGAN, M.D.

THE

MONTHLY REPOSITORY

OF

THEOLOGY

AND

GENERAL LITERATURE.

——— POPULUMQUE FALSIS
DEDOCET UTI
VOCIBUS. *Hor.*

"To do something to instruct, but more to undeceive, the timid and admiring student;—to excite him to place more confidence in his own strength, and less in the infallibility of great names;—to help him to emancipate his judgment from the shackles of authority;—to teach him to distinguish between showy language and manly sense; to warn him not to pay himself with words; to shew him that what may please the ear or dazzle the imagination, will not always inform the judgment;—to dispose him rather to rest on ignorance than to feed himself with error."

Fragment on Government.

JANUARY TO DECEMBER INCLUSIVE.

1819.

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BIOGRAPHY.

Memoir of the late Dr. Cogan.

THOMAS COGAN, of whom a portrait faces the present volume, was born at Rowell, in Northamptonshire, in 1736, of a respectable Dissenting family, who had been long seated in that place. His father was an apothecary of considerable reputation, who possessed a great fondness for metaphysical studies, and employed his leisure in publishing in several pamphlets the result of his inquiries. The subject of this memoir was placed under the care of Mr., afterwards Dr. Aikin, who kept a flourishing school at Kibworth, in Leicestershire;* and the pupil always spoke of the tutor with affectionate respect, and expressed regret that he had not longer enjoyed his valuable instructions. He was accustomed to speak with peculiar pleasure of the familiar theological lectures which the preceptor was in the habit of delivering to his scholars on the Sunday evening; declaring, that he always looked forward to them with delight; and, though educated in the strictest Calvinism, owed to them his first religious impressions.

At fourteen years of age he left school, and passed the two succeeding years under his father's roof. His views were now turned towards the Christian ministry, and he entered the Dissenting Academy, at Mile End, of which Dr. Conder was the Divinity Tutor; but being dissatisfied with the conduct of the institution, he, with one or two others, removed to the academy at Hoxton.

Little is now known, even in his own family, of this period of his life. From some of his manuscript sermons it appears, that he was in Holland, in 1759, officiating as a preacher: it is conjectured, that he was assistant to the Rev. Benjamin Sowden, minister of the English Church, on the Dutch establishment, at Rotterdam.

We next trace him by his papers to Southampton, where he seems to have exercised his ministry in the years 1762 and 1763. The high tone of opinions, held by the congregation, did not accord with his own state of mind. On original sin and some other points, he was more than suspected of heresy. The consequence was, his withdrawment.

He returned to Holland, with the prospect of being junior minister in one of the English churches established in that country, and for a considerable period filled this situation with high credit; but for reasons which cannot at this distance of time be fully ascertained, he at length determined to quit the profession of divinity for that of medicine. He was subject to pulmonary complaints, which might alarm him for the consequences of continuing to exert himself as a public speaker. He had, always, besides, a strong inclination to the medical profession, and whilst he was minister at Southampton had walked the hospitals in London. The change was certainly not owing to any dereliction of faith or decay of religious feeling.

Before he commenced his new studies he paid a short visit to England, where, after delivering a few sermons with no small reputation, he dropt the character of a preacher. Returning to Holland, he entered himself of the University of Leyden,

* An interesting memoir of Dr. Aikin, from the pen of Mr. Turner, was inserted in our VIIIth volume, pp. 161—172.

then the most celebrated school of medicine in Europe. Having completed his course, he delivered for his degree, a Thesis "On the Influence of the Passions in causing and healing Diseases." This inaugural dissertation may be considered as the first draught of his work on the Passions.

Having graduated, he began to practise as a physician in Holland; led, probably, to the choice of this country for his residence by his having obtained in marriage the daughter of an opulent merchant, of the name of Groen, of Amsterdam, with whom he received a considerable fortune. He resided successively at Amsterdam, Leyden and Rotterdam. His growing reputation induced him to try his profession in his own country, and he accordingly came to London and took up his abode in Paternoster-Row. He devoted himself chiefly to midwifery, in which he had, for some years, an extensive practice. The severe duties of his profession, and the confinement of the metropolis brought on a liver complaint; and in the year 1780, he resigned his connexion to Dr. John Sims, who is still a practitioner in high repute.

While he was a physician in London, Dr. Cogan had the satisfaction and honour of being instrumental in the establishment of the Royal Humane Society. The idea of such an institution was first conceived in Holland, where accidents by water are frequent. In the year 1767, was formed at Amsterdam, a society, which offered premiums to such as should save the life of a citizen in danger of perishing by water: it also proposed to publish the methods of treatment, and to give an account of the cases of recovery. The first publication of these memoirs excited great and universal interest, and in 1773, Dr. Cogan translated them into English, "in order to convince the British public of the practicability, in many instances, of recovering persons who were apparently dead, from drowning. No sooner were they translated, than they engaged the humane and benevolent mind of Dr. Hawes. His very soul was absorbed with the animating hope of saving the lives of his fellow-creatures: but, in making the attempt, he had to encounter both with ridicule and opposition. The practicability of resuscitation was denied. He ascertained its practicability, by advertising to reward persons, who, between Westminster and London bridges, should, within a certain time after the accident, rescue drowned persons from the water, and bring them ashore to places appointed for their reception, where means might be used for their recovery, and give immediate notice to him. Many lives were thus saved by himself and other medical men; which would otherwise have been lost. For twelve months he paid the rewards in these cases; which amounted to a considerable sum. Dr. Cogan remonstrated with him on the injury which his private fortune would sustain from a perseverance in these expenses; he therefore consented to share them with the public. They accordingly agreed to unite their strength, and each of them to bring sixteen friends to a meeting at the Chapter Coffee-house, with the express intention of establishing a Humane Society in London: this was happily accomplished in the summer of 1774. The object of this Society was then, like that at Amsterdam, confined to the recovery of persons who were apparently dead from drowning.

"For the first six years Dr. Cogan prepared the Reports of the Society from year to year; nor was Dr. Hawes less attentive in aiding the designs and promoting the views of this Institution." *

The Royal Humane Society has, since this period, grown to a pitch of usefulness and prosperity which its wise and benevolent projectors could have scarcely hoped.† Whilst he lived, Dr. Cogan took a lively interest in its proceedings, and, when opportunity permitted, failed not to attend the annual meetings, where he of all others must have been gratified by the procession of the persons restored to life by the Society's methods. By

* Annual Report of the Royal Humane Society, 1818, pp. 2—4.

† It is stated in the Monthly Magazine, XIV. p. 136, that in the period of ten years, that is from 1774 to 1784, about three thousand persons had been rescued by the Society's means from premature death.

his will he bequeathed to his favourite institution the sum of one hundred pounds. The Society, as has been justly remarked, will be a standing monument of what may be accomplished by individual persevering exertions in the cause of humanity; and will transmit the names of Hawes and Cogan to posterity as benefactors to the human race.*

In 1780, Dr. Cogan again retired to Holland, where he continued, enjoying himself in literary and philosophical pursuits, and contributing to the enjoyment of others by his amiable manners and pleasant and instructive discourse, until the storm of the French Revolution drove him back, for shelter, to England. During this last residence on the Continent, he had visited Germany, and on his return to this country he collected and revised the notes which he made on his tour, and published them in two Volumes 8vo., under the title of "The Rhine." There are few more interesting books of travels than this. The charm of the work is, that the reader feels himself to be a companion of the author's, and enters into his whole character; and Dr. Cogan's was a character that could not be known without being highly esteemed.

On his final settlement in England, Dr. Cogan made Bath his first residence. Here he indulged his taste for agriculture. He was an active member of the West-of-England Agricultural Society, and followed experimental farming with so much success on some land which he occupied in the neighbourhood of Bath, that he obtained several of the Society's premiums. He continued this pursuit in his subsequent removals to Clapton and Woodford, and at the time of his decease held a small farm in the vicinity of Southampton, to which he used to retire occasionally from his lodgings in London. His inclination towards agriculture was not prompted by the hope of gain; it was matter of taste; perhaps it was something higher, for he had so active a mind that he could not be content without some object before him, and his principles and feelings induced him to choose such objects as were useful to mankind. Of farming, as a business, he used to say that "it is never profitable, except the farmer drive the plough, his wife be dairy-maid and the children scarecrows."

Whilst he lived at Bath, Dr. Cogan published, under the name of "A Layman," the well-known Letters to Mr. Wilberforce on Hereditary Depravity, in which he combats with complete success this favourite tenet of the pious senator. This pamphlet has passed through several editions and has, perhaps, contributed more than any work ever published to correct dark views of human nature, and consequent despondency with regard to the plans of Providence. It merits the praise bestowed by Johnson on Burnet's Life of Rochester: "the critic may read it for its elegance, the philosopher for its arguments, and the saint for its piety."*

During his residence at Bath, he published, also, first the *Philosophical* and then the *Ethical* Treatise on the *Passions*, which were followed at long intervals by three other volumes of moral and theological Disquisitions; forming together the complete system of the author with regard to the character of the Creator, and the moral constitution, duties and expectations of man. In the philosophical part of this extended work the arrangement is clear, the definitions correct and the illustrations happy; in the ethical it is proved that virtue and happiness are identical; and in the theological the Jewish and Christian revelations are fully vindicated, and are shewn to be means by which the universal Father is educating his children for final happiness and glory. But excellent as these volumes are, they would probably have been more useful if they had been published as distinct works, and

* Annual Report of the Royal Humane Society, 1818, p. 5.

* The writer once heard Dr. Cogan relate that a popular and eloquent Calvinistic minister, on being asked his opinion of the Layman's Letters, made this declaration:—"I would not undertake to refute all the author's arguments, but I have this one answer to make to them all, *God owns our way of preaching.*" Is not this equal to saying, that the preacher who has the largest auditory has the surest evidence of being in the right?

if the latest of them had been announced under somewhat different titles. But an author must be allowed to choose his own plan of writing; and in Dr. Cogan's mind all truth resolved itself into one idea, the moral perfection of God, including by necessary consequence the happiness of all his creatures. He had once proposed to himself to enlarge and republish his letters to Mr. Wilberforce as a part of the series; with which he declared that his design would be complete. The last work that he actually published, the *Ethical Questions*, which made its appearance in 1817, is evidently a continuation of his subject; and though he seems to soar into the region of metaphysics, he never leaves in reality his favourite province of morals.*

Thus employed, Dr. Cogan scarcely felt the advances of old age. His friends found him the same instructive and pleasing companion that he had ever been, and indulged themselves with the hope of enjoying his valuable society for years to come. But there is an "appointed time for man upon the earth." On the last day of the year 1817, he had walked in a very thick fog from his lodgings in Henrietta Street, Covent Garden, to visit a friend in St. Mary Axe, which brought on a cough more than usually troublesome; indisposition ensued; and with a presentiment that he should not recover, he went on Saturday, January 24th, to his brother's, the Rev. E. Cogan, at Walthamstow, where he expired on Monday, the 2d of February, in the 82d year of his age.

The following account of his death was drawn up by one best fitted by situation and character to describe justly the dignified scene:

"Many know how he lived, and some may wish to know how he died. For the gratification of such a wish, the following brief sketch is intended:

"The closing scene of his life, by which I mean the last few days of his illness, exhibited a spectacle such as has not often been witnessed. The vigour of mind which he displayed in his reflections on any subject that came before him, the vivacity with which he made his remarks on the occurrences of the moment, and the dignified composure with which he looked forward to the change which he pronounced to be approaching, excited the wonder of all who saw him, and frequently prompted the involuntary exclamation, What an extraordinary man!

"When he first gave up all expectation of a recovery, he said with animation, 'Why should I wish to recover? I should only have all this to endure again. I have had a long and a happy life, and I ought to depart contented. And I have many reasons for considering this as the fittest time for me to die, though I cannot look forward to death altogether without a feeling of awe. I have a firm confidence in the goodness of God; and though I may deserve more of chastisement than I have had in this life, I have *no fear whatever* for the final result.'

"On one occasion he said, 'I shall not die triumphantly, but I shall die happily;' on another, 'The nearer I advance to the grave, the brighter are my prospects.'

"When speaking on the subject of religion, he dwelt chiefly on the benevolence of the Deity, expressing his persuasion of the final happiness of all mankind, and his decided conviction of the falsehood of the Calvinistic system. One of the last things that he said to me (after having commented at some length on a part of the 15th chapter of the first epistle to the Corinthians) was *verbatim* as follows: 'When I could not sleep last night, I was reflecting on the affecting parable of the prodigal son, which is so beautifully, so *beautifully*, told. Where is your vindictive justice here? Where is your personal resentment?' He probably would have proceeded, but was fatigued with speaking. About twelve hours before his decease, he dictated three letters with a solemnity and dignity of manner which none who were present will ever forget. A short paragraph

* The *Ethical Questions* are reviewed in our XIIth Vol. pp. 226—236; and in Vol. XIII. pp. 18—20, there is a letter of Dr. Cogan's upon the subject of the review. By a melancholy coincidence, the number containing this letter did not appear till the day of his death. See the obituary of the next No., XIII. p. 142.

from one of them will well depict the general frame of his mind on the prospect of dissolution.

"'The solemn moment is at length arrived. I look forward to it with awe, but by no means without hope. The views of Christianity which I have long entertained have afforded the rule of my life, and will be my consolation in the hour of death.'

"He had for some years expressed his wish that his dismission might be easy, or in his own words, that he might be let gently down. His wish was granted. After having taken some refreshment with considerable relish, he caught hold of the servant's arm, and closed a long, honourable and useful life, without a struggle or a groan."

Dr. Cogan's "mental constitution was singularly happy. He viewed every thing in the most favourable light, and contrived to extract something of satisfaction from those little vexations which discompose and irritate ordinary minds. Qualities were combined in him which do not often exist in union. Though his vivacity enlivened all who enjoyed his society, he invariably pronounced gravity to be his character, saying, that through life he had been grave for himself, and cheerful for his friends. His wit, which remained with him to the last, was so chastened by a natural sweetness of temper, that it was never exercised to give pain to any human creature, and his playfulness, which might have appeared inconsistent with habits of sober thought, was the ebullition of the moment, which immediately left his mind at liberty to collect its energies for serious reflection. Reflection indeed was his favourite occupation, as his writings seem sufficiently to testify. And the subjects on which he reflected most, because they appeared to him to be most closely connected with human happiness, were morals and religion. And the moral principles which it was the chief object of his literary labours to inculcate, had a constant influence on his own mind, and in their practical effect pervaded the general tenor of his life."

It may be truly said that benevolence was the habitual affection of his mind. Of this a signal proof has been already recorded; and many equally decisive proofs might be adduced from his private life. He professed to love his species, and knew it to be the first ambition of his life to promote their welfare.* To his latest moment he was employed in a scheme for the benefit of one of his relatives, concerning which he said with great emphasis; that, *if he succeeded, he should finish well.*

As a writer Dr. Cogan occupies a middle, but truly respectable rank. His style is unpretending; sometimes it is adorned with the simple graces; and examples might be pointed out of passages where the fervor of his mind has raised him to a strain of rich and powerful eloquence.

His frequent residence on the Continent, where the French is a sort of universal language, led him into a familiarity with all the more eminent writers of that tongue. The celebrated French preachers were his favourite authors: their *onction* was congenial with his own taste.

He seems not to have consulted profit in his publications. He has allowed more than one cheap edition of his most popular work, the Letters to Wilberforce, to be printed for the use of the Unitarian Book Societies.

[*The Editor regrets that the remainder of this Memoir must be deferred till the next Number.*]

Tribute to the Memory of the late Mr. G. W. Meadley.

Sir,

In the concluding Number of your former Volume, [XIII. 772,] you have noticed the death of your late occasional Correspondent, my very worthy friend, *Mr. G. W. Meadley.* It will, probably, be interesting to many of your readers to peruse, in the mean time, the following tribute to his memory, delivered on the Sunday evening after his funeral, by the respectable person† who usually con-

* These are his own words, in the Preface, p. xxiii. of the 2nd Volume on the Passions.

† Mr. Thomas Graham, shoemaker. We copy, for the sake as well of example as of information, the short account of this society, inserted in a "Historical and Descriptive View of Sunderland and the Two Wearmouths," now publishing in numbers,

ducts the worship of a small society of Unitarian Christians in Sunderland; and by whose permission I transmit it to you.

V. F.

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and the rather, as it was furnished to the work by Mr. Meadley. "In an age of free inquiry, when the legislature has judiciously repealed those intolerant laws, by which Unitarians were exposed to pains and penalties for exercising the inalienable right of private judgment in the interpretation of the Scriptures, it might naturally be expected that some progress would be made among the inhabitants of this neighbourhood, to ascertain the proper object of religious worship, and the unequivocal doctrines of divine revelation. Accordingly several persons who, in the course of their inquiries, had successively imbibed those views of Christianity which, though sanctioned by the authority of Lardner, Jebb and Priestley, have frequently been confounded with an express denial of the authority of Scripture, began to meet in their own houses for religious worship and discussion. Their numbers increasing, they, in the autumn of 1814, took and registered for public service, at the Michaelmas Quarter Sessions, a large room in Maling's Rigg, formerly occupied as a Freemasons' Lodge.

"They believe in the sole Deity and Supremacy of God the Father, whom alone they regard as the proper object of religious worship, to the exclusion of every other person, being, mode or distinction whatsoever. Confessing Jesus Christ to be the Saviour of the world, they consider him to be the messenger, son and servant of God, acting by Divine appointment, but essentially inferior to the Father, and as such, not entitled to religious worship. Agreeing in these fundamental principles respecting God and Christ, they allow no minor difference of opinion, in matters not essential to Christian love and morality, to disturb their union. They believe also in the duty and efficacy of repentance to obtain the forgiveness of sins from the free and unpurchased grace of God; and inculcate a constant obedience to the precepts of the gospel, as indispensable to insure a good conscience, and a well-grounded hope in the Divine mercy. And in common with their fellow-christians of every denomination, they believe in the resurrection of the dead and in a future judgment, when all men will be rewarded or punished according to their deeds. The government of this small society is independent; and not having at present a regular minister, the members conduct the worship among themselves. They profess open communion, and cultivate charity with all men." Pp. 256—8.

After the usual services of the evening, December 6, 1818.

"My friends, permit me to address you on a mournful subject, in which I have no doubt but you will, equally with myself, feel interested. The death of our friend George Wilson Meadley has filled us with sorrow: let us hope, however, that our loss in such a friend is his gain.

"It would be wanting in us, who had opportunities of knowing his sentiments of Christianity, and were eye-witnesses of his conduct, were we to be silent, when so many of his highly respectable friends have so handsomely expressed their respect for his memory, and borne testimony to his public and private worth: more especially as there are not wanting those, who, although they give him credit for his general knowledge and literary attainments, more than call in question his religious opinions.

"To such I say, 'judge nothing before the time;' and for my own part, having had an intimate acquaintance with him for upwards of five years, during which time I freely acknowledge that, although the principal religious opinions which I now hold were formed previous to our acquaintance, yet to him I am deeply indebted for my more extended religious knowledge; and shall (while I thank my heavenly Father for the helps I have received from him) cherish to the latest period of my mortal existence, that regard for his memory which, as a truly amiable man and sincere Christian, I think it deserves.

"Although, under such circumstances, it may naturally be supposed I am partial to my religious friend, yet upon the present occasion I shall endeavour to divest myself of it; and give you a faithful account of his leading views on the doctrines of Christianity, in connexion with his conduct and general Christian character.

"I have no certain data as to his entire secession from the Established Church; I suppose it might take place about ten or twelve years ago; prin-

cipally on account of the doctrine and worship of the Trinity. As he withdrew peaceably, and perhaps without publicly, at that time, giving his reasons, this excited suspicion in the religious world, and he was considered by many as verging towards Deism; than which nothing could be more false. For, though he seceded from the Church, it was with deep regret, and in despair of any sufficient reformation in these important points being effected. His secession was strictly conscientious and decided; for he could no longer allow himself to countenance, even by his presence, what in his conscience he thought wrong.

"Yet he always spoke respectfully of Church-people; and not only lived on terms of intimacy with many of them, but seemed to cherish towards them, and especially towards many of their worthy and enlightened ministers, the sincerest esteem; and often regretted that the bill of the Petitioning Clergy in 1772 had been rejected by the then Parliament; which, by this time, he considered would have produced the best effects.

"Having commenced Dissenter upon principle, he appears to have become the friend and correspondent of many eminent characters among them: not to mention others, the late Dr. Disney, the present Mr. Belsham, of Essex Street, and Mr. Turner, of Newcastle, by whom he was recommended to, and became acquainted with our society in its infancy. He immediately introduced himself to us, and, with his usual frankness, avowed his sentiments. Such of you as were then united with me in our present views, will recollect the valuable and useful religious books which he generously gave for the use of the society, besides making us welcome to the use of any books in his own valuable library.

"From our first religious acquaintance he took a decided part and interest in this society: he appeared to enjoy the satisfaction of having a few with whom he could freely converse and cordially unite, on that important subject. And although, since our public meeting, we cannot say more than that he was an occasional attendant, yet we have the satisfaction to know that he approved in general of our proceedings, and did not give his countenance to any other society in these towns.

"It may be expected that I should candidly state the reasons (that have come within my knowledge) why his attendance in this place was not more constant. Whether he was correct or not in this point of deviation, I hold it proper that every man's religious liberty should be respected, and that he should 'be fully persuaded in his own mind,' for 'to his own Master he standeth or falleth;' and I trust that we are the last people in the world to advance the claim of infallibility. After his secession from the Church, he, with such persons of the family as were at home, attended to religious worship, and I believe used the Reformed Book of Common Prayer. While this practice shews a mind imbued with a just sense of religion, it forcibly reminds me of the similar course we chose on our own first departure from the popular Dissenters: and such of us as have enjoyed the satisfaction arising from such a practice, will know that it is not easily foregone, even for the sake of the more public services of religion. In this practice, I have reason to believe, he continued to persevere to the last.

"Another reason existed, which, in our circumstances, was insurmountable. I believe his mind was not fully made up as to the propriety of uneducated persons, and persons in business, conducting public worship, and the services of religion; which, considering his own attainments, and allowing a little for the prejudices of others, was natural: but in this he was not tenacious. As to ourselves, we are friendly to education, and have no objection to the ministry of educated men, when and where it can be afforded: yet we by no means consider their services as indispensable; as it is notorious that such men were not solely, not generally, employed by the highest authority, to call men at first to embrace and obey the Christian religion: why, then, should they be considered as indispensable now, when it is firmly founded in the world?

"Having stated the only point of deviation with our friend, which, per-

hope, to do justice to his character, I shall now proceed to state in what we were agreed : generally speaking, in all the fundamental doctrines and essential principles of the gospel of Christ. To use his words, in his excellent Letters to the Bishop of St. David's, wherein he not only exhibited his accession, but contends that it was the duty for the *whole* to be considered as the *duty* of every Christian, to inquire freely and fully into the meaning of the Scriptures, and remonstrates with his Lordship on the impropriety of persons being exposed to those penalties and disabilities, the load of which, by the repeal of the persecuting laws respecting Protestants, his Lordship deplored, and contended ought to be removed. "The existence of one God, by whom all things were created, the divine mission, death and consequent resurrection of Christ, the divine authority of his precepts, revealed in the gospel, and the hope of immortality in the resurrection of the dead. These opinions, together with considering the Father as the sole object of religious worship, and his free, unpurchased grace to the penitent, and the necessity of personal obedience to the precepts of the gospel, as indispensable to secure a good conscience, and a well-grounded hope in the Divine mercy, [illegible] according to the doctrine of the Scriptures, [illegible] I have stated, [illegible] which [illegible] the religious course of the excellent [illegible] for [illegible] to show [illegible] deserved [illegible] must be [illegible] and [illegible] What [illegible] by [illegible] upon [illegible] the foregoing [illegible] [illegible] [illegible]

THE CORRESPONDENCE BETWEEN LOCKE AND LIMBORCH, TRANSLATED,

WITH HISTORICAL NOTES.

Clapton,

SIR, *January* 10, 1819.

I SEND you a continuation of the translation of Locke and Limborch's letters. Some of those which will probably appear in your present Volume, contain profound discussions of metaphysical questions; on which a translator is in no small danger of sometimes misunderstanding his original. Should any of your Correspondents detect such mistakes, I shall be obliged by their sending you their corrections.

J. T. RUTT.

The Correspondence between Locke and Limborch, 1685—1704.

(Continued from p. 675, Vol. XIII.)

No. 34.

Amsterdam, Oct. 8, 1697.

Philip à Limborch to John Locke.

MY WORTHY FRIEND,

I WROTE you, in March last, a very long letter. During the summer I have conversed with some of our principal *literati*, on various topics. Among these the conversation turned on the Treatise,* of which you have already received my opinion. They all highly commended it. One, indeed, was dissatisfied with the title, as not commensurate to the dignity of the subject. He said, that the Author had pursued a different course to that of most writers, who gave magnificent names to works of little importance. He, on the contrary, had prefixed a very unassuming title to a book of weighty argument. Yet, surely, the title should rather correspond to the importance of the work, that it may invite a perusal.

Another person (the same who formerly introduced to you, our Slade, this I hint only to yourself) said that he had read that Treatise twice. He praised it highly, and declared that the Author had satisfactorily proved, what was the principal argument of his book—the design of the Christian Revelation. He only wished, that instead of controverting, in the Introduction, the vulgar notion of Original Sin, he had left that opinion untouched, or at least not made it so prominent, in his Treatise. For now many who are strongly attached to that doctrine, *stumble at the threshhold*, before they reach the main argument of the book. They, indeed, entertain such prejudices against the Author that they cannot read, with the calm consideration required, his further arguments, and thus become hostile. Their good-will should rather have been conciliated, that they might have come with an unbiassed judgment to consider an opinion, which, however true, yet little accords with the sentiments of most theologians. These generally desire to add something of their own to the Christian faith, which they regard as the exclusive property of their party. To disabuse them of this error, it is necessary to allure them, instead of alienating their minds by at once proposing some *dogma*, which they regard as highly disputable. I freely tell you what passed on this subject.

Our discourse, as frequently happens, turned on other topics; among the rest, by what arguments the unity of God could be most satisfactorily established. That eminent person, whom I last mentioned, declared that he wished to see some irrefragable arguments, by which it might be proved that an eternal, self-existent and all-perfect Being, can be only *one*. He wished to see something in the manner of Hugo Grotius, in his first book* on the Truth of the Christian Religion; adding, that he had heard of a French translation† of your *Essay on the Human Understanding*, which he wished very much to see, as he had a great opinion of your judgment. He inquired of me, whether in that Essay you had established

* *Reasonableness of Christianity.* See Vol. XIII. pp. 610, 612.

* Sect. iii. *Deum esse unum.*

† This was afterwards executed, under the Author's inspection, by *Coste*, and will be further noticed in this correspondence.

the Unity of a self-existent Being. I confessed my ignorance, as I had never read the Essay, being unacquainted with the language in which it is written. He then desired me seriously to urge you, if the question has not been considered in your Essay, to enlarge it, by introducing that subject, and firmly establishing the Unity of an independent Being, (*Entis independentis*). It seems manifest that an independent Being, comprehending in himself all perfection, can be only *one*; yet he wished to have this so fully proved as to exhaust the argument.

Within the last three days he inquired if I had written to you, and what answer I had received. I did not think him so much in earnest, but seeing how he has the affair at heart, I can no longer defer writing. I therefore request, if your engagements will allow, that you send me an answer which he can read.* Your letter should be so managed that he may not suspect my having given you his name. You can answer, as if I had written to you, that some learned persons discussing this subject, one of them, who much esteemed you, wished to know your opinion, and desired that you would consider it in your *Essay on the Human Understanding*. You see how plainly I deal with you, and what I venture to expect from your friendship.

I was lately at the Hague, and visited the most Honourable the Earl of Pembroke, with whom I had an hour's conversation on various topics, some of them theological. I greatly admire to see a man of such high rank so attentive to religion. His conversation was indeed so interesting, that I seemed scarcely to have passed half an hour with him, when, on taking leave, I found that a whole hour had elapsed. † I pray for that most excellent man, a long-extended life, that he may prosperously administer the affairs of the kingdom of England;* and for you, uninterrupted health, that you may communicate your thoughts to the learned world.

Farewell, most worthy friend; make my best wishes acceptable to Lady Masham. My wife and daughter present their respects.

Yours, affectionately,
P. à LIMBORCH.

No. 35.

John Locke to Philip à Limborch.
(*Lettre de M. Locke à M. Limborch.*)

London, Oct. 29, 1697.

Sir,

IF my name has been mentioned to those learned persons with whom you sometimes converse, and if they condescend to speak of my writings, in your conversations, I owe the favour entirely to you. The good opinion which you entertain of one, whom you have honoured with your friendship, has prejudiced them in my favour.

I wish that my *Essay on the Understanding* were written in a language

* This request produced the following letter, written in French:

† It is surprising that this nobleman, of whose intellectual attainments Mr. Locke, in his Dedication of the *Essay*, in 1689, had taught the public to form so high an estimate, should now be remembered only by that Dedication, and his place, which the accident of birth has given him, in the *peerage*. The Author of the *Essay* was careful *not to think of himself more highly than he ought to think*; but it may be reasonably doubted, whether he was equally solicitous *to think soberly* in comparing himself with his noble patron. Who can forbear to smile, or rather to blush, for *man at his best estate*, when *John Locke condescends* to remind, or rather to inform, the *Earl of Pembroke*, of his Lordship's "large and comprehensive discoveries of truths, hitherto unknown;" and when the *Essay on Human Understanding* is described by its Author as a present, "just such as the poor man makes to his rich and great neighbour, by whom the basket of flowers or fruit is not ill taken, though he has more plenty of his own growth, and in much greater perfection;" or as one of those "worthless things" which "receive a value, when they are made the offerings of respect, esteem and gratitude"? Even Mr. Locke could scarcely fail to become a contributor to what would be an amusing and not uninstructive work, a critical history of *Epistles Dedicatory*.

* The Earl of Pembroke was now Ambassador extraordinary to the *States General*. He afterwards filled several considerable posts in England, became Lord Lieutenant of Ireland, and immediately preceded Prince George of Denmark, as Lord High Admiral. The Earl died in 1733.

with which those excellent men are acquainted; for by the correct and candid judgment which they would form of my work, I might determine what was true, what erroneous, and what tolerable. It is now seven years since that book was published. The first and the second editions had the good fortune to be, in general, favourably received. The last edition has not fared so well. After a silence of five or six years, I know not what faults are discovered which were not perceived before; and what is singular, subjects of religious controversy are found in that work, where I only designed to treat questions of speculative philosophy. I have determined to make some additions, a large part of which is already prepared. These will appear in their proper places in the fourth edition, which the bookseller intends to publish. I shall also readily satisfy your wish, or that of any of your friends, by inserting the proofs of the Unity of God, which present themselves to my mind; for I am inclined to believe that the Unity of God may be as clearly demonstrated as his existence, and that it may be established on evidence completely satisfactory. But I love peace, and there are so many in the world who love clamour and vain controversies, that I doubt whether I ought to supply them with new subjects of dispute.

The remarks you send me, which those learned persons made upon *The Reasonableness of Christianity*, &c., are doubtless very just, and it is certain that many readers have been shocked at some opinions which they met with, at the beginning of the book, and which, by no means, accord with the doctrines commonly received. But on this subject I must refer those gentlemen to the Two Defences of his work, which the Author has put forth.* For having published that small volume, as he says himself, principally with a design of convincing those who doubt the truth of Christianity, he was led, unavoidably, to treat those subjects; for to render his book useful to Deists, he could not pass over in silence those articles on which they insist, whenever they examine the truth of the Christian Religion.

I am, Sir,
Your very humble and most
obedient Servant,
J. LOCKE.

[*The above was in French: what follows, in Latin.*]

My worthy Friend,

BE not surprised that I answer in *French* your very acceptable Latin letter of the 8th of this month. I might plead a number of engagements, which have denied me much leisure, and my want of practice in the Latin tongue, which forbids my writing with expedition. But I learn from yours that this letter of mine will be read or shewn to others, and I cannot venture to subject my negligent style to the censure of such judges. For, whatever your candid, friendly consideration always accepts from me, with others it might create disgust, or, at least, a weariness, not easily excused. I therefore wrote what I had to say, rapidly, in my own language, and employed a Frenchman to render it into his.

Since the controversy has commenced between me and the Bishop of Worcester, (who was indeed the aggressor,) the Reverend gownsmen *(gens theologorum togata)* are marvelously excited against my book, and that *Essay*, which was hitherto approved, is now at length discovered, by the pious care of these Doctors, to abound with errors, or at least to contain a hiding-place for errors, and the very grounds of scepticism.

Respecting the Unity of God, I confess that the arguments of Grotius, in the place you cite, are not quite satisfactory.* Can you suppose that any one who acknowledges a God, can possibly doubt that his Deity is one? I indeed never doubted this; yet I confess that it appears to me, on reflection, that the mind must be somewhat elevated, and separated from the common method of philosophizing, to prove this, philosophically, or, if I may so speak, physically; but I say this only to you.

My kindest regards to your dear wife and children.

* See Vol. XIII. pp. 671, 672, *Note.*

* See Le Clerc's Notes on Sect. iii. Ed. *Hagæ Comitis*, 1734, pp. 8, 9.

No. 36.

Philip à Limborch to John Locke.

[*No Date.*]

My worthy Friend,

I DULY received your very acceptable letter of 29th October, and read it to that eminent person whose request I communicated to you. The subject on which he proposed the inquiry seems scarcely possible to be questioned by any sound mind, for the notion of Deity involves unity, nor allows us to imagine it communicable to several. Wherefore, in my judgment, no one who attentively considers what we mean by the term God, can possibly maintain the notion of a plurality of Gods. Yet as we see it maintained by the Heathens, with whom we cannot argue from the authority of Scripture, they must be convinced by considerations deduced from nature. Wherefore that eminent person wishes to see arguments of that description, by which it may be clearly demonstrated that a Being, independent and perfect, can be but one. The Unity of the Divine Essence being once firmly established, it becomes an easy task thence to deduce all the Divine attributes, and our duty towards God and our neighbour.

He says that Descartes has not proved the Unity, but assumed it. He once drew up a demonstration for himself, but says it was too subtle; and because he defers much to your judgment, he earnestly desires to see your arguments. When I read your letter to him he rejoiced, because you say that you can do what he requires, and now he is more importunate than ever, to have your thoughts on the subject.

He is sorry to find you dragged into a controversy, and suspects that you may be averse to publish your opinions, lest undesignedly you should afford an occasion for new debates and insinuations. He requests that you would write to me privately, under the assurance of secrecy; as he has no wish to divulge your sentiments, but only asks them for his own instruction and confirmation in the truth. Besides himself and two intimate friends of mine, who took part in our first conversation, *M. de Hartage*, Advocate of the Dutch Exchequer, and Mr. Advocate *Van den Ende*—besides these I shall communicate what you write to no human being, unless, perhaps, you will allow me to read it to Mr. Le Clerc, which may be as you please, for he is at present quite ignorant of my correspondence with you on these subjects. By compliance with the request of that eminent person, you will highly gratify him; and as your paper will be communicated only to a very few confidential friends, to none of whom I shall give a copy, it cannot come abroad. That I may more peremptorily deny a copy, I wish you would lay that restraint upon me, strictly, in your letter. I am unwilling that you should become still more suspected by the gownsmen (*genti togatæ*) of encouraging scepticism. Many of these, I have no doubt, are ready, eagerly, to bestow applause or censure, however undeserved, under the guidance of another's judgment, just as a log is moved by powers not its own.

When I read your letter, a pleasant story of Thomas More, in his *Utopia*, occurred to me. He says, that when Raphael Hythloday learnedly discoursed concerning the Republic,* before the Cardinal [Morton] Archbishop of Canterbury, a certain learned lawyer, by shaking his head and distorting his countenance, expressed an entire disapprobation of all he said. The whole company, treading in the steps of the learned lawyer, presently avowed the same opinion. But when the Cardinal declared his concurrence with Hythloday's opinion, immediately they who had despised it, when uttered by him, now bestowed on it their highest commendations.† Such has been the fate of your *Essay*. It was received for six years with general approbation, till a bishop of great name appeared against it, when it was discovered to abound in errors, and to contain the secret springs of scepticism. Thus the common herd of *theologues* rely not on their own,

* It is the passage in which Sir Thomas More, under the disguise of his *Utopia*, declared against the sanguinary complexion of his country's criminal law, which three centuries of civilization have only served to aggravate. More is supposed to have written the *Utopia* about 1516, while he was under-sheriff of London. See Dr. Warner's edition, 1758, *Advr.* and p. 27.

† *Ibid.* p. 50.

but on another's understanding. But your paper shall never be exposed to the judgment of such persons.

I blush when you plead in excuse for delay your want of sufficient readiness in the Latin tongue: what, then, I ask myself, must be your judgment of me, whose style, compared with yours, is so uncouth? All your letters, even though written in haste, are not only pure and terse, but also lively and elegant. If such displease you, I can easily determine what opinion you must have of mine. Yet relying on your friendship, I freely write to you whatever comes uppermost; still assured of your kindness which can overlook my defects. But if, in future, you continue to offer such an apology, I shall be still more timid in writing to you. So you perceive that such an excuse will be least of all admitted from you. But if your engagements forbid an earlier attention to your correspondents, I cannot allow myself to urge your more speedy replies, to the prejudice of more important concerns; but rather wish you to wait for a season of leisure. Write what and when you will to me, it will be most agreeable; nor can I fail to acknowledge your late speedy communication of two letters.

Last week Mr. Le Clerc brought me your Treatise on the Education of Children,* translated into Dutch, for which valuable present accept my best thanks. My wife and daughter have read it attentively. When they had finished it, I perused it from the beginning to the end. We all highly approve it. The eminent man, I before mentioned, desires me to present to you his best regards.

Farewell my excellent friend.

Yours, affectionately,

P. à LIMBORCH.

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* "Some Thoughts concerning Education," which reached a fourth edition in 1699. This Treatise was first published in 1693, and dedicated to the Author's friend, Mr. Clarke, of Chipley, to whom the substance of the book had been communicated in letters, to assist him in the education of his son.

One of Mr. Locke's foreign biographers says of these *Pensées sur l'Education des Enfans*, "Ce livre estimable a été traduit en François, en Allemand, en Hollandois et en Flamand." (This excellent work has been translated into French, German, Dutch and Flemish.) *Nouv. Dict. Hist.* Paris, 1772, IV. p. 131.

MISCELLANEOUS COMMUNICATIONS.

Conclusion of a Sermon on the Immutability of God, occasioned by the Death of Sir Samuel Romilly, delivered in the Unitarian Chapel, Yeovil, Nov. 15, 1818, by Dr. T. Southwood Smith.

Psalm cii. 11, 12: "My days are like a shadow that declineth, and I am withered like grass: but thou, O Lord, shalt endure for ever, and thy remembrance unto all generations."

AFTER illustrating the nature of the immutability of God, and stating the considerations which prove that this is an attribute essential to the Divine character, and shewing how conducive a steady and lively belief of it is to peace of mind, the preacher concluded as follows:

"The immutability of God affords a striking contrast to the ever-varying condition of man. God's nature is incorruptible and eternal; man's nature is frail and perishing: God's purpose is without the shadow of a change; man's purpose is fleeting as his sensations, and variable as the circumstances which induce them. All which God designs must be fulfilled; but man's intentions, even his noblest and his steadiest, are often brought to a swift and eternal close.

"How striking are the proofs which the passing hour constantly brings us of the frailty of man! How little dependence can be placed on any thing that is human! How baseless is the hope which rests even on all that is most noble, dignified and permanent in our nature: on talent, integrity, experience, wisdom, benignity!

"It was at the commencement of this very month, last year, that the

try. Our hearts were cheerful. We saw that he had succeeded in exciting such a general and deep interest in the cause both of the youthful and of the aged poor, in the cause of the prisoner, in the cause of the criminal, in the cause of the persecuted and oppressed of all classes and all climes, that the claims of humanity and justice must have become known, and, therefore, have been acknowledged. We saw, assembling around him to aid his exertions, men whose name is honour, whose countenance is strength, and whose union is victory. When we first heard of his death, our hearts sunk within us. We felt as though the very foundation of the fabric of mercy, which we saw rising up in majesty and strength, were suddenly and completely destroyed. Never till that moment did we appear to ourselves to have recognized the true extent of his influence in promoting the cause of knowledge, liberty and benevolence in general: and never till then did we seem to have estimated it properly, even in regard to those parts of the great cause which he selected for his peculiar care. We felt as though the cause must now indeed stand still. But we know it cannot be. Its advancement does not depend on human agency alone, otherwise it might fail. Man is but the instrument: God's is the master-hand that directs it. One instrument may fail in effecting so much as we expected, but it accomplishes its allotted work, and then gives place to others, whose operation is more effectual. The labourers, covered with honour, rest from their work; the work goes on. He whose work it is, and who has the sole direction of it, is immutable and omnipotent. And, as it regards the present, we see that it *must* go on, for we see the new instruments which he has raised up to promote it. We know 'the spirits finely touched, and to fine issues,' which remain to us, the associates and coadjutors of that noble spirit which has left our world. They will prove, by emulating its conduct, that they possess a kindred nature, and are worthy to rejoin it in that celestial world in which the flame of benevolence will glow more steadily and brightly; and the bliss be perfect, because knowledge will be unmixed with error, and excellence unimpaired by frailty!"

SIR. *Nov.* 3, 1818.

AMONG the many claims which the Monthly Repository has upon the favour of the public, I consider, as not the least important, that it contains so many historical and biographical notices, that will be found of the greatest service to any future historian of Nonconformity. But where shall we find a man with the research of Neal, or the extensive biographical information of Calamy, who, as a collector and publisher of original biography, is surpassed only by his contemporary and antagonist, the Oxford antiquary, and the veteran in their pursuits of the present day, the learned and laborious Author of the "Literary Anecdotes of the Eighteenth Century"? I wish to obtain permission to have recorded on your pages, the names of the ministers who voted on the famous question, of the year 1719, at Salters' Hall. The names of those who were on the side of freedom of inquiry are given in the Memoirs of Whiston.* The following list varies only in one point, namely, in wanting the name of John Sheffield, which stands next to that of Dr. Oldfield in Whiston's catalogue. The two lists are preserved in some family memoirs, by a gentleman who was long a very respectable and judicious member of Dr. Benson's congregation, with whose account of the affair in question the names may be introduced.

"In the year 1719, the Dissenters having been at ease for a few years since the death of Queen Anne, began to quarrel among themselves about orthodoxy in speculation. Some hot-headed people at Exeter opened the scene, spurred on by two or three over-zealously affected ministers in London; which occasioned an assembly of divines of the Three Denominations of Protestant Dissenters, to meet at Salters' Hall, in order to send pacific advices to the people at Exeter. But a great number of the ministers, not content with sending their advice,

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* P. 220.

tacking thereto a subscrip- heir opinions and faith, in o what is commonly called ty; in words of human form ution; viz. in the words of of the Thirty-nine Articles hurch of England, and the to the fifth and sixth ques- the Assembly's Catechism. sioned great and tumultuary and altercations, not proper tioned, but what has always (with shame be it spoken) astical meetings of all sects es of Christians. At the conclusion of the debate it was carried by a majority of six, [Whiston says four,] in near one hundred and twenty against subscribing. A learned and pious bishop, Dr. Benjamin Hoadly, who had been baited several years himself, by several of his own clergy, for printing and preaching against persecution in matters of religion, was pleased to say on this occasion, that it was the first convocation or assembly of divines, since the time of the apostles, that had carried a question for liberty."

quiring Subscrip-	Samuel Savage	William Curtis
tion.	Samuel Highmore	James Mathews
eld	Robert Lamb	Za. Merrill
igsley	Amos Harrison	John Beaumont
arris	John Bradley	Francis Freeman
wn	Samuel Clarke	David Rees
s	Daniel Burgess	Thomas Mitchell
es	John Cornish	John Nesbit
eigh	Thomas Newman	Robert Bragge
ge	Quintus Naylor	Matthew Clerk
ight	John Sherman	Thomas Ridgley
Grosvenor	Richard Parkes	John Noble
iff	Samuel Oldfield	John Asty
sewell	John Cambden	Edward Wallin
is	Nathaniel Foxwell	John Foxon
man	John Conder	Ja. Alderson
ughs	Thomas Simmonds	John Cumming
m	David Jennings	John Killinghall
avenby	John Eaton	Ja. Galloway
ith	Ob. Hughes	J. Lewis
gles	Arthur Shallett	Thomas Dewhurst
	Richard Tuddeman	Isaac Bates
ker	E. Roscoe	Mark Key
tkin	James Richardson	William Chapman
	Matthew Kendall	Samuel Harris
ber	William Bush	Thomas Masters
worthy	Christopher Taylor	Edward Ridgway
igby	Thomas Cotton	Abraham Mulliner
rby	*For Subscribing.*	William Hooker, Sen.
arne	Jeremiah Smith	*Pastors in the Country.*
andler	William Lorimer	William Bushnell
effield	Samuel Pomfret	Stephen Crisp
Hodges	William Tong	Peter Goodwin
lio	B. Robinson	George Burnett
ater	Thomas Reynolds	*Preachers Licensed.*
d	Thomas Bradbury	Herman Hood
d	Jos. Hill	William M'Clatchy
oker, Jun.	Thomas Harrison	Philip Gibbs
coe	Daniel Wilcox	William Benson
t	John Newman	John Tomms
Avery	Jabez Earle	Peter Bradbury
	Thomas Lloyd	Thomas Charlton
s Atkinson	James Wood	Henry Francis
rber	George Davy	Jos. Tate
Lardner	John Skeepe	Richard Glover
comb	John Sladen	Emanuel Ellerken.

ader may find accounts of e persons in both these lists, g to the Index of Wilson's ing Churches." The pro- mised continuation of that valuable work is much desired; and by no one more than by your present Correspondent, A. R. Y.

Gloucester,
SIR, *December* 9, 1818.

IF the following articles be deemed worthy of a place in your intelligent Miscellany, have the goodness to insert them in your next Number. Prior to their perusal, it is right that the reader should be informed, that the Unitarian Christian Church in this city has a Sunday school, consisting of nearly seventy children, boys and girls. To defray the expense of it, recourse has been had, of late years, to the celebration of an anniversary about this time of the year, notice of which is given to the public by bills announcing the same, and containing select hymns, to be sung on the occasion, with an intimation, or at least under an understood expectation, of a collection at the door of the chapel. These steps being taken as usual, and due preparations made for the purpose, the Editor of the Gloucester Herald thought proper to insert the letter, signed "A Christian," in his paper, bearing date the 5th instant, the day before the anniversary, but published the preceding night. The *Handbill* annexed to the *Letter* was circulated as speedily as could well be before Sunday, and on Sunday evening the observations were made upon it, which I have added to the other papers.

N. B. The title and motto before the letter, are usually placed at the head of one of the columns in the Gloucester Herald.

"The Christian Herald.
"Fear God, honour the King."

"*To the Editor.*

"SIR,—I feel it my duty to caution your readers not to attend the anniversary of the Unitarian Sunday schools, as they have been invited by public handbills. I conceive that those schools cannot be conscientiously supported, (except by the members of that peculiar society,) for the following simple reasons:—

"1. Because if a Churchman, or a Methodist, or a Trinitarian Dissenter, be correct in his interpretation of the Bible, every person who may contribute to support the Unitarian schools, will contribute to the support and diffusion of great, fundamental and destructive errors.

"2. Because (in addition to the national and other weekly schools) there are now in this city * four Sunday schools belonging to the Church of England, and four † others which agree with us in teaching the essential doctrines of Redemption through the blood of Christ, and sanctification by the Holy Spirit. These schools are able and willing to receive all the poor children of Gloucester, and have a sacred right to every shilling which a believer in the holy Trinity may be asked to contribute to an Unitarian school.

"It is not my disposition to make illiberal reflections. If the frequenters of the chapel in Barton-street, be indeed persuaded that they can find their way to the 'love of God' without 'the grace of our Lord Jesus Christ and the fellowship of the Holy Ghost,' let them bring up *their* children in the nurture and admonition of—Socinus; but let it not be expected that we should join them in teaching the children of our neighbours to 'tread under foot the Son of God, count the blood of the covenant an unholy thing, and do despite to the spirit of grace.'

"I am, Sir, &c.
"A CHRISTIAN."

THE public are respectfully assured that the letter to the Editor of the Gloucester Herald, in the paper of to-day, respecting the Unitarian Sunday school, is replete with *inaccurate statements, erroneous representations,* and *unfounded insinuations.* The minister of the Unitarian chapel pledges himself to prove this to be the case to any who will have the goodness to hear him from his own pulpit. A slight notice only can be taken of the letter to-morrow evening, but opportunity will be offered to discuss the subject more fully on the following Sunday evening, and during the winter months.

The Unitarians do *not* teach their children any controverted doctrines whatever, and on the evening of their anniversary nothing will be said that

* "Attached to the Churches of St. Mary de Crypt, St. John's, St. Michael's and St. Nicholas."

† "In connexion with the Independent, the Methodist, Lady Huntingdon's and Baptist Chapels."

can offend the conscience of the most scrupulous Trinitarian.

THEOPHILUS BROWNE.

December 5, 1818.

Address to the Congregation, which was very large and respectable, on the evening of December 6, 1818.

My Christian Brethren,

In reply to the letter which appeared in the Herald of yesterday, I would beg leave to assure you, in the first place, that we, the members of this congregation, do not pretend to find our way (as it is strangely expressed) to the love of God without the grace of our Lord Jesus Christ, and the fellowship of the Holy Ghost or Holy Spirit. Whether the love of God signifies our love of him, or his of us, (which is uncertain,) we are convinced that his love is not to be acquired, unless we strive to imbibe the true genuine Christian temper, which we understand to be meant by the grace of our Lord Jesus Christ; and we are very sensible that such feeble, frail creatures as we are, stand greatly in need of the enlightening, supporting and directing assistance of the Spirit of our God. We do not in general use the form alluded to as a valediction at the close of our devotion, because we think there is good ground to believe that the apostle referred, in the last clause of it, to the extraordinary and miraculous gifts and endowments bestowed upon believers in the very first age of the Christian church, and which have long since entirely ceased. Taking the clause to convey the sense of such guidance and direction as may be now and at all times humbly hoped for from above, we have no objection, in the smallest degree, to the use of it.

2. We do not bring up our own or our neighbours' children in the nurture and admonition of Socinus. With this person we do not agree in some material points, and if we did in all his opinions, we should not wish to be called his followers. He was a learned, and, upon the whole, an excellent man; but we look upon ourselves as no more belonging specifically to him than we do to Paul, or Peter, or Apollos. We profess to be the disciples of Jesus Christ, and look upon him as, under God, our proper Master, Teacher and Guide.

3. We are persuaded that what the writer of the Epistle to the Hebrews says, x. 29, of treading under foot the Son of God, &c., was and is applicable only to the avowed and determined opposers and despisers of Jesus Christ and his religion, apostates from his cause, and wilful violaters of his commands; and we cannot but esteem it as contrary as possible to the true spirit of Christianity, to charge us with any thing so grossly impious and wicked.

We purpose to have evening lectures every Sunday in this place during the winter months; and if you, my Christian brethren, would be pleased to attend, we would inform you exactly what our sentiments are, and lay before you the grounds and reasons of our faith. We make a point of not teaching the children of the Sunday School those doctrines which are matters of dispute and controversy amongst Christians. Our advice to them is uniformly this: "Be guided by your parents so long as you are children, but when you grow up and become men and women, inquire and judge for yourselves to the best of your knowledge and power, with a single eye to the truth and in the fear of God." As your parents think proper to put you under our care, we will do the best for you we are able, but we will not prejudice or bias your minds for or against any party or denomination of Christians.

I hope this may suffice, for the present, to convince our brethren that we are not those vile and worthless beings that we have been represented to be; and that, notwithstanding what has been said against us, you will be so kind as to assist us, by your generous contributions in our labour of love, in bringing up the children of our School in the nurture and admonition—not of Socinus, you may rely upon it, but of one very far superior to him, even Jesus Christ, our blessed Lord and Saviour.

Sir, *Nov.* 3, 1818.

Mr. Professor Monk, in his pamphlet on the subject of the Botanical Professorship at Cambridge, more than insinuates that neither Sir Isaac Newton nor John Locke are to be reckoned among Anti-Trinitarians. I wish the question were set at rest, and it were shewn whether, and how

far, those celebrated men departed from the standard of *moderate orthodoxy*;—which might easily be done, first, by collecting the evidence to this point to be obtained from their own writings; and, secondly, the external evidence.

BREVIS.

Hanwood,
October 12, 1818.

"ON Sunday the 1st instant, being the festival of All Saints, a solemn high mass was celebrated in the new Roman Catholic Chapel in Edinburgh, with great magnificence. The Right Rev. Bishop, Dr. Patterson, officiated *in pontificalibus*, splendidly clothed in purple and gold, with a golden mitre and crosier. He was assisted by several priests in sacerdotal habits. After the epistle and gospel had been chaunted, the venerable and learned metropolitan Bishop, Dr. Cameron, delivered an appropriate discourse. The sacred orator dwelt with complacency upon that true evangelical spirit which at present diffuses itself throughout the Christian world, especially the British empire. He aptly observed, that 'the firebrand of discord, persecution and fanaticism, among the followers of Christ, was for ever extinguished; that it was no longer a matter of acrimonious contention between Christians, *whether they belong to the Church of England or of Rome, Lutheran or Calvinistic*, but that all true believers in the *ineffable mysteries* of the ever-glorious and adorable *Trinity unite themselves* under the triumphant banners of the cross, in order to *combat manfully* the obnoxious and baneful tenets of *Socinianism* and infidelity, which are so industriously disseminated by the pseudo-philosophers of this *degenerate age*.' The learned prelate concluded by exhorting his flock 'to be guided by the torch of faith, whose resplendent rays alone illume the celestial path to the heavenly Jerusalem.'

"The music for the mass was very grand, being the celebrated composition of Mozart for the Imperial Chapel in Vienna. The choir was conducted by Mr. Corry, of London, and the whole was performed with great judgment and effect. The chapel was crowded to excess by people of the first rank and fashion, of every religious denomination, even Jews and Quakers; every one seemed anxious to ASSIST at the first solemn mass that has been celebrated in Edinburgh since the days of the unfortunate Mary, Queen of Scotland."

The above account is extracted from a St. James's Chronicle of the present week, and I think describes one of the finest displays of the splendours or fopperies of Roman Catholic worship that has been witnessed in this country since the Reformation. As the ceremonies attendant upon high mass, in all its ancient grandeur, with their various attractions for the *eye* and *ear*, have appeared once again amongst us, it may well be expected that *processions* of *saints* and *relics* will soon be seen in our streets! and I see no reason to object to this: let them come, with all their *tinsel* and their *gauds*; in the 19th century we may surely venture to predict, from such ridiculous displays, a more speedy downfal of the superstition which brings them forward. Gross absurdities cannot long bear the increasing light of these days! To prolong their existence, they should be exhibited within the gloomy walls of convents, and in those seats of enforced ignorance, where the precious fruit of the tree of knowledge still remains a *forbidden thing*.

Unitarians may, I think, be proud to find how dangerous and alarming their doctrines appear to the *infallible successors* of Peter; to see their *metropolitan* call not only upon those whom he esteems the *true believers*, but upon the Church of England, the Lutherans and the Calvinists, all *lesser heretics*, to unite themselves in one band against them! He tells us that we are *formidable*, when he exhorts the thousands and tens of thousands who profess the varying and anathematizing creeds of discordant sects to come forward with him, and "*combat manfully*" with *Socinianism* and infidelity, for with Dr. Cameron, as with many others, these terms are represented as nearly synonymous; and we will *hail* their coming. Free and fair discussion is what we earnestly desire; and while *sound reason*, and clear *scriptural authority*, again and again plainly repeated in every book of the sacred writings, is on our side, we fear not their embattled phalanx, of whatever number it may consist. While they are drawn up, *as now*, against our *tenets*, and not, *as is*

old times, against our *persons* and *properties*, we not only willingly, but gladly, meet them; and if, in the encounter, we should find that the strong arm of *Truth* fights on their side, we will *readily*, *joyfully* and *thankfully* enlist ourselves with them under her sacred banner.

These must be the sentiments of every sincere and consistent Unitarian: and that a full and patient discussion of all the points in which they differ from their Christian brethren may speedily take place, and be carried on by both parties in the spirit of meekness and candour, is the earnest wish of your constant reader,

MARY HUGHES.

P. S. Will you permit me, before I close this paper, to make a few observations on the very interesting account given in your last Repository of the late Mr. Thacher. [XIII. 717—720.] I think, if Mr. Fearon himself, or, if *such there be*, one still less willing to allow any degree of talent or of virtue to exist among our brethren on the other side of the Atlantic, were to peruse it, he must confess that the Western Continent has produced a man whose character does honour to human nature; and that, when he was called to his native skies, a survivor was *not wanting*, fully able, with simple, forcible and heart-affecting eloquence, to hold forth his bright example to the world.

But what chiefly induces me to notice this article, is the very striking resemblance which, in *character* and *circumstances*, in *life* and in *death*, the subject of it bears to our lamented friend, Benjamin Goodier; which I think cannot but have forcibly occurred to the mind of every reader who had, like myself, the happiness of being intimately acquainted with that excellent young man.

Who that witnessed his conduct and behaviour during any considerable part of the *four years* of illness which preceded his death, the great mental improvement that he made, and the zealous and active exertions for the benefit of his fellow-creatures which continually employed him, even under such trying circumstances, could fail to see in him "a young man uncommonly ripe in understanding and virtue!" and, though unwillingly, to anticipate that for him "God had appointed an early immortality:" that though "sickness wasted his body, it had no power over his spirit!" "that his understanding retained all its vigour, and his heart gained new sensibility." The next circumstance mentioned of Mr. Thacher coincides, too, in a remarkable degree: "his sufferings called forth an almost unprecedented kindness," (in different parts of this country, and afterwards in a foreign land,) in those with whom he associated, "which furnished him with new and constant occasions of pious gratitude, and perhaps he was never so thankful to the Author of his being as during his sickness."

The parallel holds so entirely throughout almost every sentence, that I might go on transcribing to the end of the paper, and still imagine that it was expressly written to commemorate our departed friend, so perfect in all respects is the resemblance. To that admirable paper, then, I refer the many who feel a deep interest in the remembrance of Mr. Goodier, as presenting a likeness of him which cannot but be highly gratifying to their hearts.

SIR,

I KNOW not when I have been more shocked than in reading the account of the horrid execution at Edinburgh, where a malefactor being cut down from the gallows in a state of insensibility, was restored to conscious animation by being bled by a surgeon, and then hanged a second time. This is pure vindictive justice. But this is not the last nor the worst scene of the kind, if your correspondents who believe in both the resurrection and destruction of the wicked, be right. I submit the case to their moral sense.

Q.

SIR,

A GREAT sensation has been created in the Church of England by the late secession of several of its ministers and members, distinguished at least by their opulence. They are *ultra-evangelical*, going beyond the Calvinists themselves on the subject of imputed righteousness and justification by faith. They appear not to be all of the same mind, but several of them are said to be Anti-trinitarians,

denying the personality, and of course the deity of the Holy Spirit. Every where they manifest great zeal and wonderful pecuniary generosity; building handsome places of worship at their own charges, and carrying on gratuitous service. Their forms are the same as those of other orthodox Dissenters.

I have learned the following particulars of their present state, which I put down, that, if incorrect, some of your correspondents may set me right, and that others, knowing more, may be tempted to impart their information.

Mr. Baring, a clergyman, of the great mercantile family, has erected a splendid chapel at *Exeter*, where he officiates. He has another, I believe, at Taunton. The clergy preach and publish against him, and for a time forget the Unitarians.

Mr. Arnold (the same, I suppose, referred to Vol. XIII. pp. 724 and 754) has also opened a room for worship at Exeter. He is reputed to be higher in orthodoxy than Mr. Baring.

Mr. Cowan, a popular clergyman, has long attracted attention at *Bristol*, by his secession, and is now building a handsome chapel in Great George-street, the most fashionable part of the city.

Mr. Snow, another clerical seceder, has a chapel at *Cheltenham*. It was reported that, becoming a Baptist, (several of his brethren in the secession have become the same,) he would be scarcely able to continue in the chapel, which was erected for him by a zealous Pædobaptist: I have lately heard a statement of the affair, which is very creditable both to him and his lay-patron.

Mr. Kemp, a country gentleman, of Sussex, formerly M. P. for Lewes, has erected chapels at both *Lewes* and *Brighton*, the latter a fine building, and officiates himself at both places, but, it is said, with a decaying popularity. A sister of his, a widow lady, was accustomed to preach a few years ago in the hall of her mansion, not far from Battle. She is said to have been very eloquent. At a village in the neighbourhood of Ditchling, a gentleman, formerly in the army or navy, is said to have erected a chapel in the same interest.

Mr. Evans, from the Church of England, is the minister of the newly-erected noble chapel, said to have cost many thousands of pounds, in *Doughty-street*, London. Of the state of his congregation, and style of preaching, I have not been informed.

Some of these gentlemen make no scruple, it is reported, of recommending one of the Unitarian Tracts, viz. *Marsom's Impersonality of the Holy Ghost*.

R. B.

Evelyn's Description of Incidents in the beginning of the Reign of Charles II.

IT has been fashionable of late to pour contempt upon the Puritans and Nonconformists of the 17th century, as fanatics; but it might be shewn that the fanaticism was not all on one side. The following description of a piece of state-fanaticism is from the pen of a courtier and an eye-witness:

"1660, July 6. His Majestie began first to *touch for the evil*,* according to custome, thus: His Ma^tie^ sitting under his State in y^e^ Banquetting House, the Chirurgeons cause the sick to be brought or led up to the throne, where they kneeling, y^e^ King strokes their faces or cheekes with both his hands at once, at which instant a Chaplaine in his formalities says, 'He put his hands upon them and he healed them.' This is sayd to every one in particular. When they have ben all touch'd they come up againe in the same order, and the other Chaplaine kneeling, and having Angel-gold † strung on white ribbon on his arme, delivers them one by one to his Ma^tie^, who puts them about the necks of the touched as they passe, whilst the first Chaplaine repeats, 'That is y^e^ true light who came into y^e^ world.' Then followes an Epistle (as at first a Gospell), with the Liturgy, prayers for the sick, with some alteration, lastly y^e^ blessing; and then the Lo. Chamberlaine and Comptroller of the Household bring a basin, ewer and towell, for his Ma^tie^ to wash." Evelyn's Diary, in Memoirs, 2 vols. 4to. Vol. I. pp. 323, 324.

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* A pretty full historical account of this Royal Farce may be seen in our VIIIth Vol. pp. 5, 91, 232, 363. Ed.

† "Pieces of money so called from having the figure of an angel on them."

On the next page is an account of another merry spectacle for the amusement of Charles and his courtiers, amongst whom was the grave Evelyn:

"Sep. 13. I saw in Southwark, at St. Margaret's Faire, monkies and apes dance, and do other feates of activity on y^e^ high rope; they were gallantly clad *à la mode*, went upright, saluted the company, bowing and pulling off their hatts; they saluted one another with as good a grace as if instructed by a dancing-master; they turn'd heels over head with a basket having eggs in it, without breaking any; also with lighted candles in their hands and on their heads, without extinguishing them, and with vessells of water without spilling a drop. I also saw an Italian wench daunce and perform all the tricks on the high rope to admiration; *all the Court went to see her.* Likewise here was a man who tooke up a piece of iron cannon, of about 400 *lb.* weight, with the haire of his head onely." Vol. I. p. 325.

In the page following is described another sight not less gratifying to the Court.

"Oct. 17. Scot, Scroope, Cook and Jones, suffered for reward of their iniquities at Charing Crosse, in sight of the place where they put to death their natural Prince, and *in the presence of the King, his sonn*, whom they also sought to kill. I saw not their execution, but met *their quarters, mangled and cutt and reeking, as they were brought from the gallows in baskets on the hurdle.* Oh the miraculous providence of God!" Vol. I. p. 326.

The presence of Charles II. at these horrid barbarities, perpetrated upon some of the wisest and best of men, [it is no longer treason to say so,] is a new feature in his character, already sufficiently marked with the worst vices and crimes of human nature. The amiable and virtuous Evelyn, too, beheld the spectacle with pious exultation: in the same temper he records in his Diary, Jan. 30, 1661, the brutal, savage proceeding of tearing up the dead bodies of Cromwell, Bradshaw and Ireton, and exposing them on the gallows at Tyburn, from nine in the morning till six at night! The violators of the sanctuary of the tomb were probably mistaken in the body of the Protector: but what times, what manners!

Loyalty was now become a passion, and good men, while they secretly deplored Charles's vices, were in some measure and on principle *participes criminis.* The return of "the good old times" brought back the court celebration of the *Epiphany*, or Twelfth-day: the restoration of the day is thus described by the above-named accurate Journalist;—

"1662, 6 Jan. This evening, according to costome, his Majesty open'd the revells of that night by throwing the dice himselfe in the privy chamber, where was a table set on purpose, and lost his 100*l.* (The yeare before he won 1500*l.*) The ladies also plaied very deepe. I came away when the Duke of Ormond had won about 1000*l.*, and left them still at *passage, cards*, &c. At other tables, both there and at y^e^ Groom-porter's, observing the wicked folly and monstrous excesse of passion amongst some loosers; sorry I am that such a wretched costome as play to that excesse should be countenanc'd in a Court, which ought to be an example of virtue to the rest of the kingdome." Vol. I. p. 344.

A few days after "there was a general fast," and the preacher, before the House of Commons, shewed "how the neglect of exacting justice on offenders was a maine cause of God's punishing a land," meaning, as Evelyn explains, that there were some of the regicides not yet hewed in pieces. How much the King was edified by "this solemn fast" is not recorded, but the entry of the next day, Jan. 16, is, "This night was acted before his Ma^tie^ 'The Widow,' *a lewd play.*"

Evelyn relates nothing more of the operation of the black Bartholomew act, than that (1662, Aug. 20,) "There were strong guards in the citty this day, apprehending some tumults, many of the Presbyterian Ministers not conforming."

The book, though a private Diary, is a commentary on the history of the *most Religious King*, as he was described by the Church in her prayers to heaven.

The Nonconformist.

No. VI.

On the Cause of Nonconformity as connected with the Interests of general Literature.

THE spirit of resistance to ecclesiastical domination, which constituted the æra of the Reformation, was unquestionably coeval with such gigantic strides in the march of intellect, as to make compensation, in a great degree, for the sloth and retrogression of preceding ages; nor will it be denied by any, except the disciples of that Church, whose supremacy was invaded in the glorious contest, that Protestantism was, at that period, identified in its interests and prospects, with all those literary pursuits which tend to expand and dignify the human understanding. If, then, that cause of Nonconformity of which we profess ourselves the advocates, is neither more nor less than Protestantism carried on and pursued to its genuine consequences, we shall have little hesitation in concluding, without having recourse to historical induction, that English Nonconformity has been, upon the whole, serviceable to the cause of English literature. To this conclusion, however, we must not expect a hasty assent from that large portion of our fellow-christians, who, with the celebrated Commentator upon the laws of England, ingeniously and candidly resolve the causes of Nonconformity into "weakness of intellect," "misdirected piety," "perverseness and acerbity of temper," and "a prospect of secular advantage in herding with a party"—qualities, from which no flowers of genius, no fruits of learning, could consistently be expected to spring. To this elegant but undiscriminating encomiast of English legislators, and to thousands who, like him, draw their information and their spirit from no purer sources than the acrid fount of test laws and proscriptive statutes, the principles and conduct of Nonconformists present nothing but an arrogation of superior sanctity, an abstinence from the most innocent and tasteful recreations, and an ignorant contempt of those sublime products of the imagination, and those venerable works of art which tend to mould and foster lofty thoughts, and to embellish and refine the social state. The unprejudiced student of English history will not, however, be deceived by such partial and superficial estimates either of the mental or moral qualities of that illustrious band, who have extorted from an adversary the memorable confession, that to their efforts England stood indebted for the preservation of the precious spark of civil liberty, as well as of religious independence, "which two things," as Milton observes, "God hath inseparably knit together, and hath disclosed to us, that they who seek to corrupt our religion, are the same that would enthral our civil liberty." From those who have successfully resisted the unhallowed usurpations of priests and statesmen, upon the highest and most important province of human inquiry, every philosophic and candid mind must concede that the interests of science and literature, in every department, have derived eminent and lasting advancement.

But in what proportion the champions of Nonconformity have, in the different stages of their history, individually recruited the ranks of learning, presents, it must be admitted, an inquiry of a different complexion, the result of which might, from adventitious circumstances, be unfavourable, without in the slightest degree impeaching the general conclusion. A marked deficiency in literary acquirements has been ever and anon insinuated against the body of Nonconformists, in modern as well as in more early times: and it is to an investigation of the truth of this charge, that the present writer wishes to invite some of the members of this society, whose talents and information might do that justice to the subject, which he feels beyond the scope of his own leisure and course of study, and the limits of a single Essay. That Nonconformists, in later times, have been outrivalled by their brethren within the pale, and under the opulent patronage of the Establishment, in some of the ornamental branches of literature—that they have been comparatively unskilled in the art of cementing the *disjecta membra* of a Greek tragedy, or penetrating the mysteries of ancient mythologies, or even of steeping the

brain in the cheerless gulph of mathematics, may, perhaps, be conceded without disgrace; or, let the disgrace rest upon that truly monastic policy * which closes the avenues to the literary honours and rewards of our splendid Universities, against those who cannot submit to be "hamstringed and manacled by early oaths and subscriptions" to unexamined dogmas, and who prefer the free and unshackled use of *five* talents to the acquisition of *ten*, which must be suppressed or stored away, lest they should "plague the inventor." At least in the fearless application of their literary acquirements to the best and noblest purposes, Nonconformists may boldly claim the pre-eminence over their more richly-endowed neighbours, whose literary wreaths are "sadly mixed, half flowers, half chains" †

Although the more detailed view of this subject is recommended and willingly devolved to abler pens, it may be permitted to the present writer to take a transient notice of a few of those literary worthies who have been enrolled in the records of English Nonconformity. To the honour of his country, our Wickliffe ‡ ushered in "the morning beam of Reformation," * upwards of a century before its brighter effulgence in the days of Luther, and from the professor's chair at Oxford, emboldened the theological student to burst asunder the fetters of scholastic jargon, and draw his tenets from the pure fountain of Scripture. His transcendent learning was acknowledged by his most inveterate enemies: it was, indeed, insufficient to protect him against the manœuvres of the regular clergy and the bulls of the pope; but his degradation from University honours invigorated his daring attacks upon that mystic Babylon, to which he seems to have been the first to apply the merited epithet of Antichrist. His translation of the Bible into English was the greatest and most important of his works, though, until the establishment of the

* Sir Richard Baker, that garrulous chronicler, uttered more truth than he was aware of, when, speaking of Cardinal Wolsey's erection of colleges at Oxford and Ipswich out of the revenues of the smaller monasteries, "a pernicious president," says our Author, "though, indeed, there be great difference between converting of monasteries into colleges, and utter subverting them."—*Baker's Chron.* p. 273.

† The hope may be indulged that, ere long, enlightened and liberal Dissenters will unite their efforts in establishing an institution upon a more enlarged scale, and under more fortunate auspices than hitherto, from which our students for the ministry, and the sons of our opulent families, may derive every advantage which literature can bestow, without paying the degrading price of University subscriptions. To nurse this hope, and aid in bringing it into action, would be a noble employment of the faculties of a society instituted to forward the interests of Nonconformity.

‡ I do not overlook the services of the Albigenses and Waldenses, who were still earlier engaged in bringing light out of darkness.

* Milton thus beautifully describes the gradual triumph of the reforming spirit: "For he (God) being equally near to his whole creation of mankind, and of free power to turn his beneficent and fatherly regard to what region or kingdom he pleases, hath yet ever had this island under the special, indulgent eye of his providence; and pitying us the first of all other nations, after he had decreed to purify and renew his church that lay wallowing in idolatrous pollutions, sent first to us a healing messenger to touch softly our sores, and carry a gentle hand over our wounds; he knocked once, and twice, and came again, opening our drowsy eyelids leisurely by that glimmering light, which Wickliffe and his followers dispersed; and still taking off, by degrees, the inveterate scales from our nigh perished sight, purged also our deaf ears, and prepared them to attend his second warning trumpet in our grandsires' days. How else could they have been able to have received the sudden assaults of his reforming spirit, warring against human principles, and carnal sense, the pride of flesh, that still cried up antiquity, custom, canons, councils and laws; and cried down the truth for novelty, schism, profaneness and sacrilege? Whereas, we that have lived so long in abundant light, besides the sunny reflection of all the neighbouring churches, have yet our hearts riveted with those old opinions, and so obstructed and benumbed with the same fleshly reasonings which in our forefathers soon melted and gave away, against the morning beam of Reformation."

Milton's Prose Works, by Symmons, I. 182.

art of printing, its circulation and influence were necessarily very limited.

Amongst Wickliffe's followers it is gratifying to distinguish the father of English poetry, Geoffrey Chaucer, who was deeply imbued with the spirit of his great contemporary: and the readers of the "Canterbury Tales" may trace no small portion of the humorous, but poignant satire which pervades that celebrated production, to his concurrence in Wickliffe's attacks upon the vices and corruption of the clergy.

The seeds of Reformation thus early scattered were not lost, and the adherents to the new opinions, though labouring under complicated disadvantages, and vexed with grievous persecution, continued to pave the way for that illustrious æra, which released a considerable portion of the Christian world from the despotism of the papal chair, and established principles which, in their full development, ensure to every man that intellectual liberty which is the dignity of his nature; and which, sustained and protected by its mighty weapon, the press, can never be again surrendered without the grossest and most inconceivable degeneracy.

Unfortunately for the cause of Reformation in this country, the immediate motives of the ruling power were vindictive and mercenary, aiming rather at the transfer than the annihilation of papal usurpations. The prejudices of a large portion of the clergy and people, were at the same time decidedly favourable to the ancient formularies of the Church. The "Rules of Scripture" were indeed held out, "by his Majesty's will and pleasure," as the true standard of Reformation; but towards the close of Henry's capricious reign, there was little peace to those who ventured to resort "to the law and to the testimony."

The short reign of his son, Edward, was more auspicious to the cause of Reform, though its enlightened friends had to struggle with many difficulties, and particularly the deplorable ignorance of the greater proportion of the parochial clergy. The establishment of the Liturgy did not take place without opposition, and both the King and his Bishops Cranmer, Latimer, Ridley and Hooper, in different degrees, concurred with the celebrated Professors Peter Martyr and Martin Bucer, and other learned divines, in manifesting their zeal for a further Reformation. The clerical vestments were a very general object of disgust, and Bucer and Martyr, with many others, declined the use of the surplice. The famous Dr. Thomas Sampson, subsequently one of the leading Puritans, was permitted to except against the habits at his ordination, by Cranmer and Ridley, who, however, upon Dr. Hooper's nomination to the bishopric of Gloucester, disgraced themselves by insisting upon his assuming, at his consecration, "the old symbolizing popish garments," which his learning and good sense united in pointing out as the "inventions of Antichrist," and inconsistent with the simplicity of the Christian religion. Upon the whole, it is impossible to deny that, during this reign, the weight of learning and talents decidedly lay on the side of those who were either open Nonconformists to the ceremonies of the Church, or were sincerely desirous of a further reduction of the number of those relics of Popery.

During the bigoted and sanguinary, but providentially short reign, of Mary, many of the most learned and eminent divines sought refuge on the Continent from the resentment of the common adversary of Protestants, and in their exile imbibed more rooted objections to that partial Reformation, which had hitherto obtained in their native country: and when Elizabeth had become the supreme head terrestrial of the revived Church of England, it is said, in particular, that "they dealt with the Queen to let the matter of the habits fall." These attempts at a more liberal comprehension, were speedily answered by the Act of Uniformity, which imposed the Prayer-Book, with its decent array of rites and ceremonies, and protecting penalties, upon her faithful subjects, and reserved to her Majesty the power of ordaining and publishing "such further ceremonies or rites, as might be most for the advancement of God's glory, the edifying of his church, and the due reverence of Christ's holy mysteries and sacraments." The steady rigour with which the Queen wielded the powers

vested in her by this act, materially checked the freedom of discussion, but at the same time caused Nonconformity to assume a more settled and decided character. It is with reference to this period that Mr. Geo. Cranmer, in his Letter to Hooker, prefixed to the Ecclesiastical Polity, says, "It may be remembered, that at first the greatest part of the learned in the land were either eagerly affected or favourably inclined that way. The books then written for the most part savoured of the disciplinary style: it sounded every where in pulpits, and in common phrase of men's speech: the contrary part began to fear they had taken a wrong course." So far were the *Puritans* (as the Nonconformists were reproachfully termed) from taking their rise amongst the ignorant and enthusiastic, as many are ready to believe, it is abundantly evident that the first statesmen * of that day countenanced the efforts of the most learned and estimable divines, towards effecting a further Reformation. The University of Cambridge appears to have become a nursery of Puritanism; the fellows and scholars of St. John's College, to the number of nearly three hundred, threw away their supplices with one consent, and many in other colleges followed their example. The heads of colleges † remonstrated with the Chancellor, who was urged on by the jealousy of Archbishop Parker, upon the injurious effects which an imposition of Conformity must produce, not only to the preaching of the gospel, but also to good learning. The Archbishop and his coadjutors, nevertheless, proceeded rigidly to exact Conformity, and the consequence of these proceedings was, the deprivation of the most able of the clergy, and the shutting up of their churches, or the substitution of other ministers, whose ignorance and incapacity were only equalled by the laxity of their manners. The venerable Miles Coverdale, (the joint translator and publisher, with Tindal, of the first entire English Bible,) Dr. Sampson, Dean of Christ Church, Oxford, and Dr. Humphrey, President of Magdalen College, and Dr. Turner, Dean of Wells, were among the early sufferers under these anti-protestant measures. It would, indeed, be almost endless to repeat even the names of those divines of creditable talents and learning, who, in a greater or less degree, entered their protest against them: but the name of *Cartwright* is so closely connected with the early history and literary reputation of the Puritans, of whom he has been sometimes styled the Father, as to recommend some passages of his Biography to more particular notice. *

Thomas Cartwright was born about the year 1535, and educated in St. John's College, Cambridge, and soon after Queen Elizabeth's accession was made a Fellow of that house, and subsequently one of the eight senior Fellows of Trinity College. In the year 1564, when Queen Elizabeth visited the University, Mr. Cartwright was selected as one of the learned disputants for her Majesty's entertainment, and, according to some accounts, discovered such extraordinary abilities as to give the greatest satisfaction to the Queen and other auditors: but Dr. Nichols remarks, that Dr. Preston, Cartwright's opponent, "by the sweetness of his voice, and the modesty of his behaviour, did extraordinarily please the Queen; while the other, by his natural haugh-

* Amongst the more celebrated favourers of the Puritans, such as the Earls of Leicester and Huntingdon, the great Lord Burleigh, Sir Francis Walsingham and Sir Francis Knollys, we ought not to omit honourable mention of Attorney James Morrice, an able and learned barrister, and a man of great piety, who was both in and out of Parliament a most zealous defender of the rights and liberties of his fellow-subjects.—*Strype's Whitgift*, pp. 387, 388.

† Amongst the subscribers to this Letter was Dr. John Whitgift, afterwards Archbishop of Canterbury, and a zealous persecutor of his former friends. Thus, in most cases, the more celebrated Conformists had to answer for an abandonment of their earlier principles, under circumstances too strongly indicating the motives of their conversion.

* I have extracted these particulars of his life principally from Peirce's Vindication of Dissenters, and Brook's Lives of the Puritans, in 3 vols., a publication not much known, but which has collected together much interesting matter relative to the history of Nonconformity prior to the Restoration.

tiness and roughness, seemed to spoil the force of his arguments," and incurred the Royal neglect, which bore hard upon his proud spirit. That Cartwright's independent manners might wound her Majesty's supremacy, is far from being improbable, but the accusation is discredited by the testimony of Strype and Fuller; and his journey to Geneva, which has been attributed to his disgust on this occasion, does not appear to have taken place for several years.

In the year 1750, Mr. Cartwright was elected to the Margaret Professorship, and his lectures in that capacity were much admired for their acuteness and solidity. When he preached in rotation at St. Mary's, the church could not accommodate the multitudes who flocked to hear him. Dr. Whitgift, then Master of Trinity College, was in the habit of answering Cartwright's sermons on the disputed points concerning church discipline, upon which Fuller candidly remarks, "The result of the difference between them is this, that (leaving the controversy itself to the judgment of others) if Cartwright had the better of it in his learning, Whitgift had the advantage in his temper; and, which is the *main*, he had more power to back, if fewer people to follow him." Archbishop Grindal (who was supposed by many to be in his heart favourable to the Puritans) wrote to Sir Wm. Cecil, Chancellor of the University, urging him to take some course with Cartwright, who constantly spake against the external policy of the Established Church, in consequence of which, the youth of the University described as, "at that time, very toward in learning," frequented his lectures, and were in danger of being poisoned by his doctrines. Mr. Cartwright vindicated his conduct in a letter to the Chancellor, and was supported by numerous friends in his assertion of the moderation and caution with which he treated the disputed topics. In spite, however, of the Chancellor's wish to shield him from severe animadversion, Mr. Cartwright was first deprived of his stipend, and afterwards, during Whitgift's Vice-chancellorship, was wholly removed from his professorship; and, not content with this measure of degradation, Whitgift soon procured his expulsion from the University. That the credit and fame which the deprived Professor enjoyed at Cambridge, did not desert him in general society, appears from the insulting language addressed to him by his persecutor.[9] "What commodities you want that I have I cannot conjecture: your meat and drink is provided with less trouble and charges unto you, and in more delicate and dainty manner than mine is; your ease and pleasure ten times more; you do what you list, go where you list, come when you list, speak when you list, at your pleasure. What would you have more? I know not why you should complain, except you be of the same disposition with the Franciscan Friars; who, when they had filled their bellies at other men's tables, were wont to cry out and say, *How many things are we forced to endure!* Some men are delighted to be fed at other men's tables, and prefer popular fame before gold and silver."

Mr. Cartwright being thus prevented from usefulness in his native country, visited the Continent, and established an intimacy with several of the most distinguished Protestant divines, and particularly with the celebrated Beza, who bestowed on him this lofty commendation, that "he thought the sun did not see a more learned man." He also officiated in the capacity of minister to the English merchants at Antwerp and Middleburgh, with great acceptance, and returned to England after an absence of two years, upon the pressing entreaties of Fulke and others of his friends. About this time an "Admonition to Parliament" was published, on the subject of Church Discipline, which was answered by Dr. Whitgift's pen, aided by the imprisonment of its supposed authors. On this occasion Cartwright much distinguished himself by two replies to Whitgift, who, however, gained more substantial advancement, being consecrated Archbishop of Canterbury, on the death of Grindal. The High Commissioner having issued an order for his apprehension, Cartwright took refuge in the islands of Jersey and Guernsey, and afterwards revisited the

[9] Peirce's Vindication, p. 79.

Continent: upon his return in consequence of ill health, and for the benefit of his native air, he was arrested by Bishop Aylmer, and cast into prison, from which he was relieved by the intercession of the Earl of Leicester, who made him master of the Hospital at Warwick: his brother, *the good Earl of Warwick*, was also his constant patron. King James of Scotland, about this time, offered him a professorship in the University of St. Andrews, and the Archbishop of Dublin strongly solicited him to accept preferment in Ireland.

In the year 1583 was published the "Rhemish Translation of the New Testament," the annotations subjoined to which were generally thought, by the learned Protestants, to call for a powerful refutation. The Queen herself is reported to have applied to Beza, requesting him to undertake the answer; but he modestly declined, saying, that she had one in her own kingdom far abler than himself to undertake such a task; and afterwards intimated that Mr. Thomas Cartwright was the man. Sir Francis Walsingham (that distinguished favourer of the Puritans), with the Queen's concurrence, as is supposed, then solicited Cartwright to undertake the work, and, as an encouragement, sent him a sum of money. This application was seconded by Fulke, Whitaker and other celebrated Cambridge divines, and by the ministers of London and Suffolk. Thus encouraged, Cartwright diligently applied himself, and had made considerable progress in the work, when his evil genius, now seated on the archiepiscopal throne, dispatched a haughty messenger, forbidding his further proceeding, and enforced obedience to this tyrannical prohibition. It was not until the year 1618 that the work was published, under the double disadvantage of being unfinished in itself, and printed from a *mouse-eaten* copy, "a book," says Fuller, "which, notwithstanding the foresaid defects, is so complete that the Rhemists durst never return the least answer thereunto;" and, "in a word, no English champion in that age did with more valour or success charge or rout the Romish enemy in matters of doctrine."

This learned advocate of the reformed religion could not secure himself by any thing short of complete silence on the subjects nearest to his heart, or disarm the animosity of the Archbishop and his brethren; and in the year 1590 a long list of articles were exhibited against him, several of which referred to his conduct as a minister in foreign parts. To these he declined making an answer upon oath, and being in consequence committed to the Fleet prison, with Udal and many other ministers, he was, in advanced age, and under the pressure of disease, harassed by the most irregular attempts to procure his submission. Upon this occasion, King James did himself the credit of applying to the Queen on behalf of Udal, Cartwright, and "certain other ministers of the Evangel, of whose good erudition and fruitful travels in the church" he had received "a very credible commendation." This intercession, and several other attempts to procure their release, were wholly fruitless: but after two years' unwholesome confinement, the Archbishop relented in favour of Cartwright, who was released upon promise of his quiet and peaceable behaviour, and restored to his hospital at Warwick, where he ended his days in the exemplary discharge of his duties, continuing to preach when he could scarcely creep into the pulpit. His character is thus pithily summed up by Fuller: "He was most pious and strict in his conversation, a pure Latinist, an accurate Grecian, an exact Hebrean, and, in short, a most excellent scholar."*

* Churton, in his Life of Nowell, vehemently arraigns the taste and judgment of Mr. Cartwright, who in a familiar correspondence had compared prayer to a bunch of keys, "whereby we go to all the treasures and storehouses of the Lord, his butteries, his pantries, his cellars, his wardrobe;" and triumphantly asks, "Was this the man to improve what had been done by Cranmer and his coadjutors—to give us a form of worship more pure and edifying, more dignified and devout?" The passage cannot be extolled as a specimen of good taste, but it would be as unreasonable to pronounce the writer incapable of a sublime address to the Deity as to deny Shakspeare's claims as a poet and philosopher, because his dialogue is occasionally infected with the trivial conceits which were fashionable in that age. A more formidable objection might be preferred against the good taste of Taverner, another of the learned Puritans of Queen Elizabeth's reign, who, having obtained a

Nor were the literary acquirements of the Puritans restricted to theology, although that "Queen of all Sciences" might have justified her votaries in an exclusive homage, whilst the unhallowed arm of temporal authority still retained within its grasp so large a portion of her rightful domains. Of Whitaker, Rainolds and several others, still more unequivocally Nonconformists, the concurrent testimonies of eminent and impartial writers prove that their learning was varied and comprehensive, extending to the ornamental as well as the more solid branches of knowledge; and with respect to many of them it may be remarked, that their English style is as correct and pure as their reasoning is vigorous and unanswerable. Amongst the laity distinguished by talent, and not unfrequently also by rank and station, the principles of Puritanism found many secret supporters, and not a few public advocates. The corruption and venality of the established clergy, which had in Wickliffe's days provoked the satire of Chaucer, in a more advanced stage of the Reformation called forth the indignant but cautious reprobation of a Spenser.* Does any one still hesitate to pronounce Nonconformity to the state religion compatible with the expansion and cultivation of genius, imagination, fancy and taste, let him look upwards to the venerable form of *Milton*, enthroned on the imperishable products of his intellect, and crowned with increasing honours from each successive generation. To describe him worthily requires a genius like his own. In the regions of poetry he alternately contests the empire with Shakspeare, "Fancy's child," and with the epic muse of antiquity. To the less ideal conflict with the "powers of this world" in the cause of liberty,* he advanced under the celestial panoply of wisdom and virtue, nor has his "noble task" been wrought in vain. The country which gave him birth will not cease to derive a growing lustre from so rare and perhaps unparalleled a combination of all the majesty of genius with all the grace of science; but more especially may those who enlist under the banners of Protestant Nonconformity, that glorious cause which called forth the most powerful energies and moulded the loftiest conceptions of his mind, fearlessly go forth, armed in the mental and moral strength of their immortal champion, so long as

"————New foes arise
"Threat'ning to bind our *souls* with secular chains."

R.

special licence from King Edward to preach without being ordained, took every opportunity of acting under it which the favour and connivance of the Queen afforded him. Whilst high sheriff of the county of Oxford, he appeared in St. Mary's stone pulpit, with his gold chain and sword, and preluded his discourse with the following words: "Arriving at the mount of St. Mary's, in the stony stage where I now stand, I have brought you some fine biscuits, baked in the oven of charity, and carefully conserved for the chickens of the church, the sparrows of the spirit, and the sweet swallows of salvation."

* See his Shepherd's Calendar, Eclogues 5th and 7th, and Mother Hubberd's Tale.

* "For who loves *that*, must first be wise and good."

Essex Street,
Jan. 16, 1819.

SIR,

I SEE, by Mr. Harris's account, published in the blue cover of your last Repository, that there remains in his hands £300. of the collection made for building a Chapel at Greenock: but as the conditions of the collection were not fulfilled, and as there is no reasonable prospect of building an Unitarian Chapel at Greenock, the money collected returns of right to the subscribers, to whom, if required, their proportion, that is, two thirds of the original contribution, should be paid. But as this would occasion great trouble and considerable expense, and as the main object for which the money was collected was to promote the cause of Unitarian Christianity in Scotland, I would recommend that the three hundred pounds in Mr. Harris's hands should be divided equally between the two congregations of Edinburgh and Glasgow, to assist in discharging the Chapel debt of the one, and in accumulating the Chapel fund of the other.

In order to this, would it not be advisable that Mr. Harris, if he has no objection, should give notice every month in your Repository that it is his

intention so to dispose of the sum now remaining in his hands, at next Midsummer, unless it or any part of it should be previously demanded by the original contributors? And further to secure Mr. Harris, the Trustees who receive the money for Edinburgh and Glasgow should indemnify that gentleman against any future claims from the original contributors.

T. BELSHAM.

As one of the contributors to the proposed Greenock Chapel, I beg leave to add that I concur entirely in Mr. Belsham's recommendation.

ROBERT ASPLAND.

Hackney, Jan. 18, 1819.

SIR, *Bath, Nov.* 3, 1818.

IT is often the fate of historical and biographical collections, when they are not deposited in some public library, to fall into the hands of persons who are little able to appreciate their value, and who, not esteeming them as they deserve, suffer them to be lost or destroyed. I am not without hope that the three following manuscript memoirs, which were used by Dr. Calamy in the composition of his invaluable work, may be still in existence; and that, if you will allow me to make the inquiry through the medium of the Monthly Repository, information may be obtained where they are now to be found, which I have long sought by other means in vain.

1. The Collections of Dr. Henry Sampson, an ejected Fellow of Pembroke Hall, Cambridge, afterwards M. D. and an Honorary Fellow of the College of Physicians. They appear to have embraced a variety of matter highly interesting to the student in the history of English Puritanism and its offspring, Nonconformity, by the account given of them in the Preface to the first volume of the Abridgment of Baxter's Life and Times.

2. 'A thankful Remembrance of some remarkable Acts of the Lord's good Providence towards me, Richard Taylor,' mentioned in Dr. Calamy's Continuation of his Account of the ejected and silenced Ministers, p. 941.

3. A Narration of his Life and Times, by John Shaw, M. A. ejected at Hull, and formerly Vicar of Rotherham. Dr. Calamy had a copy, from which he has abridged the excellent account he has given of Mr. Shaw [Account, p. 825]. Another copy was in the library of Thoresby, the Leeds antiquary, who had also made many extracts from Dr. Sampson's Collections. See Duc. Leod. p. 537.

JOSEPH HUNTER.

SIR, *Bridport, Dec.* 9, 1818.

LATELY reading the Appendix to the 86th Volume of the Monthly Review, my attention was peculiarly arrested by some *remarks* of the Reviewers on "the Abbé Morellet's Miscellanies of Literature and Philosophy in the Eighteenth Century." These I have sent for insertion in the Monthly Repository, hoping that one or other of your correspondents may be able to throw some light on a scheme said to be in contemplation in France, which, if carried into effect, would probably produce most *important changes* in the system of religion and the mode of public worship, not only in that country, but also eventually in all Christendom. Whether there be sufficient ground for the representations of the Reviewers, I cannot undertake to determine.

THOMAS HOWE.

After extracting a passage from the above work, containing an interesting account of Mariano Socini, born in Sienna, about the beginning of the fifteenth century, the Reviewers proceed:

"Such was the grandfather of the celebrated Unitarian, Lelio Socini; and it is not unlikely that the opinions which his descendants promulgated, were first awakened in his own mind, and were traditionally preserved in his family, until a convenient moment arrived for giving publicity to them. The Abbé Morellet, however, ought not to have been ignorant* of the existence and merit of a man who was probably recorded in the very popular and very accessible Biographical Dictionary of Ladvocat; and who, in common with the other members of his excellent family, is always mentioned by ecclesiastical historians. The advisers of *Buonaparte* were not ignorant of the literary force of the *Socinian* family, and were preparing to give an

* Referring to the Abbé's acknowledgment, that he never heard the name of Mariano Socini till he lately met with it in some Italian work.

extensive establishment to their opinions in France, by amalgamating the Protestants and the Jews under a new *Unitarian* priesthood, combined by the same Presbyterian discipline. This bold innovation, for which *Villers* and others were employed to propitiate the public mind, though suspended, is probably *not abandoned*, and may yet be realized by the representatives of the French nation. It is felt that the people of France cannot be drilled again into Roman Catholic opinions; that an order of public instructors and a system of social religion are necessary to regularity, to probity, to domestic comfort, to convenient education, to piety, and to the decorous consecration of burials, marriages and deaths; and it has been thought that the *form* of Christianity *least exposed to the shafts of ridicule*, which in that country have been so often directed against the absurdities of Catholic superstition, is that which was revived by *Mariano Socini*."

Appendix to the 86th Vol. of the Monthly Review, from May to August, 1818, p. 528.

On Mr. Belsham's "Plea for Infant Baptism."

(Continued from Vol. XIII. p. 571.)

SIR,

THE interloquium, like other intruders, has, I perceive, been too prattling and prolix; and your readers, like the person intruded on, have a right to complain. They might, indeed, have been forewarned, that they would always have the remedy in their own hands; that when the letters grew tedious, they might readily pass to the next article in your Repository. Thus the door may be effectually barred against any intruder.

But this interlocutory part, though entered upon somewhat indiscreetly, must not be left too abruptly. For, though, on one side, the probabilities in favour of Adult Baptism, to the exclusion of Infant, are accompanied with so much evidence, as to amount, in my judgment, to almost a moral certainty, yet, on the other, there occur some objections, which may seem to require a little adjustment. Before, then, we resume the subject of Mr. Belsham's Censure of Mr. Robinson, I beg leave to submit two or three more ideas to the indulgence of your readers.

It may, then, and has been, asked, unless we admit Apostolical authority, how can we account for a practice that was so common? And how for the obscurity in which its origin is involved?

There are several previous questions which might be here proposed, but they shall be reserved for a sort of postscript. In the mean time, with the evidence already before us, we must be permitted to consider Infant Baptism not as a *divine*, but *human* institution; and since the civil magistrate has adopted it for state purposes, it may be considered as other civil ordinances, and as other doctrines which have derived much support from the civil authority, so as to have become very popular. And it may, then, be asked, has any strange thing happened to Infant Baptism? Any thing more extraordinary than what has occurred to other affairs, which have been mere human contrivances, which have been involved in the vicissitudes of the world, depending on causes which are latent, and which, perhaps, never can be known, and liable to human contingences?—For example:

Universities are the great luminaries of modern Europe. Like the sun in the firmament, they spread their influence, and, as objects of vision, are contemplated to a very remote distance. They are appealed to as the oracles of literature; their practices have the force of laws; and their authority is founded on ancient prescriptions and immemorial usages. But will any one say, at what precise period these magical institutions took their rise? They sprung up in various points of the political horizon, the most ancient in the most obscure, and in an atmosphere full of mists. The fact is, at whatever period we first consider them, we are obliged to consider them, not as being then first created, but as being previously in existence.* Prior to the very

* Il n'est pas possible de fixer par des dates—precises les commencemens soit de l'université de Paris en général, soit des parties qui la composent, des magistrats, qui la gouvernent, des principaux attributs qui la caractérisent. Les recherches sur tous les points ne menent en aucun façon a une origine claire et déterminée: et les premières mentions que l'on rencontre dans les monumens historiques, n'en contiennent point la creation, et l'établissement, mais en sup-

being of these corporations, the word had been in use, and applied to ecclesiastical and civil-law purposes. Applied to literary bodies, it was a mere accommodation, and readily, instantaneously made: and the disputes of some learned men about the origin and antiquity of our oldest universities are a mere strife of words with little of meaning. These learned men cannot even inform us, where the history of their universities begins: it is involved in at least as much obscurity as Infant Baptism is; taking both of them, as I do, for human institutions. Your correspondent, too, seems (perhaps only seems) to be held in surprise at the obscurity of certain phœnomena, which may be clearer to persons of as pure an organ of intellectual vision as his own.

So, again, the *English Constitution* is to be recognized rather as an effect, than a cause. From whatever point we contemplate it, whether at the Revolution or Restoration, at the Reformation or the Conquest, at the giving or confirming of Magna Charta—from whatever point we choose to contemplate it, we are compelled to consider it not as a standing, but as a flowing point; as a consequence, not as a precedence; as a gradual process from something in existence, not as a subitaneous contrivance of consummate wisdom at a given time; as a constitution of things, of which we can no more ascertain the beginning, than we can foresee the catastrophe. Montesquieu, therefore, after all his eulogiums on it, is obliged to leave it abruptly and in confusion. "This noble system," says he, "was found in the woods."*

Even of that part of this system that we are accustomed to admire so much, the representative part, we should find it no easy matter to ascertain the origin. It is full of obscurity, and writers of much thought and learning, who have differed in their opinions about it, have appealed to the same statutes, in favour of their opposite opinions; in the same manner as the Jesuits and Jansenists, the Lutherans and Calvinists, and all the various opposing sects, appeal to the same primitive authorities, to the same original Scriptures; and in the same manner as we have seen Mr. Robinson and Mr. Belsham appeal to Tertullian.

Remarks similar to these would apply to the origin of most Christian Churches, how celebrated soever they afterwards became in history. The beginning of them rests in an obscurity not unlike that which involves Infant Baptism. Mr. Robinson sensibly remarks, "The obscurity of the history of almost all Christian Churches affords a high degree of probability that the first disciples of Jesus were a few plain men, beneath the notice of the magistrate and the historian." No one can ascertain when the first African Church was formed. Churches grew up *sensim sine sensu*, and were not visible till they reached to a certain size.

And here, by the bye, while alluding to the obscurity of the origin of Infant Baptism, I am reminded of another significant remark of Mr. Robinson's. "Strictly speaking, it lies upon *those* who practise Infant Baptism, to shew *how* they came by it." I think it must have appeared how little can be said for its origin on Augustine's ground of apostolical authority, particularly as Tertullian turns the argument quite the other way; for he positively ascribes the origin of the *Trine Immersion of Adults* to apostolical tradition.† Did they both, then, though opposed to each other, as well in mode as subject, originate in apostolical authority? Trine Immersion of Adults was unquestionably practised both among Unitarians and Trinitarians, and more *generally* than Infant Baptism; and I should think it better to speak, as I think most of your readers will, after St. Basil on this subject, than after Tertullian.‡

posent existence. *Origines de l' Université de Paris*, par Mons Crevier. Observations exactly similar to these will apply to the Universities of Oxford and Cambridge.

* Esprit des Loix, Ch. vi. L. ii.

* Hanc si nulla Scriptura determinavit, certè *consuetudo* corroboravit, quæ sine dubio de traditione manavit.—This passage, by the bye, is itself a proof that Tertullian could know nothing of an apostolical tradition in favour of Infant Bapitsm.

† Fluxit igitur à *traditione* consuetudo illa ecclesiastica, quæ quantumvis corroborata potuit tamen infirmari. *Basilius* quidem incertus undè fuerit inductus ille ritus rogat undè traditum sit hominem *ter immergi* debere. Non igitur velut apostolicum, aut ipsius Christi mandatum perpetuâ observatione colenda fuit Trina Immersio. See Robinson's Hist. Bapt. p. 168, Notes.

Again, what shall we say of the doctrine of the Trinity? Those who are professedly Trinitarians, finding, as they conceive, this doctrine in the Old or New Testament, or in both, have something of firm footing on which to rest—some fixed point, at which their reasonings can commence. But what will Unitarians say? They deny that the doctrine has any foundation either in the Old or New Testament. Where, then, will they trace the origin of this doctrine? It will not do to derive it from General Councils; for General Councils did but find and *establish* the doctrine; they did not invent it. We find a something at least very like it in the writings of all the earliest Fathers, the Patres Apostolici, Irenæus, Tertullian and Justin Martyr. Plato had his Bonum, his Boni Filius and Anima Mundi; Orpheus his Phanes, Uranus and Chronus, his Τριμορφον Θεον—the Magi among the Persians, their Orimasdes, their Mithras, and their Arimanes, their Oromasdes Τριπλασιος,*

Παντι γαρ εν κοσμῳ λαμπει Τριας, ης Μονας αρχει.

Where, then, will an Unitarian, on his hypothesis, begin the history of a Trinity? They are, and they must continue out at sea. Yet the doctrine has been (like that of Infant Baptism) professed with great piety; it is of very remote antiquity; it has been defended by learned men of great authority; it has been made the key-stone of most Christian establishments; and, on the principles of our Unitarians, the origin of this most popular, this widely-extended doctrine, must be involved in the thickest mists, in the most impenetrable clouds of darkness.

Objects of equal magnitude and extent in human affairs, have been in similar or greater obscurity. People, who fill the page of history with their celebrity, have been small in their beginning, though of prodigious size in their maturity; gradual in their growth, but uncertain, and even mistaken, as to their origin. The Roman nation, so illustrious through many ages for their love of liberty, and their examples of public virtue, so extensive in their conquests, so boundless in their dominions, by laying claim to a divine origin, did but proclaim that they were ignorant whence they first sprang. Their fame is imperishable in the annals of history, but it rises on a monument, the foundation of which is buried in fable.*

In like manner the Athenians, who first among the Grecian states gave themselves to the study of science, seem to have been acquainted with almost every thing but their own descent; and on this point they did not choose to acknowledge their ignorance. They laid claim to a primeval antiquity: and through a disdain of being indebted to foreign nations for their birth, rather chose to say that, like grasshoppers, they sprung out of their own soil. †

These examples will, I hope, shew, how what is ancient very frequently sinks into shade; that some matters of fact in history are often, like others in philosophy, more visible in their effects than in their causes; and that it is unnecessary, as well as suspicious, to trace them to foreign, super-human causes.

That would appear to me a most *strange* objection to Adult Baptism, which should arise from the consideration of its not being received in national churches, and as strange an

* Inquiry into the Nature of Subscription to the Thirty-nine Articles, 2nd Ed. p. 298.

* Datur, says Livy, speaking of the origin of the Romans, hæc venia *antiquitati*, ut miscendo *humana divinis*, primordia urbium *augustiora* faciat. Præfat. And the author of the "Romanæ Historiæ Breviarium," thus makes out the fable: Romanum Imperium, quo neque ab exordio ullum fere minus, neque incrementis toto orbi amplius humanâ potest memoriâ recordari, à Romulo exordium habet: qui Vestalis Virginis filius, et (quantum putatus est) Martis, cum Remo Fratre, uno partu editus est.

† Hence Thucydides, in the famous funeral oration, makes Pericles say, Την γαρ χωραν αει δι αιτοι οικουντες, διαδοχῃ των επιγιγνομενων μεχρι τοιδε ελευθεραν δι' αρετην παρεδοσαν. Συγγ: *B.* λδ. In Plato's Επιταφιος Λογος, they are described as Αυτοχθονας,—τρεφομενους, ουκ ὑπο μητριας, ὡς αλλοι, αλλ' ὑπο μητρος, της χωρας εν ῃ ωκεν. *Menexenus.* And in reference to this notion of their antiquity, some of the nobler Athenians, as Thucydides tells us, used to wear golden grasshoppers in their hairs, insects which, as was supposed, sprung out of the ground.

argument in favour of Infant Baptism, from its being readily and generally adopted in national churches. This argument, I see, is made use of by Mr. Belsham, in his pamphlet on Infant Baptism, and is taken, like most of his unfortunate criticisms, from Mr. Wall. I hope it will make his pamphlet sell among the clergy of the Established Church, and therefore I most generously notice it. But I fear the argument will have little weight with his dissenting friends, notwithstanding his *candour* and his *compliments*. I should call this a strange objection and a strange argument, because they appear to me, on truly Christian principles, to defeat their own object. Ecclesiastical, like civil *establishments*, take their *sanction* from human law; things indifferent in themselves derive all their consequence from the civil magistrate. His object is *utility*, not *truth*, as Bishop Warburton states. I shall take leave to add, that under his (the civil magistrate's) direction, religious rites lose their nature, and become *civil* ones. Religious establishments, under a weak though confident plea of the *unity of the faith*, assumed (whether rightly or not is of little consequence) on the authority of primitive antiquity, cripples and disfranchises personal religion, disqualifies for the exercise of private judgment, and, in short, aims to erect one great *church monarchy*, whose members are not citizens but *subjects;* whose consciences are not to be consulted, but controlled; not to be liberalized, but restrained; not to be tolerated in their own opinions, but to be bound, by a sure pledge, to the public faith.

Such is the nature, such are the aims of all ecclesiastical establishments, such the primary end and secret springs of all alliances between church and state. And to their several purposes what could administer so efficaciously as Infant Baptism?* It has been the very root as it were of this majestic tree. Thence was derived its great vigour and ample spread, which has occasioned the triumph of ecclesiastical dominion and despotic power.

Christ, according to the account given of him in the four Gospels, does not appear ever to have been in a situation for exercising authority on the principles of the Jewish hierarchy, or of the Roman civil power. He was far removed from both. If from the former he was not wholly a seceder, we find him much at variance with the maxims and practices of its priests; and if he did not directly oppose the latter, we find him warning his followers against mixing their state polity with the morality and religion which he taught. Thus we read that Christ called his disciples to him, and said, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your servant. Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. xx. 25. And though we find him making a clear distinction between the obligations of religion and the claims of civil government—"Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's"—yet, when agreeably to some vague notion of his being accused of calling himself the King of the Jews, Pilate put the question, "Art thou the King of the Jews," we hear him appropriate it to himself in a very different, even in a spiritual sense: "Thou sayest: but my kingdom is not of this world. To this end was I born, and for this cause came I into

* The ground of its adoption in the Greek and Latin established churches, might be easily accounted for on principles very far from being reasonable and just; though, being once established, it would of course become permanent. Yet provision was even then made for the baptism of adults. At the Reformation it is well known that most of the Protestant churches, as the Latin and Greek churches had been before, were united together by *harmonies* and *confessions of faith*. See Quick's *Synodicon*. But it will be recollected, that these confessions contained other doctrines, which many Christians do not therefore reckon reasonable or scriptural. In the 17th Article of the Church of England, the baptism of infants appears to be mentioned with some caution. "The baptism of young children is in any wise to be retained in the church." See Bishop Burnet's Exposition of this Article. And there has always been a service for the baptism of those of riper years.

the world, that I should bear testimony to the truth. Every one that is of the truth, heareth my voice." John xviii. 36, 37. In the above testimony, therefore, of the *King of Martyrs*, as Christ has been called, he explains his doctrine to his first followers, and exhibits his own character and ultimate pretensions.

But nothing is so insinuating, so encroaching, as power. As soon as opportunity offered, and it offered very early, those who called themselves his disciples, first formed an hierarchy on Judaizing principles, and, soon afterwards combining it with the power of the civil magistrate, formed a Jewish civil establishment of Christianity; and on principles so opposite to those at first laid down by Christ, that it has been by way of contrast, with great significancy called "that spirit of *Antichrist*" which began, we are told, to work in the times of the Apostles. And all national established religions calling in the sword of the civil magistrate, eminently partake of this character, and must do so from their very nature. To appeal, therefore, and as your Correspondent, I perceive, has done, to the practice of such national churches, in favour of the purity of Baptism, or of any other Christian institution, or doctrine, would have rather a suspicious than a flattering aspect; and instead of furnishing an easy solution to any particular difficulty, would, in my humble opinion, only tie the knot more indissolubly tight and strong.

But to return to Mr. Robinson and Mr. Belsham. The Roman Church, having absorbed in itself all the religious rights, privileges and pretensions of the nations with which it came into contact, called itself *the Church;* and we use the term in courtesy and custom, but contrary to its proper meaning, as used in the New Testament, where it stands for an assembly of persons formed for Christian purposes, or, as the established Church of England speaks, "an assembly of faithful men." In a way of similar accommodation we call, though incorrectly, a large corporation among us, *the Church*, the Church of England.

In a political point of view we call this church in England *the National Church*, but, strictly speaking, incorrectly, and still more incorrectly should we call it *a* National Church. It is, properly speaking, considered politically, a peculiar corporation. This peculiar corporation-church has by-laws, creeds, canons and articles, which are so far *constitutional* as they are consistent with national law, but, properly speaking, it is not the National Church, still less is it exclusively *a* National Church. All the different sects are parts of the National Church; and each denomination, acknowledged and protected by the state, and receiving into its communion members of any parts of the nation, is, properly and logically, a national church, and not exclusively one sect only, however favoured and distinguished by peculiar privileges. The Presbyterian, Independent, Quaker Churches, are each a national church, as well as that other church, and so are the Baptists. It is not true then, I apprehend, logically true, that all national churches have admitted the sprinkling of new-born babes for baptism.

In America, all the different Christian congregations constitute *the National Church*, being all by the laws of the Union protected by the civil magistrate, and under the authority of the legislature qualified for public services; and as the whole assemblage constitutes the National Church, so each sect is *a* National Church, into which any one may be chosen out of the nation, and from which any individual may proceed to the national advantages. The Baptist churches in the Union form *a* National Church of Baptists among the Americans. This, perhaps, may be called too nice a distinction, but we must distinguish when we wish to ascertain the truth. Rectè distinguendum, si rectè concludendum.

But if the entire toleration of churches, by the national authority, should not suffice to constitute them National Churches, perhaps the entire *subjection* to the sovereign civil power may. Let us consider the Greek Church. This church, of such prodigious extent, was settled, in ancient time, according to the ordinances of the emperor of the East, and still it is kept in obedience to the Grand Seignior and the king of Persia, or the princes of the provinces: they always were, no individual church excepted,

Baptists, that is, they always baptized by immersion, and they still continue to do so. The learned father Simon, who had so thoroughly studied the religion and customs of the Eastern nations, and who derived his information from the most authentic sources, says, "They delay the baptism of children until the third, fourth, fifth, sixth, tenth, and eighteenth year of their age." The Melchites followed the common opinions of the Greeks,* being in all things true Greeks.† The Georgians or Iberians "are not very pressing to receive baptism; but they re-baptize those who return to the faith after apostacy: with baptism they administer to children *confirmation* and the eucharist:"‡ a proof by the bye, that the Greek Church never administered baptism to new-born babes; for they always gave the eucharist immediately after baptism, and gave it to children in a spoon. "The Mingrelians administer baptism after the manner of the Georgians." In his supplement concerning the Georgians and Mingrelians, father Simon adds, "Baptism is deferred till the child be about two years old, then they baptize it, dipping it in hot water;" at length they give it bread that hath been blessed, to eat, and wine to drink, which appears to have been the ancient way of baptism.

Observations similar to these he makes of other Greek Christians, as to the performance of the three sacraments, baptism, confirmation and the eucharist, with a little variety of some few ceremonies accompanying them, but not at all affecting baptism.

"The Greek Church, subject to the patriarch of Constantinople, was not always of that vast extent to which it attained after that it pleased the Eastern Emperors to lessen other patriarchates for greatening that of Constantinople; which they could the more easily do, because their power, as to things of that nature, hath been far greater than the Emperor of the West, and that for erecting new bishoprics, or granting new rights and jurisdictions, they stood but very little on the consent of patriarchs." "They profess obedience to the Oriental canon law, and the ordinances of the Emperor" "They (the Georgians or Iberians) obey not the patriarch, who takes the title of Catholic or Universal; and yet it is not he who is the chief in spiritual affairs, but the prince, who is supreme in spirituals and temporals. The prince has his voice with the bishops in the election of the patriarch, and all choose him whom he desires; and the will of the several lords within their territories stands for law." "The Abyssines or Ethiopians, who in all things follow the religion of the Cophlites, (who were of the Greek Church,) are under subjection to him, who is called the Emperor of the Greater and Upper Ethiopia." Some of the Oriental Churches are now in civil subjection to the Grand Seignior, the Armenians to the King of Persia.

Now the established Greek Church never, in any instance, practised the sprinkling of new-born babes; and if Mr. R.'s account is well-founded, the Greek rituals were first composed only for adults, and afterwards adapted to the circumstances of children. But, without the advantage of this latter argument, all their churches being Baptist and (except those who afterwards became *Latinized*) Anabaptist, (all baptized by immersion,) being under the canon laws of the Eastern Church, and the civil imperial laws; under, too, the protection, authority, and supremacy of reigning sovereigns and princes; with this constitution of ecclesiastical and civil arrangements, what can there be wanting to denominate them, even according to the *common* acceptation of the word, *National Churches?*

I am surprised, I own, that a Unitarian (though I ought to beg pardon of him for wandering out of my record, by referring to his own book on Infant Baptism, as your Correspondent will perceive I am) should have employed such an argument, it being, as I humbly conceive, not only not founded in truth and fact, but cutting both ways, like a two-edged sword, against his Infant Sprinkling, as well as his Unitarianism. I do not say, however, that because any particular doctrine has not been the established religion of any country, therefore it is not true, but only that if this gentle-

* Critical Hist. of the Religion and Customs of the Eastern Nations. Done into English by A. Lovel, A.M. 1685, p. 5.
† Ibid. pp. 61, 62. ‡ *Ibid. p. 66.*

man's argument has any force against Adult Baptism, it would have equal force against Unitarianism. For I doubt whether there is an *Established*, a *National* Church, of Christian Unitarians, at least in Mr. Belsham's sense of the word. In the Greek Established Church, Trinitarianism was sometimes the national religion, and sometimes Arianism, the difference lying between the ὁμοούσιοι and ὁμοιούσιοι; it settled at length in the Trinitarian doctrine. The Latin Church was all Trinitarian; the Established *Reformed* Churches were all Trinitarian, as may be seen in their several confessions, in Quick's *Synodicon*. The Polish Unitarians,* with all their talents, learning, dignity and power, (and they had much of each,) never rose to be a national, established religion. The religion of the ancient Jews, indeed, founded in the *ipsa unitas* of the Deity, without any *distinctions* or *qualities*, as Maimonides† expresses it, of time, place or *person*, (about which the Trinitarian and Unitarian controversies, through their many shades of difference, are concerned,) the religion of the Jews *was* a national Unitarian religion. Mahomet, too, colleaguing with a Jew and Nestorian Christians,‡ and extracting from them a sort of essence of religion, a fundamental principle, (which appears to have been the foundation of most ancient theologies, till they degenerated into idolatry,) formed a national religion, on the abstract idea, the Unity of God. But I beg leave to submit to your learned Correspondent, whether in *his* sense of the words, there ever was, or is at this day, any *National* Church of *Unitarian Christians*?

In examining Christian antiquity, in reference to the question under discussion, it was thought no improper way to appeal, in a former letter, to the testimony of some learned and independent men, who, having gone over this ground with the same end in view, would be competent to give testimony. Your readers were thus furnished with the proper evidence to try the merits of the question. These learned men were taken from our own country; and they might very easily have been multiplied. But that our jury may be as complete as possible, we beg leave to add to them a few names of foreigners. They shall be taken from among critics of different opinions on other theological points, but all of the first eminence for learning and their knowledge of Christian antiquity among their several religious denominations. This part of my work being ready done to my hand by Van Dale, I shall do little more than translate their testimonies from him.

The first is of Campegio Vitringa, the celebrated Professor of Theology and History at Amsterdam, well known for his critical works on Isaiah and the Revelations. He was doctrinally a Predestinarian.

"What is advanced out of Cyprian is more evident; although from *all* the other writers referred to, nothing can be collected but this; that infants might be baptized, and sometimes were; but not that it was the custom in the first Church that they should be baptized just after their birth, as is done in our sacred assemblies," &c. *Observationum*, Lib. ii. Cap. xvi.

He then refers to Ludovicus Vives, and he shall be our next testimony, who, in his observations on Augustine, (*De Civitate Dei*, Cap. xxvii. Lib. i.) after other remarks, adds: "Let no one be deceived by this passage; no one formerly was laved by sacred baptism, till of an adult age, and when the same person both knew what he wished of that mystical water, and desired to be washed, and not merely once asked," &c.

The next testimony that I shall produce is that of Salmasius, which may also be taken as that of Van Dale himself, who was equal at least to those whom he quotes, in that sort of literature which is necessary for a complete knowledge of his subject, as his own admirable work abundantly proves.*

"Something, therefore," says Van Dale, "must be said of the origin and progress of this Pædobaptism, which

* See *Mr Robinson's Ecclesiastical Researches. Church of Poland*, p. 554.

† Deus nullas habet qualitates—Quare constanter asserimus, illum *absolutissimè esse unum Maimonidis. Morch Nevochim*, pp. 79, 80.

‡ See Prideaux's Life of Mahomet.

* Hist. Baptismatum cum Hebraicorum tum Christianorum.

I thus shew first from the celebrated Salmasius, a man of such great name among the Reformed. (*Ex Epistolâ ad Justum Pacium sub nomine Simplicii Verini.*) 'In the two first centuries nobody received baptism, but he who, being instructed in the faith, and imbued with the doctrine of Christ, could give testimony that he believed, on account of those words, 'He who shall believe and be baptized.' Therefore, the first thing was to believe: thence arose the order of catechumens in the Church. The perpetual custom also then constantly prevailed, that the eucharist should be immediately given to those catechumens after baptism. Afterwards an opinion prevailed, that nobody could be saved, unless he had been baptized: and thence arose the custom of giving baptism to infants. But because the eucharist was given to adult catechumens, as soon as they were washed with sacred baptism, without any space of time intervening, it was instituted that this also should be done to infants, after the introduction of Infant Baptism.'" Thus far Van Dale, who was not of the clerical profession, but all whose works are full of erudition. *

I have already alluded to the opinion of Socinus, and other learned Unitarians in Poland. To the opinion also of the accomplished critic Grotius, an allusion has also been made; and his opinion was, that Infant Baptism *might be* practised, and was practised pretty early, but not by Christ or his apostles. Annot. in Matt. xix. Sensus est veniant ad Christum, ut instituantur, non ut baptizentur, nisi postquam vim baptismi intellixerent."

My intention was, Mr. Editor, to have subjoined a few thoughts on Mr. Belsham's sense of Infant Baptism, in reference to Tertullian, and a critique on the word *norint*, as used by him, together with some remarks on Mr. Belsham's "*important* testimony of Justin Martyr," and his quotations from Irenæus and Origen. But these matters, I perceive, must be deferred.

D.

* Il pratiqua cette science (Médecine) avec succès, et se fit une réputation dans l' Europe par sa profonde érudition.—*Nouveau Dictionnaire Historique.*

SIR, *Swakeleys, Jan. 6,* 1819.

PERMIT me to assure your Chichester Correspondent [Vol. XIII. p. 749,] that nothing he has written on the subject of my "Bible Only" School at Binham, has in the "least annoyed" its well-meaning, however mistaken patron. He has warrantably enough, perhaps, bestowed upon it a title, which it seems however, it did not deserve. The whole difference of opinion that obtains between us, is indeed, I am willing to hope, no more than this: that while I am content to seat my little plebeian catechumens "at the feet of Jesus" and his apostles *alone*, he would place some Apollos beside them of the same way of thinking with himself, so long as they were under my exclusive jurisdiction; for beyond that moment I profess to give them up again to their parents. As little, I trust, will he be, in return, "annoyed" by my Anti-isms of every description, if, in a spirit which "thinketh no evil" of any other opposed to it, I venture to record my conviction, that, were every "note and comment" now extant on the Bible, committed to-morrow to the flames, the religion of Christ might somewhere or other, in this our enlightened day and generation, arise from their ashes in a purer form than any it now exhibits in any single established or non-established Church in Christendom.

With regard to my projected plan of a place of worship, it is indeed, I fear, still more Utopian than he justly represents it; for it by no means professes to aim at inoffensiveness on the ground of being alike and in common acceptable to every denomination of Christians. Its avowed object is an approximation to the apostolic model of religious homage: et jure aut injuriâ comprehends invocation of the Saviour of the world. The Unitarian would have to *tolerate* Idolatry under a roof beneath which the Trinitarian had *connived at* the blasphemy of not addressing the Son as "an equal person with" the Father; while *The GOD* and Father of our Lord Jesus Christ was alone ultimately addressed as "the Author of every good and every perfect gift," as "the GOD above all, as well as through and in us all," the "one Lord,"* the "made

* 1 Cor. viii. 6.

Lord,"* the "Advocate at the Father's right hand," and in the midst of a congregation met together in his name, would be also petitioned, prayed to, as able to save to the uttermost all who come unto that GOD through him. Towards such an approximation, the first step would be the abdication of all unscriptural phraseology; the subordination and delegated authority of the Logos—Theos, the next: but within the ample range of this preliminary circumscription, the proposed Liturgy would expatiate as freely as *the letter* of the Bible would admit, and scarcely therefore propitiate, in *all* its parts, an unanimous, though concurrent expression of devotion. While "the mercy-seat" shone with none but borrowed rays, it would still perhaps peer as one of the most prominent features of the sanctuary; as the incense ascended from its altar, the high priest who wafted it towards heaven might still fix the tearful eye of many a suppliant, and when the Allelujah ascended with one heart and voice to Him who sitteth upon the throne, what if the Lamb were not all around, so with one heart and voice, forgotten? These are appalling annunciations, undoubtedly, to many a *scriptural* Christian; there are, on the other hand, not a few *as consistent Biblists*, whose ear they will by no means offend; and for one, I am free to confess, that though reformation proceeded no farther than to these limits, most cordially should I rejoice to see the religious service of the Established Sect (the best, in my opinion, *but for its traditional deformities*, with which I am acquainted,) so far purged of what every idolater of the litera scripta of the sacred records must deem *its two capital pollutions*. Whether the more sweeping Unitarian would patronize what he might deem so partial, so insufficient a compromise, I know not: but from the silence of our body, I certainly presume that *mere* man-ism, (I use the word in no invidious sense,) is averse from the experiment. To that implied decision, I now therefore respectfully bow with regret, and subscribe myself,

J. T. CLARKE.

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* Acts ii. 36. See Griesbach in loc.

Broom Bank, near Sheffield,
January 17, 1819.

SIR,

THE Reviewer of my Discourse, which was preached in May last, before the Supporters of the Unitarian Fund, having intimated to me, [Vol. XIII. p. 766,] "that it is not quite correct" perhaps, "to quote Luke vi. 12, as a proof that our Lord continued a whole night in 'a dreary solitude,' since προσευχὴ, sometimes, and probably here, signifies an oratory, or "house of prayer;" I feel myself called upon to explain. I am well satisfied, and have always entertained the opinion, that the word προσευχὴ often signifies an oratory, and that such is the sense in the passage quoted, as well as in Acts xvi. 13, to which the reviewer has referred me. But the term "dreary solitude" was a term which I applied, as every reader may see, not to the προσευχὴ, but the mountain to which our Lord had gone, and on which he *continued all night*, (διανυκτερευων εν τη προσευχη του Θεου) "in the oratory of God." Some indeed think this to be rather a harsh translation, and prefer the common version, which is also adopted in the new one, and which I have followed, notwithstanding its supposed incorrectness. Indeed this adoption cannot require much defence, when it must be admitted that *prayer* or devout communion with God (which is prayer taken in its most comprehensive sense) was our Saviour's object. Indeed it ought to be mentioned in favour of the common translation, that the Cambridge Manuscript has αυτου after the word προσευχη instead of του. The reviewer has referred me to Acts xvi. 13, and Bishop Pearce's Commentary and Note. I have not that author at hand, but I admit that the Jews had their προσευχαι near to rivers, or by the seaside, and in other retired places on the plains; or, *near to* (as the preposition εις sometimes signifies) the mountains; but they had them also on the hills as mountains *themselves*, the retreat of the most recluse, because the least exposed to intrusion. See Jennings's Jewish Antiquities, Vol. II. p. 91, also p. 69. These προσευχαι included a certain space of ground enclosed with walls and open to the Heavens, according to Philo, Josephus and other writers, whither devout persons resorted alone, or in company, for reli-

ius exercises. Those on the high ounds, or within the bosom of the ary mountains, were frequented by h persons as wished to be as much possible remote from the haunts l interruptions of man. Such a itude would naturally, I think, be Saviour's choice, under the cir-nstances which I brought before the der, and which shew the anxious e of his mind at the time, and prove v necessary he found it to fly to d, in retirement from the world, l seek counsel and direction for the at work before him. The absolute entire dependence of Christ on his her's wisdom and support, and his g-continued earnestness to obtain and apply them to the important purposes in view, present, in my estimation, the most positive exclusion of his Deity that can offer itself to a reflecting mind. I would add, that the translation of the word ονομάζετο "was wont to be made," in Acts xvi. 13, is, I apprehend, very improper. The proper rendering would be "*registered*, or allowed by law." In the same sense the word is used in Luke iii. 23, where, instead of reading "being as was supposed, the Son of Joseph," we should rather read "legally sanctioned, or 'allowed to be according to law,'" or "registered 'as the Son of Joseph.'"

NATH. PHILIPPS.

BIBLICAL CRITICISM.

Suggestion on John i. 1.

Philadelphia, U. S. June 12, 1818.

DMITTING that the introduc- tory verses in the Gospel by n relate to the Christian dispen- on, and that, by "*the word*," Jesus ist is to be understood as the per- designated; the explanation which sually given of that part of the verse in which we read, that *e word was with God*," appears to to be liable to several objections. s said, that, to be "*with God*," ns, to receive divine communica- s; and that, "as Moses was with in the mount, so was Christ in wilderness, or elsewhere; to be ucted and disciplined for his high important office:" but, in the ext, there is no mention of, and allusion to, such an occurrence; the supposition of Socinus, that e "*with God*," in the passage re us, signifies, that, as the word God, Jesus was known to God e, is, to my mind, equally unsa- ctory.

illustrating the phraseology of pture, and particularly the He- ms with which the New as well e Old Testament abounds, it is useful to recur to the passages hich they are first to be met with, thus to ascertain their original fication.

Gen. v. 22, we read, "*And h walked with God.*" How he *lked with God*," we learn from Heb. xi. 5, where it is said, "*before his translation he had this testimony that he pleased God.*"

The next person spoken of as having *walked with God*, was Noah. Gen. vi. 9: "*Noah was a just man, and perfect in his generations, and Noah walked with God.*" Here, as in the former instance, the reference is to personal character; and as walking indicates a steady, regular course, the meaning will be, that both Enoch and Noah were pious and religious persons when this character was given of them.

In the first Epistle of John, several passages are to be met with in which similar phraseology is used. Thus, it is said, chap. i. 3, "*and truly our fellowship is with the Father, and with his Son Jesus Christ.*" Chap. iii. 24: "*He that keepeth his commandments, dwelleth in him, and he in him.*" Chap. iv. 15: "*Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.*" As these are general declarations, they cannot be descriptive of any special or peculiar communications to particular persons; but are easily understood, if referred to religious character.

Perhaps, the strongest and most exactly parallel expression, is that which occurs in Psalm lxxiii. 23: "*Nevertheless, I am continually with thee.*" These are the words of Asaph, a man who made no claims either to the prophetic character, or to any divine mission; they would, there-

fore, be totally irrelevant, if referred to constant communications from heaven; but they are admirably descriptive of a mind habitually religious and devout.

In modern compositions we find the same application of the phrase "*with God.*" The following lines are part of a hymn by the late Dr. Doddridge, on "living habitually in the fear of God:"

"As diff'rent scenes of life arise,
Our grateful hearts would be
With thee amidst the social band,
In solitude with thee."

I am, therefore, disposed to construe John i. 1, 2, thus: "In the beginning of the period respecting which I am now to treat, Jesus Christ existed; and Jesus was a pious and religious person, and Jesus was God; as Moses was God to Pharaoh, and as those persons were called gods unto whom the word of God came. This Jesus was in the beginning with God, i. e. he was from the first pious and religious."

Thus, it seems to me, that uniformity is preserved in the interpretation of the phrase which has now been considered; that the Evangelist is made to speak with distinctness and precision both of the personal and official characters of Jesus Christ; and that the second verse contains an explanatory remark of considerable importance, instead of appearing to be merely a repetition of what had been asserted in the preceding verse.

These observations are made with diffidence, for I am not aware that they correspond with any explanation that has yet been given of the passage to which they relate.

J. T.

Brief Notes on the Bible.
No. II. *

THERE is no safer rule, none more estimable, than that of interpretating Scripture by Scripture.

"The word was God." John i. 1.

Jesus is taken to be implied by "the Word;" the word of God, in all its "fulness," residing in, and being promulgated by, him.

But, the question is unsettled whether "God," in this sentence, be used in a subordinate, or in the primary, sense.

I will assume (without conceding) that it is used in the primary sense, denoting the Almighty.

What follows?

In my humble apprehension, that the version ought, for the sake of ordinary readers, to be

"The word was *as* God."

Pronounced by Him, through a medium, it was to be regarded, not merely as spoken by himself, but (in scriptural phraseology) as himself.

Pretty bold, it may be said, and rather free with the original.

But, is such a latitude, to make sense of a passage, unexampled or unauthorized?

Take the answer in 2 Samuel xxiv. 23.

"All these things did Araunah, *as* a king, give unto the king." The word "*as*" is in italics, supplied by the translators to *make sense* of the passage; Araunah being no king, but a wealthy subject of David's.

It is possible, also, to *make nonsense* of a passage by a literal translation, unexplained.

e. g. "The word was *with* God, and the word *was* God."

This occurs in the context, and a more eminent example it would not be very easy to cite.

So, ought not Matt. xii. 50, to be rendered, "Whosoever shall do the will of my Father which is in heaven, the same is *as* my brother and sister and mother"?

If I be told that this and a *multitude* of similar passages are always understood and read in this sense,—be it so! And does not consistency require the same principle of construction to elucidate John i. 1?

BREVIS.

* For No. I, see Vol. XIII. p. 632.

On the Contents of the Book of the Revelatim.
No. I.

NOTWITHSTANDING the blessings pronounced on those who attend to the words of this prophecy, and keep those things that are written therein, many sincere believers in Christianity think the time lost that is spent in the study of it, and that it would be much better employed in studying the precepts of morality. With them I think this last ought to

but also, that the knowledge
'rom the other would be a
ıducement to the practice of
ıl principles of Christianity.
ıis impression I shall take the
' submitting to your readers
wing sketch of its contents,
ppear to me, upon comparing
ıe ecclesiastical and civil his-
the first centuries of Chris-

i. 1—3, is the authority for
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ı made by the Deity of future
o Jesus the Christ, and by
ugh his messenger, in vision,
own to John, who herein
testimony to all that he saw;
ɔunces him blessed who stu-
ays attention to it, because
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—20: John's address to the
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ı laid in the Temple or Chris-
rch, (1 Cor. iii. 16, 17,) in
:sus, clothed as high priest,
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m and keeping them con-
ight. The last verse unfolds
ery of this whole chapter,
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teachers, in the seven ages
'hristian Church; and that
ı lamps are the Churches,
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lights (Matt. v. 14) of the

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ıessages that Jesus, our high
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sus in the first chapter. The
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v. John is invited to look
ity: and before we do so,
e proper to observe, that

though all the parts of this book harmonize together, yet the book, to be understood, must be considered as dividing itself into three parts. 1. Is the figurative description of the Christian church, as the temple, with Jesus ministering in it as high priest. Then follows the description of the peculiar state of each church, through the whole period of the prophecy: with propriety this may be considered as the ecclesiastical part of the prophecy, and is contained in the three first chapters.

The second part of this prophecy represents Jesus as enthroned, and going forth with his army of saints to break into pieces the kingdoms of the world. This part begins at the 4th chapter, and concludes at the 18th verse of the 11th chapter; and the remaining chapters may be considered as descriptive visions of various scenes, which take place from the first establishment of nominal Christianity, till the grand period of the consummation of all things. Under this view of the prophecy we shall find that the 4th and 5th chapters correspond with the Ephesian church-state, and are an account of the general political state of Christianity until the destruction of Jerusalem. The 6th and 7th chapters run parallel with the church of Smyrna, and describe the overturning of Rome Pagan. The 8th and 9th chapters describe the overturning of the Eastern Roman Christian empire. The 10th and 11th describe the Christian world, as it may be called, from the commencement of nominal Christianity, under Constantine, till the conclusion of the Millenial age, including the whole of the remaining five churches, which will be more distinctly seen by noticing their respective periods of commencement and conclusion.

Returning back to the 4th chapter, I notice, that, in the descriptive message to this church, it was to continue from A. D. 33, to A. D. 73. Its character was to be remarkable for their laborious exertions in spreading the Gospel, their patience under Jewish persecution, and their trying the credentials of those judaizing teachers who called themselves apostles; their undauntedness in suffering; their abhorrence of ambition in Christian teachers; that at the commencement of this period they were unitedly of

one heart and mind, but that at the close of it, a party spirit would be admitted, which was to be endeavoured to be destroyed by exhortations to unity under the threat of the light of this church being extinguished. Let any one upon comparing this message with the writings of the New Testament, say, if the prophecy does not agree with its accomplishment, and if it is possible to place any other period of the history of Christianity which it would have so well agreed with. Let us now turn to the prophecy.

Chap. iv. 1, John is invited to look into futurity, and 2, in a prophetic vision beholds a throne; 3, and Jesus gloriously enthroned on it; 4, surrounded by twenty-four ancients in priestly robes, with regal crowns on each side encircling him on the throne; 5, 6, the usual accompaniments of the Divine Presence with the sea of glass before the throne; 7, 8, and the cherubic standard of Israel displayed: a lion for Judah on the East, an eagle for Dan on the North, a man for Reuben on the South, and an ox for Ephraim on the West; whilst the army of Israel under their respective standards pronounce that he who was *dead*, but is now *alive*, and who cometh *to judge the world*, God's appointed ruler, is thrice holy and all-powerful; 9—11, whilst the army of Israel with their standard-bearers, ascribe honour and glory to Jesus their ruler, the twenty-four ancients, or the united chiefs of the royal priesthood in both dispensations, raise the chorus,

"Worthy art thou, our Chief, with our God most holy,

"To receive the glory, the honour and the power;

"For thou hast formed the whole.

"And they were and are formed according to thy will."

Comp. Eph. i. 10, 20, Coloss. i. 16.

Chap. v. continues this grand scene, in which the whole army of Israel have by acclamation approved of their general officer. 1, the sealed scroll of futurity lies on the right side of the throne of God, sealed with seven seals; 2, a messenger inquires who is worthy to unrol it; 3, 4, and John weeps because none are found worthy; but 5, is comforted by one of the ancients, who tells him who is worthy; 6—8, Jesus then descends from the throne, and takes the book, on which the twenty-four ancients again pay their homage, saying,

"Thou art worthy to take the scroll, and open its seals;

"For thou wast slain, and hast redeemed us to God by thy blood,

"From every tribe, and language, and people, and nation:

"And hast made us kings and priests to our God.

"And we shall reign upon the earth."

To this sublime acknowledgment of the royal and priestly rank being derived from the superior virtue of their Leader, the army of God, under his banners, reply, in chorus,

"Worthy is the Lamb that was slain,

"To receive power, and wealth, and wisdom,

"And strength, and honour, and glory, and blessing."

To this chorus the whole living and dead repeat in chorus,

"To the Lamb be blessing, and honour, and power,

"And strength to the age of ages."

The four battalions of Israel, i. e. the united church militant throughout the world, under their respective standards, exclaim, "So be it;" on which the royal priesthood pay homage to their King.

We see here the enjoined duty on the teachers of that day: whilst the army of Jesus was collecting recruits in Palestine, and the whole civilized world, it was to unfold the vast political designs intended to be accomplished by the doctrines of the cross; and, that though Christianity was the most moral and virtuous of all religions, yet that was not all, they were to prove to Christians the importance of their doctrines, lives and conversations; they being the weapons by which God intended to subdue the world.

We are now come to the Smyrna state of Christianity. The church of Ephesus was, as the name expresses it, the *desired* Church, that state which prophets and kings had *desired* to see,—the Messiah come. They had left their first love, and, not repenting, their lamp, as foretold, was removed. No successors were given to the apostles, by whom miraculous powers could be conferred on the Christian. But he was left to prove the truth of his religion by its own

superior excellency. And as Smyrna signifies myrrh, the incense which ascended before the altar was the perfume of bitter persecutions, imprisonments, tortures and martyrdom. This was declared (chap. ii. 9) should take place, and principally owing to the Jewish nation and priesthood, who, having lost their political character, endeavoured, by all their influence, to prejudice, by false representations, the Gentiles against Christianity. It was likewise foretold they should have ten years of severe persecution, but that, if they faithfully suffered martyrdom for it, they should, by their death, gain for Christianity a crown among the living; which took place when Constantine made it the religion of the Roman empire.

During the reigns of Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, and Vitellius, Christianity was gaining ground by its simplicity, and the purity of its doctrines. Miraculous powers evidenced its truths to be of divine origin; these, aided by the apostolic labours, formed Christian societies over the whole Roman empire. Christianity was generally free from persecution, excepting from the Jews. The standard-bearers are represented in the square camp, one at each quarter of the world, Rome, the seat of government, being considered as the centre.

Chap. vi. 1, 2, opens the first seal, by introducing to the throne of the Cæsars, Vespasian from the West. This seal lasts with the Flavian family, twenty-eight years. Its white horse and bow is the emblem of victory, and the reign of the princes of this family was one season of conquest.

Ver. 3, 4. The second seal ushers in Nerva from the West, and lasts to the murder of Didius Julianus. Nerva was a Spaniard, west of Rome, as was also Trajan, who succeeded him. This period is well emblemized by the red horse; it being remarkable for the conquests of Trajan, the slaughter of the Jewish nation, the bloody victories of Antoninus on the Danube, and the horrible cruelties of Commodus, followed by the murders of the emperors Pertinax and Julianus.

Ver. 5, 6. The third seal is from the South, and introduces the Severian family from Africa. Equally well is the reign of his family for about forty-two years emblemized by a black horse and balances. His own cruelties and severe regulations were followed by the horrible atrocities of the fierce Caracalla, who was succeeded by the infamous and effeminate Heliogabalus, and the murder of the excellent Alexander.

Ver. 7, 8, introduce the fourth seal from the North, and which contain an epitome of war, famine, wild beasts and pestilence, which last about fifty years, beginning with the reign of Maximin of Thrace, who began his reign by seizing all the public revenues, and exercising the most unheard-of cruelties, and close with the election of Diocletian to the imperial dignity. This is allowed to be the most awful period that the empire had ever known. The competitors for the purple were so numerous, that, between civil wars and the invasions of the barbarians, wild beasts, famine and pestilence desolated the whole empire.

Ver. 9—11, is the opening of the fifth seal, and alludes to the ten years' persecution under Diocletian. The scene is laid in the Temple, and the martyrs who had been sacrificed are represented as crying for vengeance upon their persecutors; they are exhorted to patience, and to consider how the Ephesian church had triumphed.

The other persecutions had been occasioned by various causes emanating from Christianity; but this was occasioned by a full determination to destroy the Christian name, instead of which it occasioned the overturning of the Pagan Idolatry of Rome, and substituting nominal Christianity in its stead.

Ver. 12—17, is the sixth seal opened with an account of the overturning of Paganism. By a reference to Haggai ii. 1, Heb. xii. 27, Isaiah xiii. 12—14, xxxiv. 4, Jeremiah iv. 23, 24, Joel ii. 10, 31, Matt. xxiv. 39, as well as other places, it will appear that this language of the Revelator signifies that the Christian Church was completely triumphant over its Heathen adversaries, and that a new temporal order of things had taken place, which it did, when the emperors Galerius, Maximin, and Licinus, made a public profession of their guilt, recalled their decrees, and acknowledged the divine judgments in their chastisement.

T. T.

POETRY.

LINES

Written, but not sent, to Dr. Priestley, on his Address to the Jews.

O Thou, whose pious hand with just disdain
Hath freed Religion from its servile chain,
Hath taught the soul with purer aim to raise
And give its Maker *undivided* praise;
Accept the tribute of a Hebrew muse,
Forgive her rashness, and her faults excuse.
O could she speak her own emphatic tongue,
And emulate the glow of ancient song,
Thy deathless name should grace immortal lays,
And nations yet unborn should chaunt thy praise.
But now such tasks no longer Israel's care,
In exile doomed their tedious lives to wear;
Struggling to live unmindful of their fame,
Their bread, alas! they seek, and not a name.
No patriot spark durst fire their humble breast,
To see their oft-repeated wrongs redrest;
Th' Almighty fiat which pronounced their doom,
Hath not in pity yet dispelled the gloom.
'Till then, withheld from each ennobling plan,
Which makes man glory in the name of man;
'Till then, unconscious of the sacred flame
Which fires to Merit, and which lifts to Fame;
Jests of the theatres—the people's scorn
Must we remain oblivious and forlorn.
And is it then to such thou stretch'st thy hand,
E'en to the poor—vile stranger of the land;
Pointing to where their warmest wishes tend,
And ardent to promote the glorious end?
And canst thou, vers'd in nature and in art,
Thus kindly stoop and *speak unto our heart?*
Durst we, then, venture on the hallowed theme,
And you not idolize nor we blaspheme?
Then, Judah, were not all thy woes in vain,
The bright reward might well o'erpay our pain;
Then may we hope to see the nations join,
And with one voice proclaim the *One* divine;
Whilst man with universal concord blest
Shall clasp each friend and brother to his breast,
Idolatry no longer boast her flame,
One God in heaven, *One* on earth his name.

HYMN.

He who walks in Virtue's way,
Firm and fearless, walketh surely;
Diligent while yet 'tis day,
On he speeds, and speeds securely.
Flow'rs of peace beneath him grow,
Suns of pleasure brighten o'er him;
Mem'ry's joys behind him go,
Hope's sweet angels fly before him.

Thus he moves from stage to stage,
Smiles of earth and heav'n attending;
Softly sinking down in age,
And at last to death descending.
Cradled in its quiet deep,
Calm as Summer's loveliest ev'n,
He shall sleep the hallow'd sleep;
Sleep, that is o'erwatch'd by heav'n.

Till that day of days shall come,
When th' archangel's trumpet breaking
Through the silence of the tomb,
All its prisoners awaking;
He shall hear the thund'ring blast,
Burst the chilling bands that bound him;
To the throne of glory haste,
All heav'n's splendors op'ning round him.

A.

HYMN.

When before Thy throne we kneel,
Fill'd with awe and holy fear,
Teach us, O our God, to feel
All Thy sacred presence near.
Check each proud and wand'ring thought
When on Thy great name we call;
Man is nought—is less than nought:
Thou, our God, art all in all.

Weak, imperfect creatures, we
In this vale of darkness dwell;
Yet presume to look to Thee,
'Midst Thy light ineffable.
O forgive the praise that dares
Seek Thy heav'n-exalted throne;
Bless our off'rings, hear our pray'rs,
Infinite and Holy One!

A.

ON HEARING Mr. ********* PREACH.

Go, favour'd youth, and to the sons of men,
The vast designs of Providence explain;
Go, and to all his doubting children prove
Th' Almighty Father's everlasting love;

Teach men the joys which self can never know,
To check the ready tear prepared to flow,
And tell them what a strong and tender claim
Centres in all who bear a brother's name:
Instruct mankind, too firmly bound to earth,
What lasting joys of more transcendant worth,
What purer, loftier pleasures are design'd
To be the portion of th' immortal mind.
Of strong persuasive eloquence possess'd,
By learning aided, and with talents blest,
Let earth's low cares assail thy heart in vain,
Its pomps, its pleasures, and its wealth disdain;
One task alone, one noble work be thine,
To vindicate the ways of Power Divine.

I. L.

Kendal.

SONNET TO SIR SAMUEL ROMILLY.

Composed a short time before his lamentable decease.

When Mercy weeps, and Justice pines convuls'd
For statutes blurr'd, that blushing Albion longs
To have annull'd, O Romilly, against such wrongs
Foremost to strive is graceful, though repuls'd
By all the chieftains of the legal roll:
The bird that wander'd o'er the water spread,
Whose likeness hover'd on th' anointed head,
Is a fair emblem of thy clement soul
That, with unwearied pity, perseveres
The bloodless criminal from death to save:
More sterling honour to thy name adheres
Than to proud streamers that in victory wave,
The martial truncheon of supreme renown,
Or mighty splendour of a despot's crown.

R. F.

Kidderminster, Nov. 7, 1818.

SONNET

To the memory of the late Mr. Ingram, of Ticknal, near Bewdley, who bequeathed £600 that the interest might be annually employed for procuring sermons to be preached against inhumanity to dumb creatures, especially horses.

If from the high abode of glorious light
Angels descend, to mark how those demean
Form'd in their Maker's image not in vain,
Watching with joy th' attested love of right
In acts of mercy, and such deeds record,
Then in their annals Ingram's name must shine,
Who view'd the God of nature's kind design,
And cruel treatment to his works abhorr'd:
Fain would his generous sympathy assuage
All human tyranny unjust and base,
The dumb creation's pain and man's disgrace,
And for humanity all hearts engage:
O happy sympathy of pow'r benign,
Diffusing blessings like thy source divine!

R. F.

Kidderminster, Nov. 7, 1818.

SONNET.

[From "*Apeleutherus*; or an Effort to attain Intellectual Freedom." 8vo.]

Deo Optimo Maximo.

O Thou, whose bounty gave this mantling bower
Where, from the world retired, I oft recline,
And trace Thy wonder-working hand divine,
And read Thy name in ev'ry blushing flower;
Sov'reign of nature, all-directing Power!
Great source of being, life, and light, and joy!
To Thee I dedicate this best employ,
This sweetest solace of the silent hour.
O search this heart, that seeks no vain disguise,
Accept the tribute, and the labour bless:
View the pure motive with approving eyes—
Thy glory, in Thy creature's happiness.
Smile on the page that bids the mind be free,
And points the path to virtue, and to Thee!

LIFE.

From the Chester Guardian.

Life's a varied, bright illusion,
Joy and sorrow—light and shade:
Turn from sorrow's dark suffusion,
Catch the pleasures, ere they fade.

Fancy paints, with hues unreal,
Smile of bliss, and sorrow's mood;
If they both are but ideal,
Why reject the seeming good?

Hence, no more! 'tis wisdom calls ye,
Bids ye court time's present aid;
The future trust not—hope enthrals ye,
Catch the pleasures, ere they fade.

INTELLIGENCE.

DOMESTIC.

Religious.

UNITARIAN ASSOCIATION.

Proceedings at a Meeting to consider the Propriety of forming an Association for protecting the Civil Rights of Unitarians.

We are enabled this month to present our readers with an Account of the Proceedings of a Meeting of Unitarians, held at the London Tavern, on the 13th January, for the purpose of considering the propriety of forming an Association for the Protection of their Civil Rights. Such a Society has, we know, been long anxiously desired by many Unitarians, and we trust that it will now receive their support as a measure which cannot fail to be productive of the most beneficial results.

John Christie, Esq. being called to the Chair, observed, that all present were acquainted with the object for which they were assembled, and that their friend Mr. Fox had been instrumental in convening them. He would, therefore, not enter at any length into the subject, but should request that gentleman to explain the circumstances out of which the present meeting had arisen.

Mr. Fox.—It would, no doubt, be perfectly understood, that, although his name only appeared, the meeting had not been convened merely at his suggestion. About three months ago, the Committee of the Unitarian Fund was applied to by several gentlemen who were desirous that an Association for the Protection of the Civil Rights of Unitarians should be instituted, and who wished the Committee to co-operate with them. Some cases had arisen which seemed to render the measure expedient, and a general wish had been expressed in favour of it from the country; so much so, that it was probable, if it was not begun in London, something would be attempted elsewhere to meet the general feeling. In consequence of the application made to them, therefore, the Fund appointed a sub-committee to meet and co-operate with the applicants; and, after mature consideration, it was deemed expedient to call a general meeting to consider the subject. In order to convene this meeting, some line seemed proper to be drawn to regulate the mode of summoning. Public advertisements would only have drawn many persons together, some from idle curiosity, and others, perhaps, to disturb the proceedings: the easiest and simplest way, therefore, was thought to be, to take the lists of the two known bodies of friends to Unitarianism, the Book Society and the Fund, adding to them the names of the officiating ministers of all congregations which occurred to the Committee's remembrance. The time chosen was thought most proper, as it would enable some country friends to attend. This was the course adopted; many errors might have, and, no doubt, had arisen in issuing summonses; the lists were found very imperfect in some respects; and some from misdirection had been returned from the Post-office: but it was trusted that every one would give credit for such errors being involuntary. Many, it was feared, had been omitted whom it would have been highly desirable to summon, but he hoped any such omissions would be excused.

Mr. Aspland said, the gentlemen who acted as a Committee to prepare the way for the meeting had done him the honour to request he would explain the object of the proposed Association, and propose the Rules intended to be submitted for consideration. In bringing forward the subject, he wished it fully understood that the utility of such an Association would come fairly into discussion. The conveners of the meeting had but one object, one only desire, to secure themselves in the possession of their Civil Rights; and if it was clear that they were already sufficiently secured by other means, he should be the first to waive further proceedings. There was no novelty in instituting a Society for protecting the Civil Rights of Religious Bodies. Several such societies were in existence. The body of Deputies of the Three Denominations was one, the oldest amongst Dissenters, and a most respectable association. The recently-formed society, called the Protestant Society, was another most useful institution, which arose from the opposition to Lord Sidmouth's bill, embracing chiefly members of Calvinistic communions. The Quakers, it was well known, had their Committee of Sufferings to watch over their Civil Rights; and the Wesleian Methodists had a committee for the like purpose. There was nothing new, therefore, in the proposal; it only remained to consider how far it was expedient to adopt it. It was known to all, that Unitarians were, at least, as much exposed to obloquy as any sect, and that it was but recently that they had been brought within the pale of the law. Till within a few years they had been protected by no law, although they had been shielded, in spite of the law, by public opinion. The legislature had, however, liberally extended its toleration by the repeal of the excepting clause in the Act of William and Mary: but since that time cases have arisen, which it was well known had created doubts

whether the provisions made in favour of Unitarians sufficiently accomplished that object; and the opinion, he was afraid, of very eminent lawyers was, that the recent law did no more than repeal the *penal* enactments, and that Unitarians were left to stand exactly as they did at *common law*. This opinion was fully avowed in the Wolverhampton Case, which is still under discussion, and in which doctrines were attempted to be enforced, very alarming certainly with reference to the rights and properties of Unitarians. It was there contended, that they are not within the protection of the law, that no foundations, none at any rate, prior in time to the passing of the late Act can belong to Unitarians, but to Trinitarians, as the only species of Dissenters legally recognized. If this doctrine should be established, it need not be observed how mischievous and ruinous would be the consequences; and if it should not ultimately, yet if individuals were left to protect themselves, they would be harassed by the innumerable evils arising from the expense and vexation of litigation through a long period of distraction and fear.

It would be recollected that, in the discussion on the case alluded to, a very unfavourable opinion had been expressed by that great man whose loss had lately occasioned such a shock, he meant *Sir S. Romilly*. He declared this opinion in court; but besides the expression of opinion there, which might have been attributed to the warmth of an advocate, he had in private letters since expressed a strong feeling of the insecurity of the basis on which the civil rights of Unitarians rest. He (Mr. A.) had received a note from him, not many months before his death, stating his deliberate opinion, that they were not protected at law, and that no other course was open to them than an application to Parliament. He offered willingly to assist and support such an application, but observed that he was not very sanguine as to its success. There was, therefore, in the opinion of so great a man, a strong ground for action and exertion; and it appeared highly important to associate, with a view both to resist aggression, and to proceed, if necessary, to obtain security by legislative provisions. Nothing could be worse than uncertainty where liberty and property are concerned. It struck him that Unitarians were in that state, and that therefore something should be done, that they might no longer fear the breaking up and destruction of their foundations by any internal division, and that they might be secure from persecution, let whatever change of times happen; and that such a change might take place, no one would say was impossible. The case of Mr. John Wright, of Liverpool, shewed the feeling of many of great weight in the country to be hostile. He was indicted for promulgating opinions closely connected, at any rate, with those of Unitarians; and the opinion of some persons, well able to judge, was, that, though the doctrine taught had been held by men of learning and piety; though defended by dignitaries in the church, and even by Bishop Law; a jury might very possibly convict the person who maintained it of Blasphemy. This case was withdrawn, but while it was pending great difficulty was experienced; there was no body of persons to step forward, within whose province it lay to defend Mr. Wright: the Unitarian Fund was applied to, and did something; but they felt that they were going beyond their province, and were not justified in such an application of their funds: they could only pledge themselves as individuals. All would see that in cases of this sort nothing should be left to accident; no person harassed by the bigotry or ignorance of a country magistrate, for instance, ought to be left to the chance of individual or friendly assistance. An Association like that now proposed, would give confidence to the expression of opinion, and diminish the probability of persecution, by shewing those inclined to persecute, that there are men of equal weight and knowledge with themselves, ready to protect the objects of their malice.

If such a society were not necessary, Mr. A. allowed, it would be injurious, as appearing to separate our case from that of other Dissenters; but surely it was obvious that there was no society which would do what had been and might again be necessary. In the case of Mr. Wright there was none. The Deputies were appealed to, and, unhappily for their reputation, the appeal was at that time made in vain. The abstract question had been since brought before them, and been decided in favour of liberality and freedom; but it was too much to expect that persons zealously entertaining the opinions which most of them did, should be very solicitous in the cause of persons whom their creed must lead them to consider as blasphemers.

There was, too, a class of cases which the Deputies could not take up; he meant disputes between different portions of congregations; and this was one which was becoming of considerable importance. In the Wolverhampton Case, the minister, by setting himself in opposition to the whole congregation, and putting in the most absurd claim, had succeeded, at any rate, for a time, so far as to drive out the whole body from their meeting-house and their endowments, great part of which had been raised by their own contributions, and to put them to what must be to a small congregation a very heavy expense. Whether the Deputies can or cannot, by their consti-

tution, provide for the adjustment of such a case, they certainly were not inclined to do so, and, but for some new association, congregations so circumstanced might be broken up from the mere want of assistance and encouragement in the support of their rights and properties.

A general opinion seemed to prevail among the reputed orthodox Dissenters, that all foundations with which Trinitarians have been at any former period connected, cannot be held by Unitarians; nay, further, that, prior to the passing of the Trinity bill, all must, in the eye of the law, be considered as Trinitarian; and they have shewn every disposition to act upon these principles, however inconsistent with those on which they profess to ground their dissent. Threats had in several places been held out; in some, proceedings had (it was reported) been actually commenced, although they were suffered to sleep, perhaps, on account of the delay and uncertainty of the ultimate decision on the Wolverhampton Case in Chancery. For these reasons it did seem to him (Mr. A.) expedient to have a standing committee, if it were only to give advice on such occasions. They could take legal opinions on emergencies, and such advice, once taken, would remain on their books; each case would guide a succeeding one, and thus considerable difficulty, expense and delay would be prevented. Such an association need not interfere with any other. No case would properly come within its jurisdiction, which was not strictly Unitarian, or which would be within the scope of the Deputies or the Protestant Society. It could not make any separation between the Unitarians and other Nonconformists; if it would, let the project be abandoned; but the real question was, not whether such cases should be left to other associations, but whether they should be neglected and abandoned.

He was thankful for what the legislature, in compliance with public opinion, had already done; but if he should say he was not contented, he would only repeat *Mr. William Smith's* opinion, declared to Lord Liverpool, on that nobleman's expressing a hope that Unitarians would be satisfied with the Trinity Bill: "No, my Lord," answered Mr. Smith, "we shall not be satisfied while one disqualifying statute in matters of religion remains on the books." This was his (Mr. A.'s) feeling also, and he therefore thought the proposed Association very useful, not only to protect our rights, but to enlarge them and those of every class of Dissenters; for, in all general measures for that purpose, it would doubtless cheerfully concur with other societies.

There was one subject to which it was difficult to allude, but on which much had been of late said, and of which therefore some notice must be taken. Our adversaries might be jocular upon it, but to us it was a serious grievance. He alluded to the necessity of passing to the marriage state through Trinitarian ordinances. It appeared that the legislature by passing the late bill meant effectually to protect us; if they did not, the act was a delusion and a snare: but if that was their intention, all must see that it was not accomplished, while Unitarians were obliged, against their principles and consciences, to submit to Athanasian worship.

As a Dissenter, on the broadest ground, he should object to such a compulsive conformity, but as Unitarians, they were compelled, in this instance, to violate their dearest opinions, and strongest religious feelings. The moral responsibility rested, no doubt, on the legislature which occasioned the offence, but surely they ought to attempt to throw off the burden.

For this purpose, it was desirable that there should be some body through whom petitions might pass. Small numbers of individuals might indiscreetly commit the whole body. He had himself, petitions in his possession, one of which was couched in terms so unguarded, that any jester in the houses of Parliament might take it as an occasion to convulse all around him with laughter.

Mr. Aspland concluded by saying, that his object was principally to repel the charge of wishing in the remotest degree to divide the body of Dissenters; he only wanted that they should be able to protect their peculiar objects, to which they could not expect the main body to attend. He then read the following preamble and rules, that all might judge of them as a whole, in the first instance, and ended by moving the adoption of the preamble and first rule:

THE LEGISLATURE by passing the Act of the 53d. Geo. III. entitled, "An Act to relieve Persons who impugn the Doctrine of the Trinity from certain Penalties," was understood to extend to Unitarians the privileges possessed by other denominations of Dissenters; but doubts having since arisen whether that object be sufficiently secured, it is deemed expedient to institute a Society for the purpose of protecting the Civil Rights of Unitarians, under the following regulations:

1. This Society shall be denominated the *Unitarian Association* for the Protection of the Civil Rights of Unitarians.

2. The Association shall consist of individual Subscribers and of the representatives of congregations making an annual contribution.

3. The qualification of individuals as members of this Association, shall be an annual subscription of not less than 10s. 6d. or a donation of not less than £5. 5s.

4. Every congregation contributing annually not less than one guinea, shall be at liberty to send two representative members: Officiating ministers of congregations shall be eligible as representatives.

5. An Annual General Meeting of the Association shall be holden on the Thursday in Whitsun Week.

6. A Committee consisting of ten persons resident in or near London, shall be chosen at the annual meeting, to transact the business of the Association, of whom four, viz. those who shall have given the least attendance at committee meetings, shall be ineligible for one year.

7. A Treasurer and Secretary shall also be chosen at the general meeting, who shall be added to the Committee. The Treasurer shall receive subscriptions, and make all necessary disbursements on account of the Association, and the Secretary record its minutes, conduct its correspondence, and summon committee and general meetings.

8. In all meetings of the committee, the presence of five members shall be necessary for proceeding to business.

9. All subscriptions shall be paid in advance, and be considered as due on the 1st of January in each year, and no person shall be allowed to vote at the annual meeting, until his subscription for the current year be paid.

10. The above Rules shall not be altered except by two-thirds of the members present at a general meeting. Any alterations intended to be proposed to the Society, must be first notified to the Committee at one of its meetings.

Mr. Talfourd rose to second the motion. He felt sure that much would not be necessary, after the observations they had just heard, to impress on the meeting the necessity of forming the Association which had been proposed to them. He had, indeed, hoped that the time had passed for ever, when Unitarians had to contend, separately from the rest of their dissenting brethren, against the injuries of power; that they were placed by the legislature on the same footing with all others who opposed the established forms, and were only called on to unite with them in the noble effort to remove every vestige of their common oppressions. He believed that any candid and impartial mind must conceive that the Act called the Trinity Bill went to this length; that, as it repealed not only the denunciation of penalties, but the clauses by which Anti-trinitarians were excepted from the benefits of the Act of Toleration, it completely tolerated and protected Unitarian worship, and gave to institutions for the adoration of the Father alone, the opportunity of legal aid, should it become requisite. Had, indeed, the repeal of the provisions against Unitarians been preceded by some prosecution under them, it might have been regarded as merely removing a punishment too severe, not as testifying the destruction of a principle. But, granted as it was without any circumstance tending to bring odium on the particular statute, it could only be regarded as the abolition of a principle, which the progress of opinion had long rendered merely ludicrous, and on which persecution by the common law, as well as by the statute, depended. Surely it could not be believed that the legislature would have conceded as a boon that which they intended as a snare, or that Unitarians would have earnestly sought the repeal of open and undisguised denunciations which no Attorney-General would have dared to enforce, to encounter mysterious and vague liabilities which Protestant Dissenting Ministers would not blush to revive against them!

They had, however, recently heard it contended, that all foundations for Unitarian worship constituted before the passing of the late bill, cannot be supported; or, at least, that in ascertaining the will of the founders for the purpose of carrying it into literal effect, courts will decide that they never designed to support a worship, at the time regarded as illegal. This doctrine must excite greater surprise when advanced under the sanction of Protestant Dissenting Ministers, of high talents, influence and piety, who have even called on the religious world to bring their charitable contributions to its aid. If such a construction of the will of a founder were to govern dissenting trusts, it would lead to the strange conclusion that while all else might be progressive, while every other institution might be moulded gently to accord with the advances of the species, while acts of the legislature might ameliorate even the established system, the foundations of Dissenters should alone be incapable of change; struck, as it were, by some cold and deadening enchantment, and fixed immoveable, amidst an improved age, the only relics of more barbarous times! And *this* consequence to follow the interpretation of the will of those who first struggled for free inquiry—in the principles of whose dissent was the germ of all future changes in opinion however extended, and who had given the first impulse to a progress which their endowments only would thus be suffered to oppose!

But we are further told (said Mr. T.) that Unitarians, by the promulgation of their opinions, are still offenders at common law, liable to criminal prosecutions, and that their institutions, even now formed, are beyond the pale of legal protection. This doctrine can only be supported by construing the proposition that "Christianity is part of the law of England," to mean Christianity as established by law. And to what period of time does the proposition refer?

To the period when the common law had its origin, the period when those maxims were established, which, handed down to tradition, and confirmed by authority, are supposed to have formed part of a written code? The present establishment had no existence in those times; and, perhaps, could we penetrate into an antiquity so dark, we might even find that Unitarianism was then the received faith, and that all other creeds are heresies. At all events, there must have been a time, when, under Catholic princes, it must have been an offence at common law to support those forms which it is now an offence at common law to impugn. Had the common law of England, then, silently changed and veered round on every variation of the court religion? If it be so, the evil is not peculiar to Unitarians, but common to every class of Dissenters, and must fall upon those who are now subscribing to support it. For, if any thing more be intended by that Christianity which it is illegal to controvert, than those great principles which all who assume the Christian name recognize as the basis of present moral obligation and the ground of future hope, it must imply all the doctrines, services, rites and ceremonials of the Established Faith. The law can know of no scale whereby to measure the degrees of heresy. They who presume to disbelieve that in Baptism a child is made "an heir of Christ, a child of God, and an inheritor of the kingdom of heaven," are then as really offenders as those who deny the Trinity; and on the ground upon which political interference is exerted, they are more deeply criminal because the contumacy of schism is greater, and is left more entirely, in the eye of persecutors, without excuse, in proportion as its grounds are more trivial. Also on the principle contended for, of those within the church who dispute respecting the meaning of her formularies, one party must be offenders against law, since both cannot be maintaining the true doctrine as she has declared it. Courts of law must decide between the Evangelical and Arminian clergy, and we must add to our law-libraries, already sufficiently extensive, all the volumes of ecclesiastical controversy which have ever been written. If, therefore, it were contended, in consequence of the illegality of Unitarianism, that all foundations even now reared for its support are void, all other Dissenting trusts, even since the Act of Toleration, are in the same condition; and, even were the illegality now confined to the former, all of the latter established before the Revolution, must be liable to be diverted from their purposes, and that very antiquity become the ground of their fall, which seemed to have rendered them more sacred.

But, inconsistent or absurd as the doctrines referred to might appear, they had been recently promulgated und tion of Protestant Dissenting M was melancholy, indeed, to vie legitimate guardians of religio thus attempting to destroy its ples;—to find men holding the tions by free election, and r propriety of such election, an of dismissal, a ground of th calling on their congregations the doctrine that a Dissentin once chosen, is established in for life;—looking into dark t their own ancestors suffered fro tion, for maxims of persecuti their opponents;—and search the ashes of bigotry for some sp only the haste of the legislatu guish its flames had heedlessly remain unquenched, from which light a torch to consume the in their foes, and which must sho their own. There was somethi petty in the proceeding, whic ous persecutors of old, would l deigned to employ. They v acted a bolder part: if they p retics, it would be with a d enthusiasm, not with an eye to sessions; they might have led fires of Smithfield, but would sc condescended to put them int of Chancery. When it was then, that these men, justly es all excellences, save when bigot the place of kind affections and ment, were our opponents, e hoped that societies composed, f part, of the persons over whom ence extended, would advocate against them? Even supposin jority, at last, to be with us, endure a preliminary struggle b step in our defence, and act after that promptitude and decision w could give us the slightest pro succeeding?

For the final result, if this So with wisdom and zeal, he (Mr. apprehension. Let the battle onl fought, and whether, in a court was lost or won, the cause must triumph. The day when the l sisters should succeed in establ existence of persecution, they w it out for destruction. Let th the struggling monster into ligh that light it would instantly exp we must fairly meet every object ground of its advocates, and m tain the fact whether we were to not, before we either sat down i applied to Parliament for a rem must protect our brethren at t from petty tyranny, and force it t in the face of the world. Then t would be open, and whatever w

mediate issue, the final result would be glorious. If the courts of law should regard Unitarians as unprotected, the legislature would eagerly come forward to effect its intentions, and vindicate them from the calumny with which our opponents had dared to asperse them.

Mr. T. concluded by expressing his assurance, that although the object of this Society was to protect a particular sect, there would be no exclusive spirit in the feelings which it would engender. Our charity had not begun, and assuredly would not end, at home. In defending our own rights, we should only refresh and enliven a spirit which would make our adversaries free men in their own despite, and derive new vigour for the general cause. The protection of Unitarian institutions was, indeed, most important to the cause of religious freedom; as in their success was to be found its most productive germ. For who so likely to support it with undecaying energies, as those who feel its principles in every sentiment of their creed; who look not down, as from a pinnacle, on their fellow-men, on whom they are to dispense their benevolence, but grasp, in strong sympathy, all that is human; who alone make charity an article of their creed; and who look on all men as members of one family, the children of one Father? Never would they relax their exertions, till all that kept this great family asunder was thrown down, and every obstacle removed which was designed to obstruct the free devotions of the hearts of its diversified members from ascending to their common Parent.

The motion was put on the preamble and first rule, and carried unanimously.

Mr. Rutt rose to second the second resolution, and to express his hearty concurrence in the measure. He was one of a few among those who had known very different times, that had survived to witness the accomplishment of such undertakings as the present; and he was confident that many with whom it had formerly been his happiness to co-operate, would have known no higher gratification than the assurance that their writings and endeavours would prepare the way for such happy results. He was desirous to express his entire approbation of the proposed Institution, and the more especially because no one there, perhaps, had better reason to know the necessity of it. He had long been associated with the Deputies, from whom he had uniformly received the greatest courtesy, and of whom it would little become him to speak otherwise than in terms of the highest regard; and this circumstance furnished him with the means of making some observations on what had been said on that part of the subject before this meeting. His friend Mr. Aspland would excuse him, he knew, for saying that he had not been quite correct in asserting that the Deputies never interfered in differences between parts of a congregation. They had sometimes done so, and with very good effect; and he was sure, if any of the highly respectable men who composed that body were asked, whether the circumstance of a person's being an Unitarian would form any objection to extending to him their protection, they would decidedly answer in the negative. Still no one could wonder if prejudices, to a certain degree, obscured the better judgment and damped the zeal of such persons, in support of an individual whose opinions were very much at variance with their own. Mr. Wright was so circumstanced. His case was referred by a general meeting to the committee, which determined not to interfere: at the next general meeting it was proposed to consider this decision of the committee, but the previous question was carried by a majority of one. He could, he believed, state the probable grounds of the committee's determination. There had been reports of imprudences and indiscretions on Mr. Wright's part, (he believed wholly groundless,) which might induce the decision, but it was very probable that they would have made much less impression, and been justly treated as calumnies, if it had been the case of an orthodox minister. To provide, therefore, for these occurrences, he certainly thought an Institution, like the one proposed, highly expedient. The very great use of such bodies, arose from the weight and support which their very name gave to small societies of individuals in remote places, who otherwise might be despised and trampled under foot.

He could assure the meeting, that whatever number of cases of effectual assistance might appear on their books, the actual number would be far greater: the small congregation of a village would acquire weight by its known connexion with them, and thus appear too strong for persecution; and many individuals and societies would be essentially benefited by the connexion, whose names would never come before them.

With regard to the marriage ceremony, Unitarian Dissenters were most particularly aggrieved by the forms of the Churches of England and Rome. In the Geneva form there was no expression, he believed, to which an Unitarian could object. But whatever the form, he thought Unitarians, and indeed all Dissenters, ought to unite to get rid of it as a religious institution altogether. It appeared to him, that each religious sect ought to be left to perform any rites it thought best, but that the legal part of the contract ought to be civil. He had often thought

"That the grateful acknowledgments of the meeting be offered to the Committee of the Unitarian Fund, and the other friends of the Unitarian cause, who have discovered so much zeal and judgment, in convening and preparing the way for the present meeting."

This being agreed to, Mr. RUTT moved, "That the thanks of the meeting be given to the Chairman, for his uniform services to the Unitarian cause, and for his able conduct in the Chair on the present occasion."

Mr. ASPLAND said he had great pleasure in seconding the motion, and observed, that it ought to be explained why they had not secured the advantage of such names as those of the Chairman and the Mover of the present resolution on their Committee. The only reason was, that it was thought best at the outset not to elect for this office gentlemen who were on the Committee of Deputies, as he hoped both Mr. Rutt and Mr. Christie, who represented the New Gravel-Pit congregation, at Hackney, would be.

The motion was unanimously carried; the Chairman returned his acknowledgments; and the meeting was dissolved.

About fifty gentlemen gave in their names to the Treasurer, as members of the Association.

Communications are requested to be addressed to the Secretary, and subscriptions to the Treasurer. Congregations wishing to enrol themselves in the Association, are requested to make known their intention, and to report the names of their representatives some time before the annual meeting at Whitsuntide.

Late Proceedings in the Wood Street, Spitalfields, Charity School.
Monday Evening, Nov. 30, 1818.

A numerous Meeting of the Managers and Subscribers to the Wood-Street Charity School was held at the School-House, Spitalfields. Chairman, James Collins, Esq. Agreeably to a notice given, the Rev. R. Stodhart, of Pell Street, Ratcliff Highway, stood up, and moved that "the children of the school should no longer attend at the chapel, Worship Street; adding, that the people assembling there denied the co-equal and co-essential Godhead of Jesus Christ; and with Unitarians would be damned to all eternity!" This profound and liberal divine had declared, at the former meeting, that he that worshiped the Father alone, without God the Son, and God the Holy Ghost, was an idolater; for the Father alone was a false Deity! True Christians, however, that follow the New Testament, and not the Assembly's Catechism, will continue to adopt the words of the apostle Paul:—(Ephes. v. 20,) "Always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father," without fearing to incur the guilt, or hazard the punishment of idolatry. But to proceed. Mr. Stodhart was supported by Mr. Thomas Wilson, of Islington, who unhesitatingly declared, though in a somewhat milder manner, that all denying the sacrifice of Christ and the influence of the Eternal Spirit, were not entitled to the name of Christians, and could not be saved in the world to come!* Three Calvinistic gentlemen, much to their honour, Mr. A——n, Mr. L——e, and Mr. E——r, ably and zealously opposed the motion, as antichristian, and pregnant with mischief to the charity. Mr. Sharp and Mr. Teulon followed them in the inculcation of similar sentiments; when the Rev. John Evans, concluding the business, spoke thus:

MR. CHAIRMAN,

It is only justice to myself and a duty I owe to the morning church at Worship Street, over which I have presided as Pastor near thirty years, to say a few words on the present occasion. Last week I received in an envelope two communications of a very contradictory nature, and which I now hold in my hand. The one is a notice of the present meeting, "to prevent the Wood-Street Charity School from attending any longer at Worship Street;" and the other is the little book containing the rules of the school, the first paragraph of which states, that "this school was founded in 1717, without the least distinction of parties and denominations, and has been ever since supported upon the same Catholic principles." Now, Mr. Chairman, judge my surprise when these contradictory communications came to hand. Has this school, said I, abandoned these Catholic principles? No; I have never heard any thing of the kind. Have the church at Worship Street altered their religious principles? No; I have been with them as pastor twenty-seven years, and the only alteration has been the admission of Free Communion, which I pronounce an improvement in candour and charity towards our Pædobaptist bre-

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* This gentleman rung changes on the Assembly's Catechism, which is taught the children; and the children hearing at Worship Street any thing hostile to the Catechism, seemed most to distress him. The Bible appeared to be forgotten. But it is worthy of remark, that even Neal, a zealous Calvinist, says, of the Assembly's Catechism, in his History of the Puritans, "It has by some been thought a little too long, and in some particulars too abstruse for the capacities of children!"

men, whom we highly esteem, (though they differ from us on the subject of baptism,) distinguished as they in general are for their virtue and piety. What then can be the ground of the extraordinary purpose for which this numerous assembly are called together this evening? Have we at Worship Street been deficient in our subscriptions to this charity? No; almost every person of property amongst us is a subscriber; and a very few years ago, owing to the pressure of the times, when the support of the school was diminished, I among others was called upon to receive my subscription; which was immediately done. Have we at any time been backward with our annual charity sermons, when it came to our turn? No: last May two sermons were preached for this purpose at Worship Street; and both myself and colleague gave up to two respectable ministers—Dr. Philipps and Mr. Fox—under the idea of their obtaining a larger sum for the charity. Have our deceased friends been deficient in legacies to the institution? No; far from it. Within these last ten years, no less a sum than £1200 hath been bequeathed for the benefit of the Wood-Street Charity School! My late worthy friend and constant hearer (Mr. Joseph Coope), who left you £1000 sterling, a little more than twelve months ago, was attached to this school on account of the liberal principles by which it is characterized; and hence his munificent legacy! Had this cloud of illiberality which has been gathering around our institution appeared in his life-time, and been suffered to obscure its glory, not a farthing of his money would have been now in your possession. But on account of its catholic principles he befriended it through life, and at his decease left a permanent memorial of his regard to posterity! Thus the living and the dead at Worship Street have been studious of the welfare and intent on the prosperity of the charity. After this are we to be told that it is in contemplation to remove the children from their attendance at Worship Street? Justice and gratitude dictate an opposite conclusion.

But our religious principles, it seems, are dangerous, and pregnant with mischief to the minds of the children. As to our principles, they are now what they have always been; founded on the New Testament. We firmly believe in the divine mission of Jesus Christ, who lived and died for the great family of mankind. Our creed is indeed summed up in the words of the Saviour: "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him shall not perish, but have everlasting life." But, Mr. Chairman, it is not theoretical principles that make the Christian; it is the temper and disposition—the heart itself that the Supreme Being regards with approbation. We touch one another on every side. It is therefore our behaviour and conduct towards each other through life that will be inquired into at the last great day of account, when the plaudit will be uttered, "Well done, good and faithful servant: enter thou into the joy of thy Lord." We trust nevertheless that we are right in our religious principles; but being fallible creatures, we would avoid all dogmatism and uncharitableness. We only claim that liberty which we freely grant to others. We condemn not our brethren of different sentiments. To bear and forbear is the indispensable duty of humanity. They differ no farther from us than we differ from them. We would view all our fellow-christians with an eye of love and benignity. "Judge not, that ye be not judged: for with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again."

But we are not met here, Mr. Chairman, to discuss confessions of faith; we are desirous of joining heart and hand to promote the interests of the charity. And has it not been found that the catholic principles on which the school is conducted have ensured its prosperity? It has been established upwards of a hundred years; and last year you celebrated with joy and gratitude its centenary anniversary! On that, as well as on every annual occasion, its liberal principles have been mentioned in terms of the highest commendation. And I well recollect how at your annual dinners the late Dr. Henry Hunter, your revered and perpetual chairman, (and he was a Calvinist,) dwelt on the catholic basis of the school, descanting most eloquently, so as to electrify and delight, by his expanded sentiments, the whole company. Your institution, indeed, reared on its broad foundation, has stood the test of time, whilst other institutions, of a more narrow and contracted spirit, have sunk and disappeared for ever! Your charity having survived a century, with increasing prosperity and glory, resembles the British oak, which, through each successive period, only takes deeper its roots, and extends more widely its branches; blessing, by its grateful shade, those who seek and enjoy its protection. And thus it is that the most excellent of all our religious societies for "distributing Bibles without note or comment," hath spread itself to the ends of the earth.*

* In the account of the British and Foreign School Society, it is admirably remarked, "Education conducted on enlightened principles, while it inculcates the purest morality and the most impor-

Mr. Chairman, I beg pardon for trespassing so far on the patience of this respectable assembly; only entreating that you would act as Christians in this momentous business, by observing the golden maxim of our blessed Saviour, of "doing to others as you would wish they should do unto you:" and remembering the solemn asseveration of the apostle Paul, that without love or charity, the profession of any or of every religion is nothing else than sounding brass and a tinkling cymbal!

You will please to excuse my having sat whilst I have addressed you, owing to an affliction in my lower limbs—a circumstance known to most of you. Indeed, borne in amongst you this evening by my two sons, I am reminded of my name-sake the venerable apostle John, who, living (as ecclesiastical historians tell us) to upwards of a hundred years, was used to be carried into the primitive assemblies, with wrinkled countenance, only to lift up his withered hands, and utter from his aged and quivering lips, "Little children, love one another!"

The Chairman, who had presided with the utmost impartiality, then put the motion—"That the children of the school should not any longer attend Worship-Street Chapel;" when it was negatived by thirty-eight to eighteen, a more than double majority.

Case decided in the Court of King's Bench, on a Dissenter's Claim of Exemption from Toll on a Sunday.

We wish to present our readers with a correct Register and Report of all cases which occur in the Courts of Law, affecting the Rights of Dissenters, and we therefore insert the following Report of the proceedings in Lewis v. Hammond, from the second vol. of Barnewall and Alderson's Reports, pp. 206—210, particularly as an idea has, we know, been entertained, that the decision was of some general principle injurious to the interest of Dissenters; whereas it will be seen, that it was a mere question of construction of a local act, the obscure wording of which gives, in some respects, as little protection to the Churchman as the Dissenter. This case will, however, we hope occasion a greater attention to the way of wording these clauses in future.

LEWIS v. HAMMOND, *Nov.* 23, 1818.

This was an action brought by the plaintiff for money had and received by the defendant to his use. Plea, general issue. "The cause was tried before *Holroyd* J., at the last assizes for the county of *Wilts*, and a verdict was found for the plaintiffs, damages 10*d.* and costs 40*s.*, subject to the opinion of the Court, upon the following case:

"By an act of the 37 G. III. there was directed to be taken at the several turnpikes erected by virtue of that act, the toll of 5*d.* for every horse drawing any carriage, with the usual power of distress in case of non-payment. The act contained a proviso, that no toll should be demanded or taken for the passage of any person or persons residing in any township or parish in which the roads lay, going to and returning from their proper parochial church, chapel, or other place of religious worship, on *Sundays*, or attending the funeral of any person or persons that should die and be buried in the same parish. The plaintiff was and had been for a long period, an inhabitant of *Rowde*, one of the parishes in which the roads mentioned in the act lay, where there was a parish church. During all that time, he had been a member of a congregation of Protestant Dissenters, whose place of religious worship was at *Devizes*, and a regular attendant at, and contributor to, such place of religious worship, *which was found by the jury to be his proper place of religious worship*. On *Sunday* 20th *April*, the plaintiff, with his family went in a taxed cart drawn by two horses from his house at *Rowde*, to the meeting house at *Devizes*, for the purpose of attending, and did attend the celebration of divine worship there. He went thither by the direct road, and returned direct to his own house, and in so doing passed through a turnpike gate in the parish of *Rowde*, being one of the turnpike gates erected by virtue of the act. The meeting-house was in the parish of *St. Mary Devizes*, and there were two intervening

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tant points of religion, from the unerring standard of Divine Inspiration, excludes the peculiar tenets or catechisms which divide the opinions of good men—the Bible, in the authorized version, without note or comment, being the only religious Book taught in its schools; and thus all sects and parties may send their children to British schools with the greatest confidence. Care is at the same time taken to secure attention to religious duties, by encouraging the children to attend such Sunday Schools as are approved by their parents, and by requiring proofs of their presence at those places of worship which their parents or friends may prefer. Children whose parents profess different creeds, being thus educated together, may naturally be expected to feel a regard for each other, calculated to obviate that prejudice which has heretofore produced much mischief in the world, and thereby to connect all the members of the community by the bonds of Christian charity!"

parishes between that parish and the parish of *Rowde*. The defendant was the collector of the toll at the gate, and demanded the sum of 10*d*. for the passage of the plaintiff in his cart. The plaintiff stated the place, and the purpose to and for which he was going, and claimed to be exempted from the payment of toll, under the proviso in the act. The defendant refused to permit the plaintiff to pass without payment of the toll, and the plaintiff, to avoid the distress which was threatened, paid 10*d*., which was so demanded.

"This case was argued on a former day in this term, by *Gaselee* for the plaintiff, and *C. F. Williams*, for the defendant. The Court went so fully into the question in giving judgment, that it became unnecessary to state the arguments; and now,

"ABBOTT, C. J. delivered the judgment of the court. This case was very well argued before us, in the course of the present term. By the body of the act the toll is imposed generally; the party who declines to pay it, must therefore bring himself within the terms of the exception; but we are of opinion that the plaintiff has not been able to do so. The early parts of the clause of exemption are not framed with such perspicuity as to aid the construction of the latter part, upon which this question has arisen. That part is as follows: 'nor for any person or persons residing in any township or parish, in which the said roads lie, going to and returning from their proper parochial church, chapel, or other place of religious worship on *Sundays*.' This exception does not extend generally to all persons going to or returning from a place of religious worship, nor even to all persons going to or returning from their proper place of religious worship; for it is obvious, that a person of the same religious persuasion as the plaintiff, and who should be a member of a Dissenting congregation, assembling at a place situate in one of the parishes in which these roads lie, but who should reside out of any of those parishes, would not be entitled to the benefit of the exemption. It is obvious also, that members of the Church of *England*, residing in one of the parishes, who should resort to a church in another parish, either ordinarily, by reason of its more near and convenient situation, or at extraordinary seasons, when the church of their own parish might happen to be under repair, would not be entitled to the exemption; because such persons would not be going to their proper church. And this appears to us to shew, that the words 'chapel or other place of religious worship,' which follow the word church, are to be understood of places of the same kind as church, which is first mentioned. It is not denied that they are to be so understood, [illegible] as regards the first epithet 'proper,' that is, that they are to be understood of places of assembly, of which the parties resorting to them are quodammodo members. And we think they are so to be understood also, with reference to the epithet, 'parochial,' and that this word is to be applied in construction, not to the word church only, but also to the following words, 'chapel or other place of religious worship,' as denoting the situation of such chapel or other place, with reference to the residence of the persons frequenting it. This construction is also aided by the consideration of convenience. The gate-keeper may be expected to inform himself as to the persons residing in his parish, the places of worship situate within it, and the hours of usual attendance at them, but he cannot be expected to acquire such information, as to other and more distant places: and unless we are right in our construction of the clause, there will be no limit to the distance of the place, except such as the practicability of travelling to it may impose. The extensive limits, therefore, contended for by the plaintiff, may occasion much uncertainty and confusion, and much dispute and wrangling, on a day that ought to be specially devoted to charity and peace. For these reasons, we are of opinion, that the plaintiff is not entitled to recover; and the postea must be delivered to the defendant, that a nonsuit may be entered.

"Judgment for Defendant."

Derby, Nottingham and the South of Yorkshire Quarterly Meeting.

THE Quarterly Meeting of the Ministers of the *Association* formed for the counties of *Derby* and *Nottingham*, and the *South of Yorkshire*, was held at Sheffield, on the 22nd of last December. The sermon was preached by the Rev. Mr. Williams, of Mansfield, from 2 Tim. ii. 15. The devotional and other parts of the service were conducted by Mr. Turner, of Nottingham. The discourse, as the text will shew, contained, principally, advice to ministers, both in the discharge of their duty, and under those trials to which they are too often exposed from captious and perturbed spirits. It contained also many useful hints to congregations, relative to the manner in which they should behave to their pastors, and receive their instructions, "esteeming them highly for their works' sake," shewing them respect, manifesting an attentive and candid mind, not neglecting "the assembling of themselves together, as the manner of some (we may add in these times *many*) is," and joining them heartily in their exertions to promote the "truth as it is in Jesus," and advance the interests of pure and undefiled religion throughout the world.

After the service, the ministers, with a few friends, (amongst whom was Samuel Shore, Esq., of Meersbrook, that veteran friend of truth and Christian liberty,) dined together at the Tontine Inn.

The ministers present were, Mr. Williams, of Mansfield; Mr. Turner, of Nottingham; Mr Piper, of Norton; Mr. Brettell, of Rotherham; Mr. Platts, of Doncaster; Mr Wallace, of Chesterfield; Mr. Wright, of Stannington: and Dr. Nathaniel Philipps, of Sheffield.

The next meeting will be held at Mansfield.

Manchester Presbyterian Quarterly Meeting, &c.

Sir,

The last Quarterly Meeting of Presbyterian Ministers in this town and neighbourhood, was held on the 6th instant, at Doblane Chapel, near this town. The Rev. John Smethurst introduced the service, and the Rev. John Grundy preached the sermon, from 2 Tim. iv. 3, 4. The attendance at the chapel was numerous, and creditable to the Christian zeal both of the minister and the congregation. The ministers, to the number of fourteen, returned to Manchester in the afternoon, and with about an equal number of lay brethren, partook of an economical dinner at the Bridgwater Arms. The afternoon, as usual, was agreeably spent in the expression of sentiments congenial to the occasion, and to the views of our denomination of Christians, and the company was frequently gratified with the remarks which they called forth from several gentlemen present. In one subject the meeting seemed to take particular interest—the proposed institution for the Protection of the Civil Rights of Unitarians; and it was unanimously resolved, that a communication relative to it be transmitted to Mr. Fox, before the proposed meeting at the London Tavern, on the 13th instant.

This day, the Annual Meeting of the Lancashire and Cheshire Unitarian Book and Tract Society was held. The Treasurer's account was received with great satisfaction; from which it appeared that the institution is in a prosperous and progressive state; the number of subscribers having increased, and not much fewer than three thousand books and tracts having been distributed in the course of the last year. The Rev. B. R. Davis preached the annual sermon on behalf of the institution, yesterday in the evening, at the chapel of the Rev. William Hawkes, in Moseley Street. Owing to some reasons, the audience was but small, and the sum collected, of course, in proportion.

The Quarterly Meeting, in a collective capacity, having not deigned to take notice of the charge of *duplicity* urged against its members by an *anonymous* writer in the Repository, I may be allowed to add, in an extra-official capacity, that I do not intend, after this time, to take any farther notice of the dispute. A dispute about names is seldom attended with good, frequently with mischief, and has attractions only for weak minds and meddling dispositions. If there was no other reason of retaining, for the present, the denomination Presbyterian, the fact that some of the congregations composing the Quarterly Meeting are not Unitarian, and would not have joined it under the denomination Unitarian, is sufficient. But they have so great a degree of liberality, and are such strenuous advocates for *Christian liberty* and *free inquiry*, that they have no repugnance to associate with their Unitarian brethren, who are, in this respect like-minded with themselves. The resolution of the Quarterly Meeting transmitted to Mr. Fox, relative to the Civil Rights of Unitarians, is a pretty satisfactory comment on my text, and exhibits the subject in a clear light even to ordinary capacities. When the term Unitarian shall have become sufficiently definite in its application in general, and when the professors of Unitarianism shall have constructed a system of union and discipline, at once simple comprehensive and effective, then probably there will be less difficulty in discontinuing the use of the denomination Presbyterian —a denomination which custom and long usage so strongly sanction, though it meaning, like that of most words in all languages, must be necessarily altered and modified by the changes which times and circumstances unavoidably produce.

W. J.

Manchester, January 7, 1819.

Unitarian Fund.

[From the *Report* of 1818, we extract the following passages, containing *Mr Wright's Journal of his Mission in Scotland, in* 1817. We shall hereafter give monthly an article under this head.

Ed.]

Eight years have elapsed since I first visited Scotland as an Unitarian Missionary. At that time there were but few avowed Unitarians north of the Tweed, in comparison of what now openly profess the Unitarian doctrine, unite in the worship of the one God, the Father, and are connected together in an annual association for the promotion of the truth as it is in Jesus. As might naturally be expected, from a view of all the circumstances of the case, though much has been done, the Unitarians in North Britain are still a little flock in comparison of the disciples of John Calvin; their religious views are

much misconceived and misrepresented, and their opponents, though evidently alarmed at the progress they have already made, affect to despise them as being fewer in number than they really are.

Were their number much smaller than it is, this would certainly be no argument against the truth of the doctrine they maintain; though it might lead those who regard the popularity of a doctrine more than the evidences of its truth, to think meanly of it. The more unpopular any part of divine truth is, the greater is the honour of professing and promoting it.

Judging that some account of the state and progress of Unitarianism among our Northern brethren will be acceptable to many of our friends in England, I shall connect with the account of my last Mission in the North, some remarks on this subject. I feel the less hesitation in doing this, as I have been pretty well acquainted with the Scotch Unitarians and their progress for eight years past, having, during that time, performed four Missionary journeys among them, from the last of which I am just returned, after spending more than six months north of the Tweed.

I went to Edinburgh the last week in January, and, after spending twenty-eight weeks in Scotland, re-entered England on the 17th of August. During this journey, a considerable part of my time was spent in Edinburgh and Glasgow; this, particular circumstances rendered necessary; and, as it afforded me opportunities of preaching on a greater variety of subjects, and of having more intercourse with the friends than is usually practicable in my Missionary journeys, I trust it rendered my labours more effective and successful in those populous cities.

The knowledge of Unitarianism has been extended during the three years which have elapsed since my third Mission to the North. This has been chiefly by the circulation of books, especially by Mr. Yates's publications in reply to Mr. Wardlaw of Glasgow, and Dr. Smith's publications at Edinburgh. To the same great object the occasional labours of some of the students at Glasgow, in several places in the west of Scotland, have contributed. During the above period, the churches at Edinburgh and Glasgow have had to regret the removal to England of their much-esteemed ministers Mr. J. Yates, and Dr. Smith, whose labours were highly valued. In some places I had now the pleasure of finding my former labours had not been in vain, but had been productive of permanent effects. On the whole, the prospect of the Unitarian cause being successful in Scotland is good, notwithstanding some discouraging circumstances; and, I conceive, cannot fail of being realized, if proper means be applied with persevering exertion: what I have to state respecting the different places I visited, will, I trust, shew this.

Edinburgh.

The Unitarian church in this city being without a minister, solicited me to go down and spend three months with them. In compliance with this wish, and with the advice of the Committee in London, I went down and spent the months of February, March and April in the northern capital: during which time I preached thirty-seven discourses, administered the Lord's Supper, &c. The morning and afternoon congregations were not large, but I had the happiness of seeing some increase, and of learning that some persons who had left the Society for several years, returned and again became regular attendants. It was proposed to me to deliver a Course of Lectures, on the Doctrines maintained by Unitarians; with this proposal I gladly complied, and continued the Lectures on Sunday evenings so long as I stayed. Having fixed on the subjects, the Lectures were advertised in one of the public papers, and by printed bills. They were always well attended, frequently by large audiences, who were very attentive. I was pleased to find that among the strangers who came to hear the Lectures, a number of the same persons continued to attend to the end of the course. On the evenings when they were delivered, small tracts were distributed at the doors of the place of meeting, and were received with eagerness. The Society at Edinburgh, though not numerous, is respectable. Its members well understand, and are firmly established in the doctrines they profess. They are united and happy with each other. Their conduct in life does credit to their profession. They have some zeal in the cause, and are anxious for its success. It is highly desirable and of great importance that they should have a minister fixed among them, who is a man of learning, popular talents, and ardent zeal, one who will devote himself, with his whole heart and soul, to the work.

The friends at Edinburgh are deserving of commendation for their exertions to get Unitarian books into circulation, for keeping up the library, and for their steady attendance on the public services: and it is hoped they will be equally diligent in promoting other important measures. They have struggled through many difficulties, and openly avowed their sentiments in the midst of reproach and contempt. They have begun to establish a fund for the erection of a chapel at some future period; this fund might accumulate more rapidly, if a number of persons, who can afford to give but little, were to subscribe to it at the rate of one penny per week. It is by

such small subscriptions some denominations of Christians raise vast sums of money. It is hoped the Edinburgh friends will never, either by building or purchasing a chapel, involve themselves much in debt, as a heavy debt ever proves a dead weight on the cause The promotion and firm establishment of Unitarianism in this city, is, under every view, of great consequence, and deserves all the aid and countenance that can be given it; and the prospect of its success is encouraging. Neither the word Unitarian, nor what it is used to express, excites the alarm it did formerly; many persons are more disposed to read our books, and examine the subjects to which they relate, than they once were; and there is little doubt but that many persons are favourable to the Unitarian doctrine, who, on account of its unpopularity, or their own peculiar circumstances, do not venture to shew themselves openly as its friends. The spirit of inquiry and liberality is evidently growing; and this must be favourable to the progress of truth.

On the whole, all that I saw and heard, during a three months' residence in the northern capital, convinces me that Unitarianism is gaining ground there, and that if proper means be applied, in a judicious manner, with perseverance, there may, in a few years, be a large and respectable congregation. I estimate the progress the cause is making, not merely by the numbers who constantly meet together, but by the degree of information diffused on the subject, the spirit of inquiry excited, and all the circumstances which have a bearing upon its prosperity.

Before I left Edinburgh, the annual association of the Scotch Unitarians was held there, of which a short account has already been given to the public. This meeting is well calculated to promote union and mutual exertion among the brethren.

Literrary.

With the new year there are always ushered into being some *new periodical publications*, on "plans entirely new," and after the issuing of prospectuses full of promise: but most of these productions perish in their cradle. We put down the titles of such of these works, as are announced for 1819:—

"A new Literary Journal, entitled *The Edinburgh Monthly Review*," in 8vo. price 2s. 6d. As the name imports, this Journal is to give light from the North. The Scottish literati seem, indeed, to aspire to a monopoly of public instruction. The Edinburgh Review, the Encyclopædia Britannica, and the Edinburgh Annual Register, have obtained great and deserved literary distinction. The Edinburgh Gazetteer is slowly struggling into existence: and The Edinburgh Monthly Magazines are deafening the public with their mutual bickerings and empty pretensions. It remains to be seen, whether the mass of British readers will put themselves under the training of Monthly Northern Reviewers.

"*The Remembrancer; or Ecclesiastical and Literary Miscellany*," 1s. 6d. Under this heavy name, which has sunk ventures of this kind without number, the Rivingtons, booksellers of High-Church, orthodox celebrity, propose a "Theological Journal, for general use, intended to combine the several provinces of a Magazine, a Review and an Historical Register." The object is stated to be, "to produce co-operation amongst Churchmen, and to conciliate reverence and esteem for the clergy."

"*The Fireside Magazine and Monthly Epitome*," 1s. This Journal promises an "Impartial Review, quite original," and a "Summary of all the Reviews in the preceding month." It is to be published by Drakard, of Stamford, the Editor of the respectable weekly paper called "The Stamford News," and this we must say is the most promising feature of the prospectus.

"*The Caledonian; or Scottish Literary and Political Investigator*," a weekly publication, 4d., designed to record the progress of literature, science and political opinion in Scotland.

"*The British Magazine and Periodical Gleaner*," a monthly miscellany, 6d.: pursuing "a middle path between the religious and literary Magazines."

"*The Anti-Jacobin Review*," which has also the name of The Protestant Advocate, advertises, that "an Editor to succeed the late Mr. Giffard has been at last procured."

The *Champion* Sunday Newspaper, from which extracts may be found Vol. IX. pp. 441 and 470, has lately changed hands. It was instituted by Mr. *John Scott*, who had distinguished himself as the Editor of Drakard's Stamford News, and who has been since better known by his two volumes, entitled *A Visit* and *A Second Visit to Paris*. Of him it was purchased by Mr. *Clayton Jennyns*, who held some legal office in one of the West India Islands, but being displaced, came home a flaming patriot, and made his appearance on the hustings at Covent Garden: he has since, however, cooled down to his former temperament. His successor in the proprietorship and conduct of the Champion is the celebrated *Mr. John Thelwall*, one of the "Acquitted Felons," (according to the late Mr. Windham,) of 1795, who has laudably devoted himself for the last twenty years to the profession of elocution, but has now returned to the stormy region of politics. He assumes the character of

a Whig Reformist, and writes against both the Anarchists and the Corruptionists. He has been addressing letters to the Right Hon. Lord John Russell, M. P., "on the Rise, Progress and Principles of the Party of the Radical Reformers." From the last of these, dated Dec. 24, 1818, is taken the following extract, which Mr. Thelwall asserts, is in the very terms of his usual discourse, twenty-three years ago :— "Westminster has proved, that even among the poorest, the most uninformed and unaccommodated of her population, Anarchy has no party. Its red flag has been displayed, and its red bonnet has been mounted, and they and their mountebank apostles have been despised. Westminster will not forget—the nation will not forget —that THE ENGLISH CAP OF LIBERTY WAS ALWAYS BLUE—pure ethereal blue, the colour of that heaven, from which the blessing it typifies was first derived! and with your Lordship, and with all the house of Russell, with every true Whig, and every true Reformer, with every real friend of liberty and of man, the congregated realm will be prepared to echo—FOUL BEFALL THE RUFFIAN WHO WOULD DIE IT RED."

MISCELLANEOUS.

A VERY laudable society has just been formed for the protection and relief of virtuous female servants out of place, denominated *The Provisional Protection Society*, under the exclusive management of a committee of ladies.

The public are under great obligations to a society which has existed some time, whose object is the *Suppression of Mendicity*. (We see not why they should have adopted so uncouth a word. They would have been better understood if they had defined their purpose to be the *lessening of the number of beggars.*) A number of individuals have recently formed a society auxiliary to this, with a view to *the employment of the industrious poor.*

In a pamphlet lately published (say the newspapers) by the Rev. Prebendary *Dennis*, of Exeter, it is stated, that "as late as the summer of last year, the PRINCE REGENT avowed to the Clerk of the Closet, and authorized him to make known, his determination to refuse the Royal Assent, even should both Houses of Parliament pass a bill in favour of the Roman Catholic claims." This is scarcely credible. It appears to us to be, if true, an attack upon the independence of Parliament. Some member of the House of Commons will, we apprehend, bring it forward as a matter of *privilege*. In better times, at least, a discussion upon it would have preceded the consideration of the speech from the Throne.

A distressing scene was exhibited at *Edinburgh*, last month, at the execution of Robert Johnston for robbery. From carelessness or inexpertness on the part of the executioner, the rope with which the criminal was hanged proved too long, and his toes rested upon the platform. Persons were instantly employed to cut the platform away, but the spectators were outraged by the spectacle, and shouts of *murder* arose, and presently the officers of justice were driven off by stones. A person, genteelly dressed, sprung upon the platform and cut the rope. Johnston was still alive, and the populace seized his body and carried him off in triumph: meantime the coffin was broken up, and the fragments were used to demolish the neighbouring windows. The mob being without guide or direction, were presently discomfited, and the body recovered by the magistrates. It was carried to the Police-office, where the surgeon of the establishment *bled the malefactor in both arms and in the temporal vein, and the half-suspended animation was restored.* The unhappy creature was carried back to the gallows, under an escort of soldiery, and a second time hanged, though in so awkward a manner as again to provoke the indignant cries of the agonized multitude. The parents of the malefactor are said to be respectable people, who keep a shop at Edinburgh. His mother was nearly in a state of distraction, and no words can describe their feelings during the above proceedings, the report of the rescue being instantly carried to them. The Magistrates and High Court of Justiciary have instituted inquiries into this melancholy and disgraceful affair. All are eager to disavow the *bleeding*. It was still thought necessary to offer a reward of £50 for the discovery of the person who cut down the body, and, it is said, that Mr. Jeffray, the barrister, and celebrated Editor of the Edinburgh Review, has laid an information against the young gentleman who committed the deed, in order to bring the cause to trial, and to make his defence. But this is denied. The time is surely at hand when the brutal spectacle of hanging a human being will be less frequent.

The disciples of *Joanna Southcott* are not yet quite out of heart. A company of them, to the number of thirty, paraded the streets of London with banners, on the 13th instant, to proclaim the Messiah. They were set upon by the mob, and a fray ensued, which ended in the apprehension, by the police officers, of the per-

sons forming the procession. Their leader, Sibley, a street watchman, talked in high language before the Lord Mayor, but a night's rest in prison brought an order we suppose from Joanna, that the proclamation should not be persisted in. By this intervention of the prophetess, the poor creatures were discharged. The watchman and his followers would, no doubt, mightily abuse any who should suggest to them the need of reason in religion.

The most interesting feature of the month is the disposition shewn by the Juries in London, to lessen *capital punishments*, especially in the case of *Bank-of-England forgeries*. Questions, remarks, addresses in Court and publications in the newspapers, have all been resorted to by these respectable bodies of citizens to excite public attention, and to awaken the mercy of courts of justice and of the government. A deep impression in favour of humanity is evidently made on the public mind, and an amelioration of the penal code can no longer be effectually resisted: thanks to the two peculiarly British institutions, Trial by Jury and a Free Press! The conduct of the Bank of England in its prosecutions for forgery is now severely scrutinized, and the Directors have encountered no little odium, on account of the slovenly make of their notes, which admits so easily of counterfeits, of the witnesses whom their agents have employed, of whom some have been proved to be not only accomplices, but also seducers, and of the power which they have recently assumed of selecting from their victims objects of mercy. In a cross-examination at the Old Bailey, on Monday the 18th, Lees, one of the Inspectors at the Bank, stated, that "*sixty or seventy forged notes were taken at the Bank within three years.*"

On the 16th, an indictment was presented to the Grand Jury, at the Old Bailey, against *John Carlisle*, for publishing *Paine's Age of Reason*; and a true bill was found. The trial has been moved into the King's Bench. Christianity wants not the assistance of crown lawyers; but no one can sympathize with a fool-hardy publisher, who, probably, on a calculation of ultimate profit, provokes the vengeance of the civil power, and thus strengthens the hands of the administration for the time being, who take advantage of an example of licentiousness to invade the boundaries of constitutional liberty.

Ireland.

The *Irish Corporations* (says the *Freeman's Weekly Journal*, of Dublin,) are verging fast to dissolution. The chief amongst them, that of Dublin, is considered insolvent. And it is no longer a secret that an effort will be made to place the local taxation of the city in other hands. At all events, the conduct of this body will be submitted to the investigation of Parliament, and good will be done by an official exposure of the system, to which the city of Dublin, and it would not be too much to say, the people of Ireland, are indebted for so much vexation.

A better spirit is prevailing in Ireland. The government has shewn a commendable regard to the feelings of the majority of the Irish people, who in the proportion of four-fifths are Roman Catholics, by the appointment of Mr. Grant, a well known advocate of the Catholic claims, as Secretary of State, in the room of Mr. Peel, who, by taking a contrary course, had rendered himself obnoxious to the Irish. All parties, except the Tories, who whimsically enough march under the banners of William III., and hoist the Orange colour, have united in complimenting Mr. Grant upon his appointment. The Lord Mayor and Sheriff of Dublin (the latter is, we understand, brother to Mr. Alderman Wood, of London) have set a good example of charity by excluding irritating toasts from their public dinners, though for so doing they have been insulted at their own tables. A still more decided proof of the growth of liberal sentiments is exhibited in the fact that the Protestants of Ireland are meeting to petition the legislature to grant relief to their Catholic brethren. This is the true way to put down Popery, which in a bad sense is only bigotry armed with power or striving for it.

FOREIGN.

France.

Population.—A new census has lately been taken throughout the several departments of the French monarchy, whereby it appears that the total population amounts to 29,327,388 souls. Of the departments, that of the Seine, comprising the capital, is of course the most populous, Paris containing 713,705 souls.

A complete change of ministers has been made by Louis XVIII. The new ministry appear to be attached to liberal principles, and to devote themselves to patriotic measures. One of them, Baron Portal, the Minister of the Marine, is a Protestant: he was formerly a merchant of Bourdeaux. The ministry of police is abolished, and with it, we hope, is done away that system of *espionage*, which, on account of its convenience to weak statesmen, has been sometimes imitated out of France. The Minister of Finance, Baron

Louis, officiated as archdeacon at the celebrated revolutionary mass!

One of the last acts of M. Laine, late Minister of the Interior, was to present to the King a report on the interior condition of France, which, amongst other things, recognizes the classification of prisoners in the goals. The increase of crimes in 1816, was 6857, and 9185 in 1817—an increase frightful enough, but less than in England, amongst a smaller population, during the same periods.

The French journals treat us, every now and then, with the public confession of some *convert to the Church of Rome:* an English convert is plainly considered a treasure. "*Miss Clare*, the daughter of an English minister," is the last "pearl of great price" which the Romish Church has found. No sensible Protestant will envy the Catholics their acquisitions of this kind, whilst they confine themselves to spiritual means of conversion. The value of converts will fall in proportion to their number; and our Calvinists at home may learn from the example of Romanists abroad, that the efficacy of a system in making proselytes is by no means a proof of its truth.

NOTICES.

Dr. Carpenter is pursuing his long-meditated work in reply to *Dr. Magee*, and hopes soon to announce it to the public.

A Second Edition of "The *Life of Christ*," with Notes and Reflections, by Mrs. Cappe, is now in the press, and will be published early in the spring, of which farther particulars will hereafter be given.

The Annual Sermon, recommending the useful purposes of the *Society for the Relief of the Necessitous Widows and Children of Protestant Dissenting Ministers*, will be preached by the Rev. George Clayton, at the Old Jewry Chapel, removed to Jewin Street, Aldersgate Street, on Wednesday, the 7th of April next.

OBITUARY.

1818. Dec. 22, at his house in Saint James's Square, aged 78 years, Sir Philip Francis, to whom public attention had been for some time drawn as the reputed author of *Junius's* Letters.

1819. Jan. 3, in Salisbury Court, Fleet Street, Mr. Daniel Lovell, proprietor and Editor of the Statesman Evening Newspaper.

— 5, Marianne, the wife of the Rev. George Kenrick, of Hull, and youngest daughter of the late Rev. Richard Hodgson, of Doncaster. (For an account of whom see Mon. Repos. XI. 243.) She was interred in the choir of the High Church, on Sunday, Jan. 10, after which a funeral discourse was delivered at the chapel in Bowl-Alley Lane, by the Rev. John Kenrick, of York, from 1 Cor. xv. 49: "And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

Besides numerous relatives and a select circle of intimate friends to whom she had greatly endeared herself, she has left behind her one unconscious sufferer by her loss, an infant daughter, born thirteen days before the death of its parent, and another conscious sufferer in the writer of the present article. In her religious principles she was strictly Unitarian, and often made considerable efforts to attend the worship of one God, even the Father, at periods when indisposition pleaded what most persons would have deemed quite a sufficient excuse for absence. During a long period of infirmity, which advancing years brought upon her venerable father, she distinguished herself, by the scrupulous and unwearied watchfulness, of her attendance upon him to the latest hour of life.

"To the hushed chamber of disease retired,
To watch and weep beside a parent's bed,
Catch the faint voice and raise the languid head."

The warm benevolence of her heart is attested by the steady attachment of her chosen friends. In an age when dissipation or fanaticism pervades all classes in society, it is no small praise to her, that she was invariably distinguished by a *domestic* disposition and *sober* religious principle. How completely her heart was devoted to her heavenly Father, and with what overwhelming tenderness it overflowed towards the object of its earthly attachment, is known to only one *human* being.

Jan. 12, aged 28, Mr. JOSIAS STANSFELD, of Leeds. Not many weeks since, friendship offered her feeble tribute to the virtues of the father, [Mon. Repos. XIII. 772,] and would now endeavour, though with a dim eye and a trembling hand, to trace some faint memorial of the son.—Truly may it be said of this father and son, as of the King and Prince of Israel—"They were lovely and pleasant in their lives, and in their death they were not divided." The same mildness of disposition, urbanity of manners, kindness, seriousness and purity of heart, characterised them both. All the gentler virtues, those which are, if possible, more peculiarly Christian, as having their immediate source in the benign spirit of love, reigned alike in the breast of each. Theirs was a relation not of blood merely, but of spirit: their hearts and minds were kindred and congenial, and for this reason we might conjecture, (were it not a presumptuous and vain attempt to sound with mortal lines the fathomless counsels of the Almighty,) it seemed good to the Supreme Disposer, that they should not be long separated. As a professional man, Mr. Josias Stansfeld will long be remembered, with deep regret, both by his medical brethren, and by those for whom his useful art was at all times so kindly, skilfully, diligently and beneficially exercised. The former will testify that, though called at a very early age to fill a most arduous and responsible * situation, he was not found by any means unequal to its duties, but discharged them with a zeal and fidelity that could hardly be exceeded, and with an ability and skill which, in most men it would have required much longer practice and experience to bestow. The latter will bear witness that he did not treat them as a mere operator, but that his hand was as gentle as it was steady, that he never willingly inflicted a moment's unnecessary pain, never aggravated suffering by harsh words or looks, thus adding mental to bodily torture; but while he probed the wound of the sufferer, still poured, as he found opportunity, the balm of kindness into his heart. Such was Mr. Stansfeld as a medical practitioner, while as a man and a Christian he was every thing that sorrowing friendship could wish to record. The love of God and man, the exalted motives that Christianity, and Christianity alone, supplies, glowed in his heart and influenced his conduct. A firm believer in the gospel of Jesus Christ, he studied it carefully, much more so, it is to be feared, than most persons of his early standing in life, and endeavoured and earnestly to imbibe its purifyi He was not one of those who ar fining the study of the Scriptu their glorious doctrines, pure pre inspiring promises, to the privileg bers of a particular profession. H that the Bible was every man's l liberty of studying it every ma lege, and religion, in all its branc man's profession. Without pr therefore, to condemn others, or t either the good sense or the goo those who differed from him, he t right on this all-important subject and judge for himself, accordin opportunities and ability. In relig timent, he was an Unitarian—t use his own words in speaking o excellent father, "he ever c points of doctrine he subservient to Christianity." How far his religi ciples and feelings operated upon h his uniformly upright and amia duct, his filial, fraternal and socia deeply registered in the memory o ing relatives and friends, will su declare: that those feelings and p were his comfort and consolation, h and animating support in his la those who were present at that tr son, and stood by his peaceful bed know well, and can never forget. lent and amiable young man, sudd the promise of thy youth been b rather I should say, early hast t removed to a land where promis fail, nor hope be disappointed! memory of thy many virtues li thee! May it not be in vain for s to have witnessed, or thy friend recorded them—or if in vain, sti fruitless office mine.

His saltem accumulem donis et inani
Munere.

* He was elected one of the surgeons of the Leeds General Infirmary, on the 13th January, 1813.

Lately, at West Bromwich, ne mingham, MRS. KENRICK, the relic late Rev. T. Kenrick, of Exeter, a to the Rev. T. Belsham, after bei oppressed by the infirmities of age.

ALSO, at Liverpool, after a short MRS. YATES, wife of the Rev. John and mother of Dr. Bostock.

Jan. 13, at his apartments in Town, in the 81st year of his ag JOHN WOLCOT, so well known literary world under the name of *Pindar*. We fear that his biog will be able to ascribe to him n good quality than wit. His condit some time past, is said to have b from enviable.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

Discourses on the Duty and Reward of Looking to Ourselves. Addressed to Young Persons. By William Turner. 12mo. 6d.

Notes and Observations on Criminal Trials. By a Juryman. 12mo. 1s.

Observations and Reflections on the Athanasian Creed, in Three Letters, addressed to a Society for Religious Conversation and Prayer, Nantwich; by which Copies of the above Creed containing Sentiments justifying its Damnatory Clauses, have been distributed. By F. Knowles, Minister of the Unitarian Congregation, Nantwich. 12mo. 1s.

Observations on the Trinity, in a Letter addressed to a Serious Inquirer after Truth. By Joseph Marriott, Minister of the Unitarian Congregation, Whitchurch. 12mo. 2d.

Biblia Sacra Polyglotta, Textus Archetypos Versionesque Præcipuas ab Ecclesia Antiquitus Receptas Complectentia. In one volume 4to.; containing, the Hebrew Bible with Points, the Samaritan Pentateuch, the Syriac Testament, the Septuagint, and Greek Testament; the Latin Vulgate Version; and the English Version. At £5. 5s. or in five parts at £1. 1s. each.

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ERRATA in Vol. XIII.

Page 451, column 2, line 27, for "four," read *for.*

Page 667, column 2, line 45, for "Wilter," read *Witter.*

Page 690, column 1, the paragraph beginning *In such places*, should follow after *Romanos*, column 2, in the third line.

Page 690, column 2, line 16, for "γονων," read γονων.
for "δογτας," read γοητας.

Page 695, column 2, the Latin note from "Quod universa," &c., belongs to page 696, in column 1, lines 25—30, of which is the translation.

THE

Monthly Repository.

No. CLVIII.] FEBRUARY, 1819. [Vol. XIV.

BIOGRAPHY.

Memoir of the Rev. Benjamin Goodier.

MR. BENJAMIN GOODIER (whose death was announced in the Monthly Repository, XIII. 582,) was born April 25, 1793, at Hollinwood, near Manchester. He received from his Creator a peculiarly happy disposition and excellent abilities: these, during his childhood, were cultivated only by his affectionate and judicious parents, whose care he amply repaid by his growing virtues. His fondness for books at a very early age has been attributed to the establishment, at the chapel which he frequented, of a library for children, of which he became a member when five years old, and the librarian when he was not more than twelve; and this supposition is sanctioned by the particular interest he always took in the formation of children's libraries. Though apparently destined by Providence for the humbler walks of life, being brought up to his father's business, which was that of a weaver, he neglected no opportunity of improving his own mind, and promoting improvement amongst the young persons in his neighbourhood. It was he who gave rise to the Sunday School belonging to the chapel at Dob-lane, and who instituted a meeting for the improvement of the youth of the congregation assembling there, on the plan which he recommended in the Christian Reformer. [Vol. I. p. 307.] This society had a very beneficial effect on himself, and on several young men who united with him.

He was always distinguished by industry, charity and prudence in the regulation of his personal expenses. His virtues were the offspring not merely of a happily-tempered mind, but of well-formed rules of conduct and rigid self-examination. From the age of seventeen he accustomed himself to keep a journal of his actions: this he considered the most effectual preventive of waste of time and improper use of money; he well remarks, that "spending penny after penny, and taking no account of it, is the way to be poor."

In the year 1812, Mr. Goodier's talents attracted the notice of some gentlemen of the Unitarian persuasion, who heard him, before a numerous assembly, engage in a conference on doctrinal subjects, with several Methodists, and the preachers of the New-Jerusalem Church in his neighbourhood; and a subscription was entered into in order to furnish him with the means of preparing himself to become a Christian teacher. From this period, which was the month of August, till the ensuing April, when he was placed at the Unitarian Academy at Hackney, he devoted to study all the time he could spare from his daily avocation, and made considerable progress in the Latin tongue, under the kind and gratuitous instruction of Mr. Jones, the minister at Dob-lane. The following extract from his diary, a few days after his arrival at Hackney, will shew the proper feelings with which he began his new career. "1813, April 25th. On this day I shall complete my 20th year. It becomes me to consider the many blessings I have enjoyed in the course of my life, and also the improvements I have, or might have made of them. In this period the goodness of God towards me has been great indeed; the mercies I have received have been greater than I can value, and more than I can number. Who is it that caused me to be born in a country where the glad tidings of the gospel are heard? Who is it that has given me parents who have educated me to consider the gospel as the best gift of God to man? Who is it that amidst the many corruptions of Christianity, has so appointed things that I have been brought up in the knowledge of 'the only true God and of

Jesus Christ whom he hath sent;' knowledge which is invaluable; which tends to comfort the heart and disperse those clouds of darkness, those mists of superstition, which attend the popular systems of theology? But besides my spiritual advantages, I enjoy many temporal ones. The capacity of being in some degree useful to my friends and neighbours, has produced many advantages of a worldly nature, which are likely to render my situation in life comfortable and pleasant. My health is good, my mind is easy, and I am placed in a situation where I possess many means of improvement. I have lately arrived at this place for the purpose of entering upon the studies preparatory to the Christian ministry. This object is one of the most important which can engage the attention of any man. By entering here, I become placed under many obligations and duties to which I have hitherto been a stranger, and am indeed exposed to an awful responsibility. Whether I consider the expectations of my friends and relations, the obligations I am under to the supporters of this Academy, the necessity of doing credit to my worthy instructor, or the importance of the office I am preparing to fulfil, the great variety of the knowledge I ought to possess, connected with the shortness of the time allowed for the preparation, I feel my mind forcibly impressed with the absolute necessity of redeeming the time. May God assist me in this arduous undertaking, and whatsoever I do may it prosper! If I seek in reality for the blessing of God, I shall without doubt find it; but it is in vain to expect his favour and approbation unless I strive, by all the means of grace in my power, to increase in knowledge and virtue."

Mr. Goodier's conduct during his residence at the Unitarian Academy evinced the sincerity of these serious thoughts and pious aspirations. He was a rare example of great rapidity of mind united to indefatigable industry. Such was his progress in every study he entered upon, that all his tutors derived the highest gratification from instructing him. Whilst devoting his hours to the acquirement of science and of languages, the moral ends of these studies were never absent from his mind; nor did he content himself with gaining stores of knowledge, but already began to perform the duties of a Christian minister; he occasionally filled the pulpit, in various places, in a very acceptable manner, and many of our readers must recollect with pleasure the good sense, piety and acquaintance with the Holy Scriptures, apparent in the speeches he made at the religious conferences carried on in the Lecture-room of the Gravel-Pit Meeting. His conversation in private society was not less interesting and instructive; he seemed to think every moment lost that was not employed on some useful subject; yet he had none of the harshness or pedantry which sometimes belongs to the hard student; he was constantly amusing as well as intellectual. He was equally admirable as a learner or a teacher: in company with persons whose judgment he revered, he would easily and unobtrusively lead to topics on which he hoped to gain information: when conversing with young children, of whom he was particularly fond, and who eagerly sought his society, he divested instruction of dulness; and even when listening to the silly arguments of a weak-minded disputant, he failed not to treat him with the patience and consideration due to every fellow-creature; for if the ludicrous absurdity of some remark forced a smile into his countenance, that smile was so full of candour and benignity, that it could scarcely hurt the feelings of him who had caused it. With all this gentleness and modesty, he possessed that manly independence of thought essential to the pursuit of truth: the writer of this article does not remember, on any other occasion, to have seen him look so indignant as in repeating a conversation in which it had been taken for granted, from the attachment he had expressed for his theological tutor, that he had adopted some religious opinion because it was believed by that gentleman.

Whilst thus eagerly acquiring knowledge, and delighting himself with the prospect of a life of usefulness, this excellent young man was attacked by a disease, of which he had felt some symptoms before he left his native county. Early in the summer of 1814, he began to complain of a

pain in his side, and his friends were alarmed by his becoming subject to a sort of cough, which, though slight, is often connected with a fatal malady. His health from this time was varying, and sometimes in an alarming state; but his love of study remained undiminished, and he yielded unwillingly to the persuasion of his friends to relax in his attention to it. Before the close of this session, however, his disorder had increased to so great a degree, that two eminent medical men at Hackney decidedly opposed his wish to resume his place in the Academy, after the vacation should have elapsed; on his return home, his medical friends confirmed the advice of these gentlemen, and, painful as the sacrifice was, he acquiesced in their decision. But in relinquishing the character of a theological student, he did not give up his exertions in the cause of truth. He took the most lively interest in the erection of a chapel for Unitarian worship, at Oldham, in Lancashire: he visited several towns for the purpose of soliciting subscriptions towards the expenses of this building, by which means he obtained a considerable sum; and, as his fluctuating health would permit, undertook to conduct the religious services of the place. *

Still, hopes were occasionally entertained of his recovery, and he considered himself well enough in the summer of 1816, to accept an invitation to preach for some months to the congregation at Newport, in the Isle of Wight. After being there a short time he had a relapse, which prevented him from performing the duties he had undertaken; a gentleman in the neighbourhood kindly supplied his place in the pulpit, and Mr. Goodier remained only to receive the benevolent attentions which, in his weak state, were bestowed on him by his friends.

As a last resource, it was judged expedient that Mr. Goodier should take up his abode for a time in a warmer climate. He at first thought of accompanying a young man, who had been one of his fellow-students at Hackney, who was going to Jamaica as an Unitarian missionary; but this project was abandoned, and at the end of the year 1817, or the beginning of 1818, he set sail for the South of France.

In this part of the narrative it would be most gratifying to make known all the munificent and sympathizing friendship of which this happy youth was the subject: it is a glorious proof of the enthusiasm awakened by the sight of extraordinary worth and superior talent, and of the kindly and disinterested regard with which the benevolent Creator leads man to view his suffering brother! But delicacy to those individuals forbids the naming of his benefactors, or a too particular detail of their acts of liberality; suffice it then to say, that to one gentleman and his family chiefly he was indebted for the means of taking his departure to a more genial clime; and that in the house of that gentleman he had previously spent a considerable time, watched over, during a most trying illness, with all the tender cares that would have been lavished on a favourite son. His letters from France, to this generous friend and his amiable lady shew that he appreciated their kindness. On the 7th of February 1818, he wrote:

"My dear Sir,

"I am happy in so soon having an opportunity of writing to you again. Captain A. returns to Liverpool, and kindly offers to convey to you as many letters as I wish. Your past unparalleled kindness leaves me no room to doubt that you will be glad to hear of me; and for my own part, exiled as I am from my home and my country, each of my friends seems doubly dear to me. You will not, I am sure, be surprised that, even in the midst of novelty and variety, I should feel at times that something is wanting to my accustomed happiness, when you consider how completely all my wants were anticipated under your hospitable roof. Happy indeed was it for me to find such a refuge in a time of need; and happy perhaps is it for me, that circumstances have arisen which have removed me from it as soon as my health was decidedly improved. Too much repose would have blunted my faculties; too much happiness would have corrupted me. You must, I fear, at times have thought me ungrateful in having never ex-

* See an interesting account, from Mr. Goodier's pen, of the opening of the Oldham Chapel, in Vol. XI. pp. 121—123.

pressed my obligations to you, during the long time that you were doing so much for me. The truth is, I have always thought that my common language would do injustice both to your generosity and my own feelings, and when I have attempted to speak, my words have been stifled in their birth. If it please the Great Disposer of events, who killeth and maketh alive again, to continue and perfect that restoration to health which *he* has begun, chiefly by your means, I trust you will long live to see that your kindness has not been in vain, and that my conduct will best speak the reality of my thankfulness. In the mean time, I rejoice in the assurance, that a day will certainly arrive in which the benevolent *Jesus*, the judge of quick and dead, will say to all who resemble him, 'Inasmuch as ye have done it to one of the least of these *my brethren*, ye have done it unto me,' &c."

Although dependence upon such benefactors could have nothing in it that was humiliating, Mr. Goodier laudably formed a plan for supporting himself by his own exertions, as soon as he should become capable of doing so. In a letter dated May 29, addressed to the wife of the gentleman to whom the former was written, he says: "I am very sensible of your kindness and generosity in offering me further pecuniary assistance; but at present I have a sufficient supply for eight months to come at least, and in that time I trust to be enabled, by the divine blessing, to earn as much by teaching English as will pay my expenses." Had he been spared till the period he here contemplates, he would no doubt have been successful in this undertaking, as he had a great aptitude for the acquisition of languages, and would have been a patient and judicious teacher. He knew nothing of the French tongue till a short time before he left Hackney; when, with a little assistance from a friend, he enabled himself to read it; learning *that*, as he said, "by way of relaxation from severer studies;" and soon after his arrival in France, he says, "you will be able to judge of my progress in French when I tell you that I understood the sermon and prayers perfectly, at church."

Notwithstanding his separation from his friends, and the great bodily sufferings which occasionally threw over his feelings, we find him correspondence, cherishing th pleasurable emotions as w health. Fine weather and l scenery always inspired him v glowing delight of an animate whilst, at the same time, the l of creation raised his soul t who formed them. In the quoted letter he thus write Montauban: "On the 7th of I left Bourdeaux for this city is delightfully situated on the of the Tarne, in the midst of and extensive plain, commar delightful prospect, which is b on the south-west by the *P* which even at this distance (10 excite a most vivid idea of th rableness and grandeur of when throned on mountains ' with clouds. I can give you faint idea of the richness and ficence and liveliness of the which surrounds me. The v is in general delightful, thoug middle of the day too hot; t vest is rich in promise, and as regards hay and clover is commenced partially. The are filled with nightingales, th with larks and cuckoos, the gr chirping insects, all of which v each other in singing the plea life and of spring,—a song however varied in form, in th a religious man who delights gard in nature the mirror of th tor's goodness, is a chorus of gr and praise."

The subject of this memo not of a temper to rest satisfi the solitary pleasure of admir tural scenery; wherever he v fellow-creatures were the m teresting objects to him. H tinues thus: "But the mild the climate and beauty of the c are not all the charms whi present situation possesses. M *ban* is the seat of Protestant i tion in France. Their only for the education of young m is here. It is a large, con building, formerly a convent; are upwards of thirty studen six professors of the various br of learning. I had a letter of duction to the principal profes a young minister of the Re Church of England. He receiv

with an hospitality truly English, introduced me to the other professors, and I am on terms of familiarity with all the students, as well as with two of the pastors of the Protestant Church here; one of whom, an eloquent preacher, I may venture to call my friend. I have permission to attend the college lectures free of expense; and though the professors and students know that I am a heretic, for I have made no secret of my principles, yet the most orthodox of them treats me as a Christian brother. To complete my good fortune, I am lodged in a boarding-house delightfully situated in the suburbs, where all besides myself are students at the college."

In a letter, prior to his leaving Bourdeaux, was the following passage: "On Sunday I went to the Protestant church, and was highly gratified by seeing a crowded and most respectable congregation, and by hearing an admirable French sermon, delivered in a masterly manner. The minister is one of the best speakers I have yet heard. His sermon abounded in eloquent and pathetic passages, pronounced with such force and feeling as evidently came from the heart, and easily found their way to the hearts of the audience, some hundreds of whom were dissolved in tears. I have been happy enough to be introduced to this excellent preacher and good man." To another correspondent he writes from Montauban: "I am collecting all the information in my power on the state of the French Protestants, who in general are very far from being Calvinists. I have never yet heard a doctrinal sermon, and in general I do not even hear an orthodox expression in the public services, if I except some vague language on the *merits* of Christ. At Bourdeaux there are several demi-unitarians, and their most popular minister would be condemned at once by our English Calvinists as a Socinian. Like the pastors of Geneva, he maintains an absolute silence. He has favoured me with a very friendly notice. In a letter which he did me the honor of writing, some weeks ago, he says: '*Pour moi, je ne jure ni par Luther, ni par Calvin. Je ne suis ni d'Apollos, ni de Céphas: je suis de Jesus Christ. Tout ce qui est clairement revélé dans l'Ecriture Sainte est l'objet de ma foi. J'admets tout ce qu'elle dit sans vouloir, sur ce qui est obscur, expliquer témérairement le pourquoi, et le comment. Les choses cachées sont pour l'Eternel.*' So far as I have yet learnt, this language is applicable to the majority of Protestant ministers in France. Believing that secret things belong unto God, they seldom preach upon the mysteries of the gospel, as they are termed. Election, Predestination, Justification, and the operation of Divine grace, are subjects almost exploded; if there remain any orthodox doctrine in the pulpit, it is that of *satisfaction*.

"This city is the seat of Protestant instruction in France. Their college contains at present about forty students and six professors, who are salaried by the government. I board at the same house with one of the pastors and nine of the students. You will readily believe that my heresy is no secret. We have daily discussions on the divinity of Christ, which most of the students believe. My opinions have been reported to one of the professors, who, though orthodox, as I believe all of them are, still receives me kindly, and seems anxious to be acquainted with some of the Unitarian books of England. He understands English, and has just translated *Wilberforce's View*, which he is about to publish. Mr. Robert Haldane, of Scotland, is also here, busily engaged, as he has been at Geneva, in translating and publishing orthodox pamphlets. He is a strict Calvinist, and in his writings, as well as conversation, refuses us the Christian name. Notwithstanding this, he is very benevolent and mild. He heard of my arrival, and expressed a wish to see me. I was introduced by a common friend, and we had a conversation of five hours on the leading doctrines of the gospel. He is extremely friendly, and kindly hopes that God will convert me. I have a pressing invitation to his house; he gives me his printed works and lends me any of his books. Under these circumstances, is it not highly desirable to translate and circulate a few of our best tracts? In two months to come, I shall be able to translate them correctly, with the assistance of one of the students; and though I dare not publish, I can easily and cheaply print and circulate some of them. In the

public mind there is much indifference, but the opinions of Geneva excite attention amongst the students and pastors and some of the people. Would the Unitarian Fund be willing to expend eight or ten pounds in this good work? I need not say that I should proceed economically and prudently, and that my personal exertions would be willingly given. How I should rejoice and adore the wisdom of Providence, if my sickness should thus be rendered instrumental to the introduction of divine truth into this extensive and enlightened empire!"

This was penned little more than two months before the death of the writer. We see, then, that to the latest period, his desire of usefulness remained in full vigour.

The proposal of Mr. Goodier to translate some of the English Unitarian tracts, into the French tongue, was laid before the general meeting of the Unitarian Fund, in 1818, and was received with an unanimous feeling of approbation and of gratitude to this zealous and disinterested advocate of truth. But some of the members of the Book Society, who were present, suggesting that the patronage of such a scheme belonged to that Society rather than to the Unitarian Fund, the meeting acquiesced; and the measure being brought forward at the first meeting of the Book Society, which was held after this period, it was resolved, that the sum specified should be granted to Mr. Goodier for the accomplishment of his design, and that suitable tracts should be transmitted to him. The speedy change in his health, followed by his melancholy decease, rendered these resolutions abortive; but it may be hoped that the design will not be wholly abandoned. Almost with his dying breath, Mr. Goodier bore his testimony to the necessity and practicability of diffusing religious knowledge in France, and the attempt would be the most congenial tribute of respect to his memory.

[To be concluded in the next Number.]

Memoir of the late Dr. Cogan.

(Concluded from p. 5.)

DR. COGAN was in the large sense of the term an Unitarian, and was accustomed to join in Unitarian worship, though the habits of his mind prevented his being a partizan, and his love of truth for its own sake would not allow him to subscribe to any human system of theology. He differed from the majority of modern Unitarians on the subject of the divine assistance in answer to prayer, and on the extent of the mediation and the efficacy of the death of Christ. On these and some other points his opinions agreed with those of Mr. Locke; he did not however borrow them from this great man, but was on the contrary, late in life, surprised as well as pleased to discover the coincidence.

His theological views cannot be better represented than by the following letter which he addressed to Mr. Aspland, the Secretary to the Unitarian Fund. He was a member of this society, and the letter grew out of some conversations in which he had expressed an earnest wish to see the foundations of the society widened in order to embrace a greater number of such as are desirous of opposing the moral tendency of Calvinism.

"MY DEAR SIR,

"I have often felt deep regret that a society which is formed upon such excellent principles, and with such liberal motives, has adopted a title that does not sufficiently express them, and has a tendency to irritate the minds of those whom you wish to convince. They are more disposed to resent your having assumed a title of distinction which does not, in their opinion, exclusively belong to you, than to listen to your arguments. They argue, in their turns, that, as you admit that a speculative opinion which is not injurious to morals, is not of a *damnable* nature, you seem more actuated by a spirit of opposition, than of zeal to spread *important* truths. And it must be confessed that your exordium, as it now stands, is not adapted sufficiently to remove these objections. It appears to me that a more extensive and more rapid success would be secured, were you more explicitly to state those other principles which you deem to be so closely connected with the doctrine of the Divine Unity, and render it infinitely momentous. I would therefore propose that something analogous to the following should be inserted in your book of Rules at page 4, after 'intended to elevate them.'

"'The society have denominated

themselves *Unitarians* in opposition to the Calvinistic doctrine of the Trinity, because they consider *that* doctrine as the basis of many pernicious errors. The strong assertions so incessantly repeated, that a firm belief in that tenet is necessary to salvation, have driven many conscientious Christians into despair, have induced men of reflection to reject the whole Christian Creed, rather than to embrace a sentiment so repugnant to their reason, and will continue to be an insuperable bar to the conversion of every *thinking* Jew, to a system which opposes the most important article of their own religion.

"'The society rejects also with horror, the corrupt tenets which are intimately connected with the Trinitarian Creed: which represent the Universal Father as *incapable* or *unwilling* to forgive the sins of his offending offspring, without the expiatory sacrifice of his well-beloved Son. Nor can they admit that the glad tidings of salvation, for which the whole human race are called upon to rejoice, will consist in the *election of a few* to eternal life, and in the final condemnation of myriads and *myriads to everlasting misery!* They have not the boldness to assert that a Being possessed of infinite power, infinite wisdom, and infinite goodness, is still destitute of the *ability* or the *disposition*, to save any of his offending creatures from so tremendous a doom. They know that it is an incumbent and a *delightful* duty to 'love the Lord their God with all their heart, with all their soul, with all their mind, and with all their strength;' but they deem it impracticable to comply with the injunction, upon the principles which they oppose, and against which they loudly protest.

"'Rational Christians have hitherto been too cautious, &c.'

"I think, my dear Sir, that some statement of this kind will render your society extremely popular. These principles openly avowed, are calculated to make a strong impression upon all who are not bewildered in the mazes of controversy. Calvinism will appear more than *absurd*, it will appear *dishonourable* to God, inconsistent with his moral character, and inimical to that filial reverence which every intelligent being confesses to be due to him. Those who are *now* so terrified at the anathemas of presuming theologians, that they dare not disbelieve a doctrine repugnant to their reason, will be alarmed at sentiments so unworthy of the divine character, and destructive of human happiness. For, if the doctrine of eternal misery had the influence upon those who believe in it which naturally belongs to it, every individual would feel the torments of hell, through anxiety for himself or for those whom he loves.

"The above are principles in which I suppose every member of the society will agree; and space is left for minuter differences respecting the precise nature of the mediatorial office, the divine influence, whether the future punishment of the impenitent will be by *annihilation*, or *corrective*, &c. &c. No modification of these can be a libel upon the Deity, similar to the preceding.

"These hints are submitted with deference to the consideration of yourself, and the Gentlemen of the Committee, who will modify them as they shall deem most proper, if they think that they ought not to be totally rejected.

"I am, dear Sir,

"With great respect, yours,

"THOMAS COGAN.

"*5, Norfolk Street, Strand,*

"*June* 5, 1814."

This interesting letter could not fail of exciting the serious attention of the Committee of the Unitarian Fund: the amiable and respectable writer was invited to a conference upon the proposal contained in it: but after much discussion, it was thought that a declaration of faith could not be adopted by the society without risking the inconveniences that have usually followed subscription to a creed.

Whatever the reader may think of Dr. Cogan's opinions, he cannot help regarding it as worthy of admiration, that, having given up the ministry at an early age, having exercised a different profession for years, and having spent a considerable part of his life on the continent, mixing with men of the world of every country and description, he should have retained that love of moral and theological inquiries which rendered them the favourite study and principal occupation of the latter period of his life.

His conviction of the importance of divine truth grew with his attention to the subject. He laid it down as a maxim, that "Religion is every thing, or it is nothing; it is the one thing needful, or a phantom of the brain."

Among his papers there was found a preface to a revised edition of his Treatise on the Christian Dispensation, of which this is the concluding paragraph:

"Before this edition will see the light, it is probable that the eyes of the author will be closed in darkness. Should this be the case, the following declaration may excite some attention to it. Its principles have afforded him much consolation during a large portion of life; they have rendered advanced years placid and serene, and enabled him to contemplate death itself, notwithstanding its gloomy appearance, as one of the most essential blessings in the whole plan of Providence.

"Fellow-Christians of every denomination, fare ye well! May we all meet round the throne of our reconciled Father, with filial joy and mutual congratulation!"

The benefit and delight which he derived from his moral and theological studies are described in a still more interesting manner in a solemn address to the Deity, written upon the completion of his Ethical Treatise on the Passions. It would not be proper to lay before the public what was intended as a private expression of devotional feeling, and an unwitnessed consecration of himself to God: but without transgressing the bounds of delicacy it may be stated, that he considered it as matter of devout thanksgiving that his mind had been powerfully directed in the latter part of life to pursuits which increased his love of God and virtue, which unfolded to him the nature of true happiness, and led him to the sources from which it is to be derived; and that the wish which was nearest to his heart was, that, if it should please the great Disposer of events to allow him time to complete what he had begun, he might be a humble instrument in the hands of Providence of doing something to advance the glory of God, and to promote the present and future well-being of mankind.

The following is the list of Dr. Cogan's acknowledged publications. 1. "Memoirs of the Society instituted at Amsterdam, in favour of Drowned Persons, for the years 1767, 1768, 1769, 1770, and 1771; translated from the original, 1773," 8vo. 2. "The Rhine; or a Journey from Utrecht to Frankfort, &c. 1794," in two volumes 8vo with Plates. 3. "The Works of Professor Camper, on the Connexion between Anatomy, and the Arts of Drawing, Painting, &c. Translated from the Dutch, 1794;" in one volume 4to. with Plates. 4. "A Philosophical Treatise on the Passions: second edition, corrected, 1802," 8vo. 5. "An Ethical Treatise on the Passions, founded on the Principles investigated in a Philosophical Treatise; 1807—10." 2 vols. 8vo. 6 "Theological Disquisitions; or, an Inquiry into those Principles of Religion, which are most influential in directing and regulating the Passions and Affections of the Mind. First Disquisition, on Natural Religion. Second Disquisition, on the Jewish Dispensation, respecting Religion and Morals, 1812," 8vo. 7. "A Theological Disquisition, on the Characteristic Excellencies of Christianity; or, an Inquiry into the superior Assistance it affords, and Motives it contains, for the Practice of Virtue, Cultivation of the best Affections of the Heart, and preparing the Moral Offspring of God for permanent Felicity, 1813," 8vo. The last five articles form one complete work, under the following title: "A Treatise on the Passions and Affections of the Mind, Philosophical, Ethical and Theological; in a Series of Disquisitions: in which are traced, the moral History of Man, in his Pursuits, Powers, and Motives of Action, and the means of obtaining permanent well-being and Happiness, 1813," 5 vols. 8vo. 8. "Letters to William Wilberforce, Esq. M. P. on the Doctrine of Hereditary Depravity. By a Layman," 8vo. 9. "Ethical Questions; or, Speculations on the principal Subjects in Moral Philosophy, 1817," 8vo. Besides these, it is well known that Dr. Cogan was the author of a humourous little volume in 12mo, published many years ago, under the title of "John Buncle, Junr."

A.

MISCELLANEOUS COMMUNICATIONS.

Mr. Cornish on the Decline of Presbyterian Congregations.

Sir, *Colyton, Nov. 5,* 1818.

MANY observations have been occasionally made in your Repository and various other publications on the decline of the Dissenting churches, especially amongst those improperly denominated Presbyterian. Improperly, because every separate church was quite unconnected, as far as authority went, with any other, no right of interference being ever given, or seldom attempted or thought of, by any neighbouring societies: the whole body being less closely united than those denominated Independents, to which name those called Presbyterians have from their first separation had a full claim. The Presbyterian ministers, those who, if they had possessed the power of forming an establishment, would have adopted the plan approved in Scotland, soon discontinued any other union amongst themselves, than what was perfectly free and voluntary. Their successors retained the name by which those who formed their societies had been distinguished, though that form of spiritual government ceased to exist amongst them.

Those denominated Presbyterians were for a long while the most numerous, as well as the most learned part of the Dissenting clergy, and those of the Baptist persuasion styling themselves General Baptists, though few in number, far excelled in learning such ministers as were followed by the more numerous part of those who rejected infant baptism.

That the number of congregations and ministers styled Presbyterian, for some time gradually, and afterwards rapidly, declined, has been frequent matter of observation. From the writings of many, and the recorded abilities and exemplary characters of more, who faithfully discharged their duty, endeavouring to promote knowledge, truth and holiness by their preaching and their living, one important point is evident.

Their hearers did not fall off, owing to the incapacity or the neglect of their teachers, considered not individually, but as a collective body. So few worldly encouragements, in the best times, presented themselves to candidates for the pastoral office, that the generality of those who offered themselves to the work were young persons of serious, pious dispositions. In their places of education, commonly called academies, the most diligent application was required. Improvement in various parts of knowledge, especially those connected with the ministerial office, was absolutely requisite towards their being recommended and approved, as fit for public teachers of religion. Many societies, highly respectable for numbers, wealth, and the worthy characters of the majority of those who composed them, especially in our metropolis, have been dissolved, and others are apparently going to decay. The causes which have led to this may be a useful subject of inquiry.

1. When two thousand ministers nobly refused to make declarations opposed to the dictates of conscience, numbers adhered to them from personal regard, from the duty thought to be owing to them, as faithful teachers, from whose instructions they had derived advantages of a spiritual nature, on which they set a high value. Few of these ministers scrupled, occasionally, attending the service of the Church, though they could not conform ministerially; nor did they dissuade their friends from such attendance, though wishing for, and endeavouring to obtain services in their estimation more pure and scriptural. When these pious pastors were removed by death, those who adhered to them from personal regard, if their places in the Established Church happened to be filled by serious divines, began to attend that worship constantly, which occasionally they had never been taught to decline, by the advice or the examples of their favourite spiritual guides. Thus there was very early a falling off, as to numbers amongst the Nonconformists, particularly of persons in the higher ranks, many of whom had adhered to

the ejected ministers, as their own fathers in Christ, and not as men separated from the Establishment.

2. Many who greatly preferred the mode of conducting worship amongst the Nonconformists, and the privilege of attending ministers chosen by themselves, were so situated from the first, or afterwards removed to places at such a distance from any congregation, worshiping in the manner they most approved, as to render it exceedingly inconvenient and sometimes impracticable to give their attendance. The Independents and Particular Baptists did not object to lay-preachers; but those styled Presbyterians felt partial to ministers regularly educated, and qualified by learning, as well as piety, for public duty: such, not from choice, but what they deemed necessity, attended the Established service, to which their children, being accustomed from their infancy, frequently adhered in after life, though settled in places where they might have joined those assemblies which their parents reluctantly forsook.

3. Many of those who formed our first Dissenting congregations, the services of which they deemed most edifying, if, on the death or removal of a minister they liked, one was chosen, not quite to their taste, especially if his peculiar sentiments did not accord with their own, would go to their parish church. Such chose, if they must attend religious services they did not thoroughly approve, rather to join with the multitude than an unpopular sect. Persons strongly attached to high Calvinism and doctrinal preaching, grew unsatisfied with those ministers whom they suspected of not coming up to their standard of orthodoxy. Many, on the other hand, not approving high Calvinism, and preferring practical to controversial preaching, if the Nonconformist minister was otherwise minded, would attend on the clergyman of the place, if his strain of preaching suited their ideas, especially if a good and amiable man. Angry disputes about doctrines, the Trinitarian controversy particularly, have often rendered excellent ministers uneasy in their situations, or driven them away, much to the displeasure of those who approved their services, and lessening, perhaps dissolving, their attachment to the Dissenting cause.

4. Some have forsaken Dissenting worship, because the minister's manner or delivery appeared unpleasing. Very learned and excellent men may have unhappily contracted gestures or tones, to which persons truly religious would reconcile their minds, yet forming a pretence with others to decline their attendance. Sometimes little altercations between ministers and a part of their hearers, a degree of blame perhaps attaching to both, have caused a falling off. Not seldom, also, has it happened, that disputes with their fellow-worshipers quite unconnected with religious concerns, have caused desertion from the society itself. Such could not be serious and well-informed Dissenters but they might, on the whole, have been truly respectable persons, and their remaining firm to the cause have done it service and credit. Now it happens very seldom indeed, that any desert the public church, on account of disputes with their fellow parishioners, or even a just dislike to the clergyman himself.

Methodists, or those styling themselves evangelical preachers, have frequently been very successful in drawing away hearers from those called by them legalists and moralists but personal disputes with the minister or any of the people hardly ever take off any from the Establishment but often from Dissenting places of worship, standing far more in need of individual support.

5. It has often happened that ministers of approved character and abilities, on whom age makes its advances, become unqualified for the work, perhaps unperceived by themselves. The circumstances of some feeling and lamenting their increasing disability, have been such as to render the salary, though small, quite necessary to their support; so that absolute want would follow on resigning the office. Such as approved themselves their better days, and would kindly bear with their infirmities, death and various other causes may have removed. Persons coming into life do not feel the attachment which would lead them patiently to wait till the aged labourer is called home. Stri

gers coming to settle in the place, finding the minister's abilities on the decline, if Dissenters merely from education and not principle, forsake the cause. Before a fresh choice could be made, many societies have dwindled, and the remaining members unable to procure a pastor by whose services the cause might be revived. Thus, without any blame to a minister, deserving the sympathy of feeling minds, the cause has, in various places, been weakened, in some, annihilated. Benevolent attempts have been made to establish a fund for the support of aged pastors, but hitherto without success, many difficulties opposing a regular, effectual plan. This, however, it is hoped, will at length be happily accomplished.

6. Fashion has mighty influence, especially upon the wealthy and persons engaged in public life. The established religion being countenanced by a vast majority of the great and the rich, as well as by the multitude at large, will prevail on many to leave the smaller and join the more numerous party. Even before the cruel persecution by which Louis XIV. of France, destroyed, and drove into banishment, thousands and tens of thousands of his loyal Protestant subjects, Popery made converts not a few. For a while the Protestants enjoyed tranquillity, and greater privileges than have been granted as yet to Dissenters in England. Popery, however, was the religion of the court and of the multitude, and numbers amongst the higher ranks particularly, were continually forsaking the Protestant assemblies. That the same cause should have produced the like effect in this country, where the objections to the established forms are apparently less numerous and important, is no wonder.

The Presbyterians being the most wealthy of the Nonconforming parties, and those denominated such, gradually mixing more and more with the world, have gone over to the religious profession of those with whom they were ambitious of associating. Having no root in themselves, from a knowledge of the true principles of dissent, and frequently void of serious attention to the most important of all concerns, custom and fashion prevail. A regard not to what was the most scriptural, but the most fashionable profession, has had powerful influence. Of this, good Mr. Matthew Henry made mention in the very beginning of the last century, when recommending to Dissenters the education of the poor, that the cause which the rich were, in his days, forsaking, might still survive, and afford some encouragement to those then preparing for the ministry. Ministers themselves also, being but men, have occasionally, by undue warmth of temper or imprudence in managing their concerns, given cause of offence. Immoralities ought never to be tolerated, and, if repeated, will never be borne with by any Dissenting societies. Small errors have, however, sometimes been too severely marked, and ministers of real worth treated with undue harshness for very pardonable imperfections, which time and experience might wholly have corrected.

7. The expense required to support the cause of dissent has been often avowed as a reason for deserting it.

"That it is an expensive thing to be a Dissenter" has been observed by some, whose attachment to the cause prevented their own withdrawing, but has had great effect on children, who might have filled up their places, and influenced many at different periods of life to conform. If a regard to true religion be a prevailing principle, the first inquiry will be, what course of conduct will best serve and promote it? But when the love of the world predominates, saving expenses, however worthily bestowed, will subdue the mind. Individuals must judge for themselves, what their circumstances will enable them to do for private charities or public services. The being *obliged* to support an Establishment, renders numbers far less able to maintain what they esteem more pure and edifying forms. Many zealous friends of the Church, besides such aid as the law obliges them to give, bestow largely in building, ornamenting and better endowing churches. Numerous chapels in the metropolis and various other parts of the kingdom, are built and maintained by the free gifts and subscriptions of those who pay their full proportion also to the churches, which, from personal or private convenience, they

do not attend: calls upon the liberality of Dissenters are also made to assist the widows and families of ministers, but the benevolent members of the Establishment voluntarily contribute likewise in this way to the distressed of their own communion. These are discretionary acts of bounty in those who bestow them, not necessary for the support of divine worship, though very encouraging to ministers, whose incomes render them incapable of laying up for a family.

These considerations, perhaps, may convince the thoughtful, that the decline of the Dissenting cause, in particular places, or throughout the nation, by no means proves that the cause itself is not of real importance and well-deserving support. The decline is owing to various causes, sometimes arising from a preference for the Established mode, but much more frequently from the difficulty of attending any other; from human imperfections, often allied to real worth, and the influence of fashion, present interest, and saving some expense. This conformity to the world all serious Christians of every party, as well as the Sacred writings, exhort us carefully to avoid, and heartily pray never to be drawn aside.

JOSEPH CORNISH.

SIR, *Nov.* 25, 1818.

MY grandfather was the largest contributor towards the expense of erecting a Meeting-house for Protestant Dissenters in M—— Street, in the town of N———. This was in the year 1696, seven years after the Act of Toleration gave full liberty to Dissenters to exercise their worship publicly. He died in 1725, and as in his life, so at his death, he shewed himself a warm friend to the Dissenting interest, for he endowed the chapel, by his last will, made two years before his decease, with the sum of five hundred pounds.

In the original trust-deed it was specified, that the chapel should be used "*for the worship of God by Protestant Dissenters.*" At the time of the foundation of the chapel, there might, perhaps, have been amongst those who contributed to its erection, and who formed the first congregation, one or two persons whose minds having been much directed to that question, had departed in a small degree from the doctrines commonly called orthodox; but the general character of the body was, that they were of orthodox sentiments, and I possess sufficient evidence that such were the sentiments of my respected ancestor in the earlier parts of his life: and though I have some reason to believe that he was not an inattentive observer of the controversies which were carried on both in and out of the Establishment on the question of the Trinity, and that his mind was much affected by the arguments of those divines who ranged themselves on the Arian side in those controversies, yet I am not prepared to state that he was not at the time of his decease a believer in the doctrine of the Trinity.

This, however, I know, that his widow, who long survived him, and his three sons, who were respectable tradesmen in the town, one of whom was my father, were by no means of the sentiments commonly called orthodox. How this change was produced I cannot say; but I conjecture that it was in consequence of conviction produced on their minds by the perusal of the controversialists of their times, and by their own reflection and study of the Holy Scriptures. I have also reason to believe, that the minister of our society, on whom my grandfather attended, though himself of orthodox sentiments, was accustomed to recommend to his hearers the utmost freedom of inquiry, and an unbiassed examination of Holy Scripture. He used to boast of it as the great privilege of a Dissenter, that he could pursue his theological inquiries unfettered by creeds and articles, and follow truth wherever she led him, without fear of molestation or chance of suffering in his temporal interests. He was convinced that the more the Scriptures were examined, the more they would be found to establish the system of Christian truth, which he had been led to receive, and while he thought him grievously in error, he pitied Emlyn from his heart.

My age, Sir, is within two years that of the King: and I well remember that when I was a very young man, living in my father's house, the minister of our congregation closed a ministration of forty-five years.

Different ministers were proposed to us as his successor. They were of different degrees of orthodoxy: some Calvinistic, some Arminian, some Baxterian, and some who were called Arian. Our society were naturally led on this occasion to consider what were their sentiments, and upon what views of Christian doctrine they should wish to be addressed by their future minister: when it appeared that what had been the case in our family, had been the case also in four-fifths of the families composing the congregation, and that not only we the descendants and living representatives of the gentleman by whose exertions principally the chapel was erected, and by whom it had been so handsomely endowed, but that a large majority of the sons of the other persons who had contributed to its erection, and who had subscribed to the deed by which it was set apart *for the worship of God by Protestant Dissenters*, were inclined to invite, as our minister, the candidate whose doctrinal sentiments were the farthest removed from orthodoxy.

We were unanimous in our next choice of a minister: but on another occasion, which occurred above twenty-five years ago, two ministers were proposed to us, one of whom was of orthodox sentiments, and the other very much heterodox. There was a decided and large majority for the latter; but one trustee and two families, members of the congregation, withdrew themselves.

Since that time we have been an harmonious, and, I may add, flourishing society: but it is with alarm that I have lately heard that a society is formed in London, who meditate the dispossession of us and of other congregations similarly situated, of this chapel, built by our ancestors and endowed by them. I should, I own, be sorry to be turned by force out of the seat which has been occupied for considerably more than a century by our family, and where I have attended *the worship of God* for more than seventy years: and I cannot bring myself, at my time of life, to think that the attempt is becoming Christians, Protestants or Dissenters.

ONE OF A HUNDRED.

London Institution,
Dec. 5, 1818.

SIR,

IN answer to an inquiry in the Repository for October last, [XIII. 615,] by Mr. Rutt, respecting the existence of a small Unitarian society at Lexington, in Kentucky, to whom the Rev. Harry, now Judge Toulmin was pastor, I have it in my power to state the following particulars. I may first premise, that the letters of introduction which Mr. Toulmin took with him from England in the year 1793, were to many of the first characters in America, as the late General Washington, Mr. Jefferson, Mr. Madison and the present President, Monroe. With respect to theological opinions or religious professions, he had often occasion to observe, in American society, a liberality which, to the enthusiast, might appear the effect of an indifference to, or a superficial acquaintance with those subjects. In his travels through the United States he frequently preached, and as his discourses were chiefly moral and practical, his peculiar tenets were in a great measure unknown. He was first invited to the presidental chair at Winchester College, in Shenendoah Valley, which was afterwards ably filled by Montrose Christie, until his zeal for the Unitarian doctrine prompted him not only to take every opportunity to broach it in private, but at length to challenge a public discussion in the newspapers. Many of the trustees who respected and valued him highly as a moral character and able tutor, were disgusted, not so much with his tenets, as his taste for and manner of proclaiming them. He was, therefore, obliged to resign; and thus himself and a large family were once more reduced to great straits and difficulties. This, by way of caution to Unitarian adventurers who cross the Atlantic, not to let their zeal over-run their prudence.

When Mr. Toulmin fixed at Lexington, in Kentucky, as President of the Transylvania College, he advertised that there would be weekly service on the Sabbath-day in the College, which was accordingly attended by a few of the most respectable families in the place. They were of that description who, disgusted with the ignorance, fanaticism

and camp-meetings of the Methodists and Calvinists, had rarely attended before, any regular place of worship. Their minds were free from prejudice and open to conviction, and might with truth be called inquirers. The Calvinists and Methodists, who were numerous, soon discovered that Mr. Toulmin had not their *shibboleth*, and evinced a persecuting spirit; when he was persuaded by his friends to apply for a licence at the Quarter Sessions to solemnize marriages. To the surprise of the bar, a fanatic justice, of the name of Patterson, asked if he had been regularly ordained and appointed the minister of a congregation, which was required by the statute book. It was observed in answer, that ordination amongst a certain class of Dissenters to which Mr. Toulmin belonged, had become nearly obsolete, but, that he had been regularly appointed by and officiated for a congregation during some years, there was a person in court to prove. The justice insisted that the statute required ordination, and the licence must be refused, his brethren concurring with him. The Attorney-General for Kentucky, Mr. Murray, an acute lawyer, observed that the word *ordain*, had not in the statute book a scriptural meaning, but was merely an *expletive* of the word *appoint*; for if it had a scriptural meaning, there was an end of that toleration towards all religious professions, which was granted by the laws of the commonwealth. By those laws no person was disqualified by his religious tenets from filling any civil office, and marriage being recognized by the same laws as a civil contract, which a minister or a magistrate might solemnize, it was evident that the licence must be granted, or the bench would violate the laws of the state. The infuriate Patterson returned to the charge, but finding his brother justices convinced by the exposition of the Attorney-General, he then required that Mr. Toulmin should produce a certificate, purporting that he was the regularly-appointed and ordained minister of a congregation, designating itself by some name. Mr. Murray, the expositor, immediately drew up a paper, stating that "the undersigned had regularly appointed and ordained the Rev. H. Toulmin to be their minister, and were *Independents* by name." This instrument, novel in the history of ordination, was instantly signed by all the bar, and the licence was granted. The Attorney-General then observed, that he was ashamed of the intolerant spirit that day shewn by the bench to an emigrant stranger, and that, if the licence had not been granted, he should have forthwith visited them with an ex-officio information.

P. VALENTINE.

P. S. I can vouch for the authenticity of the above particulars.

Lambeth,

SIR, *January*, 1819.

SOME of your learned and ingenious Correspondents, though in common with many other good people agreed in the main as to the doctrine of Final Restitution, on the footing of reason and the ground of inference, are under much difficulty as to the *positive* proof or evidence of this doctrine to be derived from the Holy Scriptures. It is said, that it is not there "expressly or designedly inculcated;" and it is asked, why, if the doctrine be so great and glorious, our Lord and his apostles were not more explicit on the subject, or treated of it "in general terms, from which only the sagacious reader might infer it?" Now, these queries appear to be rather out of place, and to partake something of what logicians call reasoning *from speculation to fact*; or, from what *is* revealed to what *we* think *ought* to have been revealed. I am not in the least disposed to call in question the intellectual capacities of the Sacred writers, or whether they "were aware or not of the consequences of their own statements;" they were chiefly men of strong minds, and, as all Christians believe, inspired or peculiarly assisted, *quoad hoc*, i. e. to a certain extent, or, as to the grand outlines and leading principles of the religion which they were to promulgate. In this view, therefore, we must be content with what we possess, be very thankful for it, and endeavour to understand and improve it; and, if any particular and supposed important doctrine can only be discovered by "the saga-

cious," it is certainly their duty, unless they "boast of a false gift," to instruct the ignorant and uninformed—not natural fools, wild enthusiasts or blind bigots, two of which classes cannot be helped in any case; though perchance something may be done, at lucid intervals, with the intermediate one; but those who are deficient in human learning and science, to whom the gospel was originally and emphatically preached, and who, if of sound understandings, can discern a plain argument, and the force of an infallible consequence, as well as the most expert casuist, or the profoundest divine. It may be observed also, by the way, that what appears to be regarded by your Correspondent, [XIII. 618,] supposing the truth of final restitution, as a defect in the preaching of our Lord and his apostles, is somewhere adverted to by Dr. Paley, as a mark of their wisdom. "The wisdom of our Saviour is manifest, in his not having entered too minutely into the circumstances of a future state. He exhibits to our view the sublime event of a general judgment, and acquaints us with the *ensuing states of* the righteous and the wicked, and there he leaves us."

But, if these queries must be answered more particularly, we cannot do it better than in the language of Dr. Hartley: "The Gospels are short memoirs; and we may be as yet but novices in Scripture language. Perhaps the writers, like the prophets of old, did not see the full meaning of the glorious declarations which the Holy Spirit hath delivered to us, through them; or perhaps they did, but thought it expedient, or were commanded, not to be more explicit. The *superstitious fear of God, one of the grand corruptions of the gospel,* may have been necessary hitherto; but now, these corruptions begin to be discovered and removed, by the earnest endeavours of good men of all nations and sects, 'by comparing spiritual things with spiritual.'"

Besides, there are many philosophical, moral and religious truths, which, supposing the proper use of our faculties, may be called *intuitive propositions;* and which we firmly believe, though they are by no means in Scripture particularly laid down and inculcated. We may instance in two particulars; the scale of intellectual nature above us, so admirably illustrated by Mr. Locke and other eminent writers, and the plurality of worlds. Yet the former is portrayed in Scripture, only in dark and distant adumbrations; and as to the latter, there does not appear, throughout the Bible, a single reference to the subject: the passage in the beginning of the Epistle to the Hebrews is mistranslated, and relates to the headship of Christ over the "Aions," the ages or dispensations, the new moral creation, which he has formed and appointed; which sense, Calvin himself allows of. There was a time when the notion of a plurality of worlds would have brought down upon its professors the thunders of the Vatican; yet now, the Pope himself, together with the whole college of cardinals, as well as every tyro in the principles of natural philosophy, will readily embrace it. These principles, therefore, have been gradually established by their own weight, and by the absurdity of the contrary opinions. If, therefore, instead of supposing that our Lord and his apostles never contemplated Final Restitution as an infallible consequence of the principles of the new dispensation, we suppose, on the contrary, what is simply possible, that they never contemplated strictly eternal torments, or absolute annihilation in the same view, where was the necessity of their being more explicit? Mr. Fox, with many others, appears to be satisfied upon this point.

But, Sir, it appears to me, that this amicable controversy, (and all religious controversies should be amicable,) may be much narrowed. Whatever we may think of the duration of future punishment, the notion of the indiscriminate sufferings of the finally impenitent, is not a doctrine of Scripture. Indeed, it would be very strange if it should. Here, we have the most positive evidence to the contrary. "It shall be more tolerable for the sinners of the old world, than for the sinners of Jerusalem. The ignorant transgressor shall be beaten with few stripes; but the transgressor against knowledge with many. Some shall be consigned to the judgment, some to the council, and others to hell-fire." To contend, therefore, against this

opinion, is to engage a phantom; and to preach or inculcate the Christian doctrine of future punishment, without attending to these distinctions, is to preach the doctrine by halves; or rather, not to preach it at all. I have, in a former letter, endeavoured to shew the inconsistencies and contradictions in the writings of some eminent men in this view of the subject; and as to the very few modern preachers who would be thought to teach it, we may apply the language of Archbishop Tillotson upon another occasion,* which, though not very courtly, is certainly very expressive: "They slabber it over, and huddle it up in great haste and confusion." They never condescend to reason upon it, but instead of an argument, put us off with a sentiment from some celebrated poet or orator. But poetry and eloquence, like the element of fire, are good servants, but bad masters. Now and then, indeed, even in the present day, we meet with a self-idolizing poet, or a flaming orator, who may, with Drexelius or Dr. Young, "heap Ossa upon Olympus, and Pelion upon Ossa;" traverse in his own imagination the utmost limits of the unseen world; be lost in the mazes of his own eloquence, and entrance or distract his hearers: but one saying of the prophet of Nazareth, duly apprehended and applied, shall instantly bring him down from his towering height, and like the touch of Ithuriel's spear, convince them that they have hitherto mistaken acquiescence for belief, and, under the leadings of their spiritual guide, have been wandering, not indeed into "the paradise," but into the labyrinth "of fools."

The doctrine of future punishment, therefore, is only treatable or capable of being argued upon, as it merges into the second, namely a state of punishment, strictly eternal in duration, but limited and differing in degree according to the nature of things, and the unequivocal language of the New Testament, and this may be styled *the modern orthodox notion.*

But before we proceed upon this part of our subject, we shall briefly advert to what is termed "a middle scheme" the doctrine of *annihilation.*

I shall not enter into the arguments of your ingenious correspondent in favour of this notion, to which he seems to incline, as I confess I do not comprehend them. The arguments of Mr. Bourn have always appeared to me little to the purpose, and utterly unworthy of so excellent a divine; nor can I by any means conceive, that, with regard to final restoration in any view, "the reasoning is as good in the case of a fly, as of a man"!

Although the scheme of *annihilation* is a far more merciful one than the old Calvinistic notion which leaves millions of intellectual beings "to dwell immortal in the arms of fire!"* for the glory of God, (and, what is equally wonderful, for the solace and edification of *the blessed*, by way of *contrast* and *comparison!*) it nevertheless presents many insuperable objections to the reflecting mind. It represents the Deity as ultimately *disappointed* in his expectations from his creatures, and in a fatal moment destroying the work of his own hands! Though we have reason to believe from the principles of natural philosophy, that not a single atom of dead matter is annihilated, but is on the contrary, continually assuming new forms and combinations; and, from the testimony of Revelation, that this world originally sprang from a *chaos*, or the *exuviæ* of a former one, and, after its final disorganization, shall probably again arise from its ashes, in bright and astonishing splendour; yet *here* we view millions of immortal spirits, that is, of rational beings originally *designed* for immortality, and impressed with restless and insatiable desires for its enjoyment; after a few short years of vanity and delusion, which, at best, is the present state of man, *separate* from the consideration of futurity, and therefore, upon the footing of reason alone, impossible to be regarded as his final state:† we view these last, *best* works of the Almighty in this sublunary world, whom he "created in his own image," and whom the Great Messenger of the new covenant lived and died to redeem; after a public and

* Sermon on the Redemption of Time.

* Relig. Medici.

† "The index of nature points to a future state."

Mr. Belsham's Funeral Sermon on Mr. T. B. Broadbent.

general resurrection, in which, according to some, the several particles of their natural bodies, which have been dispersed by the four winds of heaven, shall each resume their proper functions, but certainly, in which each individual shall be fully sensible of his own proper identity; and, after a solemn and impartial judgment, in which every one shall receive the due reward of his iniquity; at length, both soul and body, cast out as "unprofitable branches," not indeed to eternal torments, or an eternal prison, but to eternal *darkness* and *annihilation!*

Many of the arguments commonly urged against the old orthodox doctrine, are applicable here. Mr. Bourn, an advocate for this system, says, "Can you call eternal punishment by the soft name of a *few stripes?*" And, may we not retort, Can you call *eternal annihilation* by the soft name of a few stripes? Or, shall those who are to be essentially distinguished in their prior punishment, remain undistinguished *at last*, in the ruins of interminable ages? Shall this be *the cure* of the moral disorders of the present imperfect state, that vast numbers of its chief inhabitants, the once-adopted children of God, shall be no more?

"——*Sad cure!* for who would lose
Though full of pain, this intellectual being;
Those thoughts that wander through eternity;
To perish rather; swallow'd up and lost,
In the wide womb of uncreated night,
Devoid of sense and motion!"

It is a certain truth, but a bald and meagre argument commonly urged here, that the Almighty hath no need of his creatures, and can easily supply the loss of myriads by new creations of happy beings: for *they* have infinite need of him, and when their minds are in a right frame, their desires and aspirations towards him are next to infinite! Now, would a provident husbandman destroy a sickly tree, originally of a good stock, or, transplant it into another soil? But, say you, trees, absolutely dead, he will "pluck up by the roots," and branches entirely perished, he will burn up "with fire unquenchable:" that is, according to your interpretation, destroy them: but let us pause here a moment. We must not strain parables and similes too far. In theology it is a received principle, "Scriptura parabolica, non est argumentiva"—that is, we are not to reason from them absolutely, or from every circumstance, but from their general scope and import. The righteous are represented as "wheat laid up in a garner," but surely, not for similar purposes: we are not to compare a man to a tree, in all respects; a ray of the divinity, a spark of ethereal fire, an intellectual being, to an unconscious organization of matter! Even those "unprofitable branches" of the natural tree, are not so dead as they appear to the superficial observer; they yet contain principles of utility, they are converted by the purifying element into fructifying materials, and shall revivify in bright and radiant forms: and may we not suppose this at least equally possible, of those intellectual organizations, which, however they may now appear sickly and diseased, are never totally bereft of the principles of spiritual life, and were originally intended to be "the trees of the Lord, and the plants of righteousness"?

As to those very few texts of Scripture, which seem to look this way, they will probably appear upon an impartial examination to be only different modes of expression, relating to the same subject: for though "the wages of sin is death," according to the original sentence, and yet, this general sentence is so far already reversed, that the nature of death is changed, and all shall be raised from the dead, after the example, and by the power of Christ; when, as to the righteous, it shall be for ever done away; so, it is not probable, that after the awards of a future judgment, this sentence as to the wicked, will be repeated, and executed finally and irreversibly. In interpreting these passages, therefore, we must take reason, and the connected sense of Scripture for our guides, and regard not so much the present sin and imperfection of the creature, as the original design of his creation, and the transcendent excellencies and glories of the great Creator!

Dr. Doddridge, in his Lectures, before quoted, vacillating between the jargon of systems and the suggestions of his own capacious mind, says, "Our natural apprehensions would rather lead us to hope, that the Deity would

leave room for amendment and recovery of happiness in a future state; or by *annihilation* put an end to men's misery, when they appeared humbled by their punishment!" But it is not the usual course of Divine Providence to destroy, or inflict sufferings judicially, when the delinquents are humbled, and "accept," with proper dispositions, "the punishment of their iniquity." Mr. Wesley thought differently, and erred on the other extreme, when alluding to a line of Dr. Young's, implying the possibility of penitence in the state of future suffering:

"Calling Thee Father! in a sea of fire!"

Struck with the supposed heterodoxy of the sentiment, he exclaims, "Would not the victim in such a case be instantly transported into Abraham's bosom?"

If the present attempt meet with your acceptance, some further remarks on what I have styled *the modern orthodox doctrine*, shall be the subject of a future letter.

AN OCCASIONAL READER.

SIR, *January* 8, 1819.

YOUR intelligent correspondent, Mr. Madge, in his last letter, inserted in the Repository for December, [XIII. pp. 739—743,] disclaims, I observe, the idea of entering into controversy on the subject of Universal Restoration. A writer, however, who sends a paper on a controverted topic to a publication, whose professed object it is to promote discussion, must expect to have his opinions canvassed, and if he be, as I believe Mr. Madge to be, a well-wisher to the cause of truth, he will not be displeased, but rather rejoice in finding them the subjects of controversy. I make no apology therefore for troubling you with a remark or two upon a passage in his last letter.

That God is good—that his benevolence is unbounded—that he is "long-suffering and ready to forgive," I, equally with Mr. Madge, believe,—and *that* not on the evidence of reason merely, but of revelation. The testimony of the latter on this head, is indeed so clear and decisive, that it is, I think, placed beyond the reach of controversy. However, I must conceive that Mr. Madge goes much too far in pronouncing that this established fact is sufficient to refute the idea that God can destroy the creatures he has called into being if it seem to him fit. To conceive of the conduct of the Deity in the manner which *to us* appears most consonant to benevolence, is an amiable and I should think must always be a harmless mistake, (if mistake indeed it should ultimately prove,) did not the advocates of the doctrine in question employ language respecting the views of their opponents wholly unjustified by the evidence they bring in support of their own. Let a candid, impartial man, without even looking into the pages of revelation, conceive of a prize like that of happiness, eternal, pure and unmixed, held out to the grasp of all men: let him know the simple condition upon which it is offered: I might almost say that the *love* of God, the love of the Being who offers this blessed boon to our acceptance, is the only stipulation; for a heart filled with that divine affection, assuredly, can never widely err from the path of duty. Let him see next what is in the mind of man, his large capacities for virtue, his high aspirings after immortality; let him know that over all his affections and desires there is placed in his bosom a guard and a monitor—the preserving and restraining power of conscience; and let him next view man, this favoured man, this largely-endowed being, turning away from these lights, rejecting infinite, immortal happiness, putting aside the offered boon, and preferring the brief pleasures and lingering sorrows of sin to the glories of a pure eternity,—will he say *then* of the God who withholds the rejected gift, and finally refuses to make the happiness of this man commensurate with his own, "that He is *not* good, neither can any sophistry prove him to be so"?*

It is obvious that I have not put this question on Necessarian principles; nor does it appear to me that Mr. Madge has treated the subject as a Necessarian. If such *be* his opinions, however, it must be discussed on other grounds; but speaking of man as an accountable being, and supposing the

* Smith on the Divine Government, p. 109.

Deity to punish him for disobedience strictly and purely *voluntary*, I think the "ways *of* God" may be very well vindicated "to man" on the system of annihilation; nor do I even allow the inference of man, namely, "that God is cruel if he punish everlastingly," to be by any means of sufficient weight to overturn the plain testimony of Scripture to the goodness of the Deity, because this latter testimony we *know* to be unquestionably correct, but we do not know that our inference is so.

Z.

Clapham,

January 4, 1819.

SIR,

I PRESUME to offer you a few reflections on a subject about which Unitarians are a good deal engaged, although it forms no essential part of Unitarianism. The doctrine which is called that of Universal Restitution, is one which I believe you regard as a fair subject of discussion in the pages of your magazine. In opposing that doctrine, I will allow that which its advocates maintain as the basis of their system, namely, that it is not unequivocally taught in Scripture that any of the human race shall live for ever in misery: that those expressions concerning "everlasting punishment," and "everlasting torment," may *possibly* find their accomplishment either in annihilation or a long, long endurance of suffering. It is certain that the immortality of the soul, in a general abstract sense, though a common-place in philosophical religion, is not a doctrine of the Bible. Thus much then, I allow: only let it be remembered that it is a mere *possibility;* that the Scriptures do not give a hint of *direct evidence* in its favour, but that on the contrary their language is such as tends to exclude the idea from the mind. Now here it is that the advocates of this doctrine take their stand: they say, that while its *possibility* is not *disproved* by Scripture, they have *positive evidence* in its favour, derived from other sources; and that therefore they are justified in believing and preaching it. Now to this I make a double objection. In the first place, the evidence on which they rely is feeble and unsound in its nature. They contend that the Divine Goodness cannot inflict punishment on a creature, unless that punishment is to end in the final happiness of that creature: that the punishments of mankind must therefore end in their final and universal happiness. Now certainly we know from Scripture that the Lord does not willingly afflict or grieve the children of men. It is for the good of his family at large that the Father of the universe wields the rod of punishment. But from such general views it is impossible to decide how far *every individual* will be reformed by his punishment. Punishment has two intentions, to reform the sufferer is one, but another is to warn others by his fate. On this latter principle our civil punishments are in great measure inflicted; and how can we pretend to know that the same principle may not exist in the economy of the Divine government? How ridiculous is the clown when he pretends to be wise about the politics of the country! how much more so are we men, when we think we understand the counsels of God! Argument on such a subject is good for nothing. In philosophy, being disciples of Bacon and Newton, we despise all pretensions to any knowledge which is not founded either on testimony or experience. In this case testimony is confessedly silent: and what experience have we about the things of the unseen world and the future life? Very loose analogy is all that can be pretended. But to estimate the value of this analogy, let us consider a parallel case, though one far more within the sphere of lawful conjecture. How little weight have the surmises which we form about the inhabitants of the celestial bodies? No intelligent philosopher thinks of confounding these with the things which we *know*. Far more presumptuous, as it appears to me, is it to unite such a speculation as that in question, with the word of God and the testimony of Jesus. It is an offence against philosophy, as much as against piety.

I am here led to my second objection; and it is one which I think ought to be well weighed, for it is of an awful kind. Let us then allow as much weight to the arguments in favour of this doctrine as the nature of the subject admits. It can be but a *probable opinion* at best. But if this

private opinion is allowed to come forward as a well-established truth, and to take its place among Christian doctrines, then I think we are obnoxious to a heavy responsibility. We are solemnly and repeatedly warned against adding any thing to the word of God, as well as against taking any thing from it. I know not how any reasonable answer can be given to this objection, considered in a practical point of view. Here is a distinct addition made to the gospel, yea, and one which is practically in opposition to its declarations. For is there not a great difference between the practical impression of preaching universal restitution, and leaving as our Master did, tingling in men's ears such sentences as these: "The wicked shall go away into everlasting punishment:" "All that are in the graves shall arise, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation"? Such are the *remotest* views which Jesus gave of human destiny. It is evident enough that the preaching of final restitution is as it were muffling his words in his mouth. Suppose then that our Lord should now send a message to our Unitarian church, as once he did to those of Asia, with the solemn address "I know thy works:" Should we not be reproached with preaching another gospel which he had not preached? Good God! I would not bear this responsibility for the world. Now in all this, the objection is not that our doctrine is false, but that we presume to blend our own opinions with the gospel; that we preach what we have not been sent to preach. But perhaps it will be said that if the doctrine is true, there can be no objection to proclaiming it. But not to mention the presumption of which we have been speaking, it is very possible that a thing may be true, and yet not proper to be revealed. The poet well observes:

"Heaven from all creatures hides the book of Fate,
All but the page prescribed, their present state."

It may be extremely mischievous for mankind to be told their destinies beforehand. It seems to be generally thought that it is so. Calvinism and Fatalism have been decried and exploded on that account. Yet this doctrine, what is it but Calvinism and Fatalism in a new form? Their essence is the same, the same their tendency. Man is taught to behold his inevitable destiny as fixed from the beginning; and that not in the counsel and foreknowledge of God, but in his own foreknowledge. Thus, whatever be his present conduct, his ultimate state cannot be affected. This new form of Calvinism is worse than the old, because in this every individual sees his own destiny, which in that is not the case. Thus is the most absolute Fatalism become a favourite sentiment of the body that ought to be the most philosophical and enlightened of Christians. I have read a remark on this subject, with which I will close. "After all, this style of preaching bears too much resemblance to that old delusion, 'Ye shall not surely die.'"

EUELPIS.

Bond Court, Walbrook,
FRIEND, *3rd of 1st Mo.* 1819.

IN the papers I have addressed to thee, from time to time, on the subject of the Quakers, it must have appeared that their doctrine of the necessity of waiting in silence for divine influence, in their religious meetings, (observance also of the sect of Seekers before the gathering of the Quakers into an organized society,) is by me regarded as the *ne plus ultra* of reformation from all the systems of professed worship that have ever existed. In their meetings of business they also, sometimes, appear to wait in the same devoted way for divine aid or instruction; but, oh! how obvious are the workings of evil which have prevailed in their assemblies from time to time, as may appear in their epistles annually issued, in due form, from their Yearly Meetings.

I have now their "Books of Extracts" from the minutes of the London yearly meetings before me, and go to make selection of some of the parts which can never have been issued from a right spirit. Thy giving them a place in the Repository, will obtain them an extension through a part of society that does not consider, like Robert Barclay, &c. what the promulgators of them "bind on earth to be bound in heaven; what they

loosen on earth to be loosened in heaven."*

The "Meeting for Sufferings" of the Friends, in 1783, say of their Book of Extracts, "Although this collection is printed solely for the use of our own society, yet should it get abroad and meet the public eye, it is not doubted but every serious and candid reader will observe, throughout the whole, the constant and earnest endeavour of the yearly meeting for the promotion of virtue and religion." How graceless a proselyte must I appear, then, in thus bringing under the public eye what is "printed solely for the use of our society"! *In limine*, then, let me observe, that such masonic measures I consider to be totally opposed to the Catholic principle they profess; their secret meetings better suited to the narrow policy of the legislator of the Hebrews or the Hindoos, than to the liberal economy which ought to exist among the associated people, who alone have always, unequivocally, professed their faith *in the* universal saving light, i. e. *in the* Divine light or grace vouchsafed to every human creature. The book has been presented, however, to a late character whom the king delighted to honour, who was twice a viceroy of Ireland, while that country was yet an independent kingdom; and, highly laudatory acknowledgment of the wisdom and goodness of the society, was gratefully returned by letter to the "Public Friend," in Buckinghamshire, who made so acceptable a present to the nobleman.

The heads of the minutes and advices are given alphabetically in the Book of Extracts.

Affirmation.—"We cannot but with great humility acknowledge the goodness of God in disposing the legislature to grant us, the last session of parliament, such form of Affirmation as, by accounts received, we find very satisfactory to all the brethren: for which we are truly thankful to God and those in authority." 1722.

How heavenly must have been the overshadowing of that meeting that could, with great humility, acknowledge Divine goodness to have disposed such an instrument as Parliament, (every member of which, not excepting the King, is by law obliged, officially, to violate the precept of Jesus, "swear not at all,") to grant that for which they were truly thankful to the Supreme Being! I suspect their being "truly thankful" to those in authority, was a feeling that ought not to have been associated with the expression of the same feeling to the Source of all good.

"Form of Affirmation, (8 Geo. I. cap. 6.)

"*I*, A. B., *do solemnly, sincerely and truly declare and affirm, that*," &c.

[Here is to follow, without any other addition, the subject matter to be affirmed.]

It would have been better the epithets had been omitted in the form of the affirmation, that their simple yea had been admitted yea; and their nay, nay. Sincerely and truly, speaks every honest man, habitually. Solemnly implies a frame of mind which it may be difficult for an ingenuous character to possess amid the *fracas* of a court of law, an arena where the hired combatants would consider it unprofessional to decline a cause, because of its not being strictly or sternly accordant with truth or justice.

"Note.—By an Act, (22 Geo. II. cap. 46,) our affirmation is to operate in all cases wherein an oath is required by any Act or Acts of Parliament now in force, or hereafter to be made, although no particular or express mention be made for that purpose in such act or acts, with the same force as an oath; except in cri-

* I now write from remembrance only of what I read nearly forty years ago. The Apologist appears to me to have been too learned a man for the Author of a work on so simple a subject as Quakerism. Conscience, I think, has been compared by him, only to a lanthorn in which the light may shine, but which is not the light. Indeed, amid the sublime and infinitely important truths set forth in that Author's celebrated work, dedicated to Charles II., this is not the only part of his polemics, which seems much better suited to the learned casuists of the school of Ignatius Loyola, than to the followers of simple Quakerism, the *unique* character of which is, that it requireth not any learning whatever for its comprehension.

minal cases, to serve on juries, or to bear any office or place of profit in the government."

It appears to me, that those in authority have here failed in legislative acumen. How could they pretend to extend their liberal enactment to the oath, requiring acts of a future session or of future parliaments?

The next head in the collection of Extracts is *Appeals*. In the legislating on these, we shall find that the covering of their assembly has not been the overshadowing of charity; the hard words, however, of *anathema maranatha* are not uttered in their excommunications or disownments.

JOHN WALKER.

IN 2 Tim. i. 16—18, mention is made of Onesiphorus. If any person can assert whether Onesiphorus was alive at the time that St. Paul wrote this letter, and will communicate it to the public, he will oblige one of your constant readers,

J. J.

P. S. Though the pious Dr. Watts says so much in support of the eternity of future punishment, yet he seems to have had some doubt about it. See a note of his on this subject in the Berry-Street Lectures, Vol. I. pp. 536—558. He also says in his Sermons, entitled "The World to Come," p. 38, "Whensoever any such criminal in hell shall be found making such a sincere and mournful address to the righteous and merciful Judge of all; if, at the same time, he is truly humble and penitent for his past sins, and is grieved at his heart for having offended his Maker, and melts into sincere repentance; I cannot think that a God of perfect equity and rich mercy will continue such a creature under his vengeance; but rather, that the perfections of God will contrive a way for escape, though God has not given us here any revelation or discovery of such special grace as this."

Liverpool,

SIR, *January* 7, 1819.

A VERY long epitaph on Mr. J. Short, Jun., occupies a prominent situation in your last Number. [XIII. 733.] In productions of this kind, we have a right to look for strength of thought, and the utmost purity of diction; and when, in addition to these essentials, they are found to possess the quality of "beauty," they must be considered as compositions of no mean desert. In my estimate of the merits of the one in question, I am under the necessity of differing widely from the gentleman by whom it was communicated to you; and I cannot help thinking, that, into his high commendation of it, he has been beguiled by some pleasing mental associations with the name of *Badcock*, "the celebrated Mr. Badcock," by whom it was "drawn up." Having no fibre in my frame, that thrills responsive to that name, several things strike me as glaring faults, to point out which cannot be unimportant, considering the passport to fame which the composition has received.

The first six lines contain a greater number of broken metaphors, jumbled together with literal expressions, than can, I think, be found in any other sentence of equal length.

"A youth whose very childhood *opened*, like the fairest *dawnings* of the morn, with those *flattering* prospects of future excellence, which his more *ripened* years *confirmed* with fresh *hopes*, and *received* with growing *lustre*."

Now, *the morn* may be said to *open* or *dawn*, but the *dawning* (not dawnings) of the morn cannot be said to *open*. Had Mr. Badcock written, "A youth whose childhood opened, like the fairest morn, with those bright prospects of future excellence, to which advancing years gave larger extent and growing lustre," the sentence would have been, at least, *intelligible* and free from the encumbrance of eight superfluous, and for the most part, incongruous words.

Why "*real* knowledge"? Knowledge may be either superficial or profound; but if it exist at all, it must have *reality*.

"Art" is said to have improved the bounty of nature; certainly, what is *meant* is that laborious exertion in the acquirement of art, (or knowledge,) co-operated with the natural talents with which he was endowed: but the temptation of an antithesis was too strong to be resisted.

We may say that "*a man*," such

as Pope, Watts or Johnson, was "conversant *from his earliest years* with the finest models of ancient and modern literature;" but when we read the same of "*a youth*," are we to believe that, at six or seven years of age, he was deep-read in Homer, Milton and Swift? "The *beauties* and force of divine truths" should, of course, be *beauty*.

Is it correct to say that "the virtues of the heart cheer our suffering moments with resignation and faith"? Should it not be, "resignation and faith cheer the suffering moments of the virtuous heart"?

Towards the close, we have "death swallowed up in victory:" and, by way of climax, "a tear *swallowed up* in the *bosom* of pity"!

I have thus endeavoured to shew, that this inscription does not merit the high encomium that has been bestowed upon it. But my chief motive in addressing you, is to inquire, upon what principle it is that epitaphs are usually divided into long and short lines; and what *rules* are laid down, upon competent authority, for our guidance in that particular? Is it that the eye requires to be relieved from the mass of letters which would crowd upon the sight, if the words were in an unbroken form? If so, then, I think it would be better to select the most important words, to stand alone in a line, than, as in the case before us, to give the post of honour to "*for, but, amidst, hence, scene, of life, and, we bid, till, o'er.*" Indeed, in Mr. B.'s inscription, the utmost laxity, not to say disorder, prevails, in the distribution of the words; and, if it be done according to *rule*, it is a rule which would be "more honoured in the breach than in the observance." But, upon this subject, I confess myself ignorant of the existence of any rules; and if some one of your numerous Correspondents would state where they may be *found*, if such do exist, he will confer a favour on,

H. X.

Hackney,

Sir, *February* 1, 1819.

THE following narrative (translated from Llorente's History of the Inquisition) will derive additional interest from its comparatively modern date. It is not necessary to anticipate the emotions it will excite by any introductory observations.

J. B.

In 1791, Michael Maffre des Rieux was accused before the Spanish Inquisitors of infidelity. On being interrogated, he replied, with the utmost unreserve, that he had been educated in the Catholic religion, which he had professed till within the last five years, at which period the writings of Rousseau, Voltaire and other philosophers, satisfied him that the only true religion, is the religion of nature, all other forms of faith being the inventions of men; that in his researches he had been guided only by a love of truth—that he was still open to conviction, and should esteem that man his friend who would convince him of any error. Magi (afterwards Bishop of Almeria) offered to confer with him, and after long discussions he succeeded in proving to him the importance, and even the necessity, of a divine revelation. "I am subdued, (said the ingenuous disputant,) you are right, or else your powers of reasoning are stronger than mine." In this state of mind he requested to be again received into the communion of the Church, and earnestly solicited his liberty, always asserting, however, that his conduct (far from criminal) had been meritorious; as he had but followed the dictates of an honest judgment in renouncing Christianity, and with equal honesty he had now submitted to its evidences. As the Inquisition (he said) possessed the right of punishing *obstinate* heresy alone, he claimed his freedom, as his errors had never come under that description.

It is the system of the inquisitors to *promise* indulgence and mercy to those whose confessions are sincere and unreserved. Of his honesty and veracity the prisoner had given a thousand proofs; he had asserted again and again that his system of faith had never altered his views of moral obligation, and that deceit and falsehood he had always abhorred. Every inquiry he answered with open, unsuspecting simplicity, hoping for a secret reconciliation and an easy punishment, if indeed punishment were inflicted at all. He fancied he should again go forth from the prisons of the Inqui-

sition unreproached and unreprovable, and resume again his respectable situation in society.

One morning the jailer entered his room, accompanied by six or seven familiars of the Inquisition. They ordered him to undress, and obliged him to put on garments and stockings of coarse grey cloth, over which they commanded him to wear an immense and frightful san benito,* around his neck they put a halter of birch-wood,† a green wax taper in his hand, and thus they required him to proceed to the hall of judgment to hear his sentence. Alarmed, enraged, maddened by these degrading ceremonies, he resisted as long as he could, but was obliged to submit to force. When completely exhausted and overpowered, he derived some consolation from the thought that the inquisitors, who alone were to witness his shame, are not allowed to mention the proceedings which take place within the walls of their fearful prison-house. He hardly entered the hall when he perceived an immense concourse of spectators, (many of them of the highest rank,) summoned by the public proclamation, that an *auto de fé* of reconciliation would be openly celebrated.

The sight worked him up to an ungovernable fury; he uttered a thousand imprecations against the barbarity, the fraud, the malignity of his cruel persecutors, and in the midst of his despair he cried out, "If your religion justify this, I renounce, I abhor it. A religion which thus degrades and dishonours truth and sincerity must be false."

He was dragged back to prison. There for thirty hours he refused all nourishment, repeatedly imploring, demanding to be sent to the stake, and declaring that he would be his own executioner if his prayer were not granted. Notwithstanding every precaution he hung himself on the fifth day, after writing the following prayer:—"O God! Author of our nature! Being of perfect purity! who lovest sincerity of soul, receive my spirit that seeks to unite itself to thy divinity, from whence it sprang. To thee, before thou hast required it, to thee I commit it; thus to escape from the abodes of those ferocious beasts that have usurped the name of man. Receive it in thy mercy; thou knowest its intentions were pure. Crush that dreadful monster, the tribunal, which dishonours humanity; and while thou permittest it, dishonours thee."

I told the inquisitors (says the historian, who witnessed the facts recorded) that they must anticipate a fearful reckoning when *they* should stand before a higher and *more merciful* tribunal.

* The san benito is a yellow scapulaire, worn by the victims of the Inquisition. Where the accusation was trifling it was unadorned, for higher crimes it had a scarlet cross, and for the most capital it was decorated with representations of the flames of hell and grotesque figures of devils. There were other varieties, but the above were the grand distinctions.

† The worst criminals were formerly dragged to the place of execution by halters of birch-wood, (this being considered viler than hempen cords,) and they were afterwards used by the Inquisition as marks of the most infamous degradation.

The Nonconformist.

No. VII.

An Inquiry into the Principles and Conduct of the Baptists respecting Civil and Religious Liberty.

PERHAPS no sect of Christians has been held in greater contempt, or treated with less courtesy than that of the Baptists. The name, indeed, which is generally applied to them, is intended by many to convey reproach or contempt, and even by some, from whose politeness and Christian candour, a different procedure might reasonably be expected.

Without at all entering upon the question, whether they are exclusively right in their views on the subject of *baptism*, it may be worth while to inquire how far either the principles or the conduct of the Baptists, may have entitled them to the unfavourable opinion, which the greater part of the Christian world has so long joined in entertaining of them.

Among the most important and distinguished tenets taught by Wickliffe, was this, "That no rule or ceremony ought to be received in the Church, which is not plainly confirmed by the word of God." Bishop Burnet observes, it was the pursuing

this principle which gave rise to the Anabaptists in Germany; Luther having laid it down as a foundation, that the Scripture was to be the only rule of Christians."* Without entering also on the subject of the actual origin of the Baptists, strictly so called, which would embrace too large a field for our present object, I would beg to observe, that it is highly probable Burnet's observation is correct with respect to the German Baptists; and I trust I shall not incur the charge of illiberality if I also add, that no other supposition can satisfactorily account for the rise of the Baptists at all, unless it be granted that they originated before the Christian Scriptures were published, and derived their origin immediately from Christ and his apostles.

But to return to Wickliffe. It has been supposed, and not unreasonably, that, if Wickliffe's great and just principle of appealing to the Scriptures as the only rule of faith and practice, led others to become Baptists, *he* was one also. This, however, does not follow as a natural consequence. He might not have followed up his principle to its obvious result; although in his Dialogues, written while he retained many of his popish errors, he asserts, "That children may be saved without baptism; and that the baptism of water profiteth not without the baptism of the Spirit." † I am aware that, from his speaking lightly of water baptism, and insisting on the baptism of the Spirit, it has been supposed he was rather an Antibaptist than a Baptist. If, however, we can rely on the testimony of Johannes Slechta Costelecius, who wrote a Letter to Erasmus, dated October 10, 1519, giving an account of the Hussites, it would appear that *Wickliffe* was not regarded as an Antibaptist by them. For, be it remembered, that *John Huss* was induced to commence the Reformation in Bohemia, in consequence of reading Wickliffe's writings: and Costelecius says, the Hussites "believe or own little or nothing of the sacraments of the Church; such as come over to their sect, must every one be baptized anew in mere water."

"Waldensis, who wrote against the Wickliffites and Hussites, about 1410, affirms, that Wickliffe's followers in Scotland, and some in the bishop of Norwich's diocese did hold, that the children of believers are not to be sacramentally baptized; and that they judged it unprofitable to give children ecclesiastical baptism."* He does not state any objection as having been made by them to the baptism of adults; and from what is stated above respecting the Hussites, it would seem more natural to conclude that the Wickliffites rather objected to the baptism of infants as not being the proper subjects of the rite, than from any supposed virtue entailed on them by their parents' faith.

Mosheim says, "It is difficult to determine, with certainty, the particular spot that gave birth to that *seditious* and *pestilential* sect of Anabaptists, whose *tumultuous* and *desperate* attempts were equally pernicious to the cause of religion and the civil interests of mankind.—It is most probable that several persons of this odious class made their appearance at the same time, in different countries; and we may fix this period soon after the dawn of the Reformation in Germany, when Luther arose to set bounds to the ambition of Rome."†

This may serve as a specimen of the manner in which that historian speaks of the sect under consideration. His supposition that several persons sprung up simultaneously in different countries, presupposes a cause of their springing up which he had probably sufficient reason for not wishing to bring prominently into view; but the most obvious is that which we have already seen was assigned by bishop Burnet. The Scriptures had been circulated privately, in many parts of Europe, through the instrumentality of Wickliffe and his followers. The latter had seen what were the consequences of making his sentiments known; and had therefore lain as concealed as they possibly could till they found a very considerable body

* Hist. Reform. II. p. 110; and Crosby's Hist. of Bap. I. p. 12.
† Dialogues, B. iv. Ch. xi.

* Crosby's Hist. of Bap. I. pp. 23, 24.
† Eccl. Hist. Cent. xvi. Sect. iii. Pt. ii. pp. 445, 446.

coming forward in Germany, who professed to make the Scriptures the standard of their faith and practice.

That many whom Mosheim designates as Anabaptists, with so many harsh epithets, were guilty of numerous crimes over which it would delight every lover of his species, and every friend of Christianity, could he cast the veil of oblivion—cannot be denied. But their excesses are too familiar to every reader of ecclesiastical history to need being recited here.

That there were many concurring causes of the excesses into which these people ran is most certain; and I shall take the liberty of stating a few of the most probable.

Luther had not only laid it down as an indisputable principle and as a justification of his opposition to the See of Rome, that the Bible was the only standard of faith; but on the application of the Old Vaudois, (who to secure his friendship and countenance had given him an account of their faith,) had declared his disapprobation of infant baptism. "He told them, it would be better wholly to omit baptizing children, than to baptize them without faith;" quoting the saying of Christ, "He that *believeth* and is baptized, shall be saved."

Was it, then, unnatural that those who looked up to him as a guide, should act upon his principle when thus enforced by the authority of Jesus Christ himself? Yet upon the circumstance alone of his early followers carrying his own principles into action, did this great but self-sufficient man conceive against them a mortal hatred, and, by exercising or instigating a succession of the most arbitrary and cruel measures, urge them on to those very excesses which have covered their names with infamy. That their first principles were not of that dangerous and pernicious tendency which he, and Mosheim in particular, attributed to them, is, I think, abundantly evident. The latter gives the following enumeration of them:

"That the church of Christ ought to be exempt from all sin—that all things ought to be common among the faithful—that all usury, tithes and tribute ought to be entirely abolished—that the baptism of infants was an invention of the devil—that every Christian was invested with a power to preach the gospel, and consequently that the church stood in no need of ministers or pastors—that in the kingdom of Christ, civil magistrates were absolutely useless—and that God continued to reveal his will to chosen persons by dreams and visions." This outline of their opinions, given by an arrogant German ecclesiastic, might perhaps be more correctly drawn thus: That all the members of a Christian church ought to be sincere, pious and strictly virtuous—that, in imitation of the first disciples, they should be ready to minister to each other's necessities even to the extent, if requisite, of all their property being thrown into a common stock *—that if there must be a distinct class of men to fill the office of ministers, they should be supported by the voluntary contributions of their respective flocks—that the baptism of infants was not founded on Scripture authority—that he who understands Christianity has sufficient authority for teaching it—and consequently that he has no need of episcopal ordination—and, lastly, that in *religious* affairs, the civil magistrate ought not to interfere; or, that when Christian knowledge and Christian practice should become *universal*, the office of the civil magistrate would be wholly unnecessary.

Their claim to immediate divine inspiration was only the common pretence of all other parties. Certain it is, that many of their leading principles were such as will stand the test of examination, for they are founded in reason and Scripture. Their appeal to both in defiance of ecclesiastics and princes, was probably the foundation of all the rigorous measures adopted against them; for tyrants have ever regarded appeals to reason and justice as damnable and unpardonable sins. I make this remark because it would be an act of the highest injustice to these people to omit mentioning another powerful cause of the excesses into which they ran.

"Of all the teachers of religion in Germany at this time," says Robert

* In this sense the Quakers may be considered as always having had a community of goods, their poor never being allowed to suffer actual want.

Robinson, "the Baptists best understood the doctrine of liberty; to them therefore, the peasants turned their eyes for counsel. Catholic priests were creatures of the Pope; Lutheran priests were creatures of Luther; the first preached blind submission to the priest; the last preached the same disposition to the magistrate; with this proviso, however, that the magistrate was a Lutheran, for they called other priests worshipers of the beast." In confirmation of this superiority of the Baptists in their notions of liberty, I need only refer to the manifesto drawn up for the peasants by *Muncer*, when they were demanding the restoration of their natural rights. "This instrument is applauded by every writer who mentions it," adds Robinson, "as a master-piece of its kind. Voltaire says, *A Lycurgus would have signed it.*" I will only quote the conclusion of the third article, which is thus given: "They did not desire to live a licentious life, after their own sinful passions, but they WOULD BE FREE, *and not submit to slavery any longer, unless slavery could be proved from the Holy Scriptures.*" Their just demands, however, were denied them, and their noble struggle was frustrated by the combined forces of their oppressors. Had their enterprise, founded on the indisputable truth *that all men are born equal*, succeeded, their rebellion would have been designated *patriotism*, and their names enrolled among the benefactors of mankind. And, had their just demands been acknowledged and conceded to them, it is highly probable they would never have spilled the blood of a single individual, but have contributed rationally, benevolently and piously to disseminate the doctrines of unadulterated Christianity—the best charter of man's natural and religious rights. As these rights were refused them, surely it is only justice to say with Robert Robinson, "*That, in a people in such circumstances,* REBELLION WAS A VIRTUE!"

But it is time I should leave the German Baptists.* Of their immediate successors, the *Mennonites*, an inoffensive, and, in general, a liberal and intelligent sect, many interesting particulars might be adduced; but as this would extend my essay to too great a length, I shall turn to the history of the English Baptists, which of itself embraces a very wide field. It is in fact the history of a people whose great peculiarity has been, under all the shades of sentiment by which they have been distinguished, that the *Bible* and the *Bible only*, is the religion of Christians. All parties, indeed, acknowledge this principle; for all sects, whether established or not, appeal to the Scriptures for a sanction of their peculiar dogmas. But while the Papist supports the supremacy of the Pope, as the successor of St. Peter; the Lutheran his hierarchy and consubstantiation; the Episcopalian the divine right of bishops, and the alliance of church and state; the Presbyterian the authority of elders to prescribe articles of faith, can it be justly said that an impartial appeal is made to the Bible,—that it sanctions one and all of these forms of church government? By individuals in each church it will doubtless be answered in the affirmative; and every man who thinks the church to which he belongs the only *true* church, has an undoubted right to maintain his opinion. But will any one of these churches allow him to read the Scriptures and judge for himself, with the liberty of declaring his dissent from any of her dogmas, without passing a censure on his heresy or excluding him from her communion, or depriving him of some civil or religious right? Certainly not. Nor have the Baptists themselves, it must be granted, failed to exhibit proofs that they also were ignorant of the true import of their justly-admired sentiment. They have frequently overlooked, or refused to recognize the consequence which naturally flows from this principle—that, if the Bible be the standard of faith and practice, it might as well be a closed book unless every man be allowed to judge of its contents for himself, and publicly avow what he believes to be truth. But having made this concession, that the Baptists, like all other sects, have fallen into the erroneous opinion, that their *church* was *infallible* though no individual would have been so acknowledged, I must

* See a brief Hist. of Thomas Muncer, and the German Baptists, extracted from R. Robinson's Eccl. Researches. Sold by David Eaton, Holborn, price 1s.

contend that the *General Baptists* at least have given greater scope to free inquiry, have better understood and more generally acted upon the avowed right of every man to judge for himself, than any other denomination.

In assuming this as a truth, I trust I am borne out by the fact, that, in this denomination there has been a greater variety of opinion than in any other. Would the limits of my paper permit, I should endeavour to confirm the truth of this assumption by an appeal to numerous and incontestable evidences. It is, however, perhaps unnecessary; for that which I have mentioned to their honour, has been brought, by bigots of all parties, against them as a proof that their creed is founded in error, and that they are themselves wholly indifferent to *the truth* as it is in Jesus.

The Baptists appear to have shared very largely in all the persecutions which have been endured for conscience' sake in most parts of Europe. Their sufferings in Great Britain alone, would occupy a sufficient length for my whole paper, were I to attempt their enumeration. I must, therefore, content myself with a brief notice of them.

The "proto-martyr of the English nation (William Sawtre) is thought by some to have been a Baptist, because the *Lollards*, who lived in the diocese of Norwich, where this man first received and professed his notions, were (says Crosby) generally of that opinion." He was burnt in London in the year 1400, the 2nd of Henry IV., who granted a law to the clergy for the purpose of burning heretics.*

Passing over the intermediate reigns, it appears that many who suffered during the reign of Henry VIII. fell victims to their denial of Pædobaptism. This may at least be inferred from many having been called on to abjure, among other heresies, their denial of its efficacy; and from the articles relating to that subject, agreed on in the Convocation which sat in June 1536. Among these articles one *item* is, "That it is offered unto all men, as well infants as such as have the use of reason, that by baptism they shall have the remission of sins, and the grace and favour of God; according to the saying of St. John, 'Qui crediderit et baptizatus fuerit salvus erit.'" But here the obstinate heretics, it seems, very naturally thought, that *qui crediderit* could have nothing to do with infants: and because they were so heretical and blasphemous as to deny that infants could be qualified, by *believing*, for baptism, it was judged to be for the honour of Almighty God, and holy mother Church, to convince them of their impiety by burning them to death!

It appears that not less than twenty-six Baptists were burnt during this reign; but whether they suffered solely for denying infant baptism is uncertain. The probability, however, is, that their opinions were all regarded as damnable heresies, and that any one of them would have been thought sufficient to entitle them to the stake. From an Act of Grace passed in 1538, the Anabaptists were excepted.

In the reign of Edward VI. the only persons who were burnt were two Baptists, Joan Bocher and George Van Pare.* Of the extraordinary heroism of Joan of Kent, Burnet* gives a most interesting account. No horrors could affright her, no persuasions move her, no sufferings abate the constancy of her mind. Van Pare is described by Burnet as "being accused for saying, that God the Father was only God, and that Christ was not very God; he was dealt with long to abjure, but would not. So, on the 6th of April, 1551, he was condemned in the same manner that Joan of Kent was, and on the 25th of April was burnt in Smithfield. He suffered with great constancy of mind, and kissed the stake and faggots that were to burn him." †

The death of this most devout man was very naturally brought forward in the succeeding reign, as a proof that the Protestants considered heretical pravity a sufficient justification for putting men to death, however virtuous or pious they might be in their lives.

The following remark of one of the Lords of Queen Mary's council,

* Hist. of Eng. Baptists, I. p. 21.

* Hist. of Ref. II. Pt. ii. pp. 110, &c.
† Ibid. B. i. p. 190.

will sufficiently demonstrate what dangerous heretics this sect were esteemed

In the examination of Archdeacon Philpot* before the lords, Nov. 6, 1555, one of them said to him, "All heretics do boast of the spirit of God, and every one would have a church by himself; as Joan of Kent, and the Anabaptists." † Poor, narrow-minded bigot! You intended to convey a *censure* and you pronounced an *eulogium!* Yes, Joan of Kent and the Anabaptists had learned that to which you were a stranger—they had learned to regard religion as an affair between God and their own souls, and therefore dared to think for themselves, in defiance of tyrants, of prisons, and of death in its most horrid forms.

I must pass over the reigns of Mary and Elizabeth with barely mentioning that the reputed Anabaptists shared largely in the sufferings which were endured for conscience' sake.

Fox in his Latin edition mentions several who suffered in the reign of Mary, whom he omits in his English edition. This omission Crosby conjectures, with great probability, was with the view of doing more honour to the other martyrs. He was a Pædobaptist himself, and could perhaps, therefore, hardly consider the opposers of infant baptism as entitled to be ranked among martyrs of that class which were to be held up to admiration. But it would be an act of greater injustice than his, if his supposed endeavour to save Joan Bocher, in Edward's, and two Dutch Baptists in Elizabeth's reign, from being burnt, were passed over in silence. His letter to the Queen will remain an everlasting monument to his own honour, and of disgrace to her who could retain her bloody purpose after reading it.

The reign of James I. is remarkable for being the last in which the law *De hæretico comburendo* was put in force. Two persons suffered death under this form in the year 1611, viz. *Bartholomew Legate*, who was a decided Unitarian, and *Edward Wightman*, a Baptist. The list of charges against the latter is a self-contradictory farrago; evincing the ignorance no less than the malignity of his enemies, who, it would appear, were determined to lay so many heresies to his charge, that if one were not sufficient to justify his being put to death, another might. On this man's martyrdom Crosby makes the following remark:—"The first who was put to this cruel death in England was *William Sawtre*, supposed, upon very probable grounds, to have denied *infant baptism;* and this man, the last who was honoured with this kind of martyrdom, was expressly condemned for that opinion: so that this *sect* had the honour both of leading the way, and bringing up the rear of all the *martyrs* who were *burnt alive in England.*"

In the year 1614, a number of families emigrated to America, hoping to find in New England that peaceable enjoyment of their religion which was denied them at home. They were known by the general name of Puritans, but appear to have consisted chiefly of Presbyterians. It is truly lamentable that men flying from persecution, so soon learned to become persecutors: for, not only did they persecute the *Quakers*, but also the Baptists, who had sought an asylum in that distant wilderness. Mr. Cotton Mather* says, "Having done with the *Quakers*, let it not be misinterpreted, if, into the same chapter, we put the inconveniences which the Churches of New England have also suffered from the *Anabaptists.*"—"But at length it came to pass, that while some of our churches used, it may be, a little too much cogency towards the brethren, which would weakly turn their backs when *infants* were brought forth to be *baptized* in

* It is a melancholy reflection that this undaunted Protestant martyr should so imperfectly have understood the spirit of that religion for the sake of which he suffered, as to aggravate the sufferings of his fellow-prisoners by cruel taunts and invectives, calling them "men, or rather not men, but covered with man's shape, persons of a beastly understanding,—dead dogs, blasphemously barking against our Lord;"—that he should have thought it a proof of fidelity to his compassionate Saviour, to justify his having spat on an *Arian*, by such an exhortation as the following:—"Speak ye that have tongues to praise and confess God, against these Arians. Suffer them not to pass by you unpointed at. Refrain not to spit at such inordinate swine"!

† *Fox*, p. 1578, first ed.

* Hist. of New England, B. vii. p. 26.

the congregation, there were some of those brethren, who, in a day of temptation, broke forth into schismatical practices that were justly offensive unto all the churches in this wilderness.

"Our *Anabaptists*, when somewhat of exasperation was begun, formed a church at Boston, on May 28, 1665, besides one which they had before at Swansey. Now they declared our infant baptism to be a mere nullity; and they arrogate unto themselves the title of *Baptists*, as if none were baptized but themselves.

"The General Court," continues Mr. Mather, "were so afraid lest matters might at last, from small beginnings, grow into a new *Munster* tragedy, that they enacted some laws for the restraint of *Anabaptistical* exorbitances."*

Can we wonder, after reading these short extracts, that exercising the right of private judgment should, in all preceding periods, have called down on the heads of the Baptists the severest punishment, and on their memories the greatest odium, from those who possessed less light and knowledge than the New-England settlers?

In the year 1631, the 6th of Charles I., Roger Williams arrived in New England, and was invited to become an assistant preacher at Salem, near Boston; but the Governor and council of the Massechusetts interposed their authority against the appointment. Mr. Williams had "refused to join the Church at Boston, because they would not make a public declaration of their repentance for holding communion with the Church of England while they lived there." This was one of their objections to him; but another was probably the more weighty—"because he declared it as his opinion, that the civil magistrate might not punish any breach of the *first* table." This denial of the magistrate's right to a controul over religion, they forbore to punish for the present; and Mr. Williams became the minister of a congregation at Plymouth. Here he preached between two and three years, till finding a difference of opinion between himself and the leading members of his congregation, he "requested a di to Salem," whither he was vited. He had now embra opinion of the *Baptists*, and bably one of the first public of infant baptism in the New The distinguished figure he af made, will, I hope, be a apology for these prefatory I feel happy in bringing him to your notice, for, in the judg Dr. Gordon, who, as an Inde was perhaps a more compete than a member of any other de tion could be, "*Roger Willia* claims the honour of havin the first legislator in the worl latter ages, that fully and ef provided for and established full and absolute *liberty of con*

His denial of the magistrat to interfere in religious matte ing at length procured his ment, he sought and found an among the Indians in Rhode His kind, pacific and benevol duct won their hearts, and their distinguished Sachem him a considerable grant of la was not price nor money twenty years afterwards tha have purchased *Rhode Island.* Island was obtained by love; love and favour which that h ble gentleman Sir *Henry Va* myself had with that great Miantinomu," &c. He subse remarks, "I having made cov peaceable neighbourhood with sachems and natives round ab and having, in a sense of Go *ciful providence unto me in my* called the place PROVIDENCE sired it might be for *a shel persons distressed for conscienc* the full spirit of this desire, mitted such as were seeking in which to worship God ag to the dictates of their cons to a share in his lands. Tho were thus received signed a co in which they promise obedi laws, made by the consent of t jor part of the inhabitants good of the body, *only in civil* He obtained a charter for the at a great expense to himself, he was never wholly repaid experienced the greatest ingr from those whom he laboured tect, enrich and make happy was, however, at times the Pr

* Hist. of New England, B. vii. p. 27.

of the colony, and the ability and impartiality with which he managed its affairs, gave satisfaction to all but the bigoted and ungrateful. His impartiality, indeed, with regard to religious matters, excited the rage of intolerants so highly, that he had repeatedly to write in defence of his conduct. I might give many examples of the masterly style in which he wrote in defence of complete civil and religious liberty, but must content myself with only the following:—

"There goes many a ship to sea, with many hundred souls in one ship, whose weal and woe is common; and is a true picture of a commonwealth, or a human combination, or society. It has fallen out sometimes that both Papists and Protestants, Jews and Turks, may be embarked into one ship. Upon which supposal I affirm, that all the liberty of conscience that ever I pleaded for, turns upon these two hinges—that none of the Papists, Protestants, Jews or Turks, be forced to come to the ship's prayers or worship; nor compelled from their own particular prayers or worship, if they practise any. I further add, that I never denied, that, notwithstanding this liberty, the commander of this ship ought to command the ship's course; yea, and also command that justice, peace and sobriety be kept and practised, both among the seamen and all the passengers. If any of the seamen refuse to perform their service, or passengers to pay their freight; if any refuse to help, in person or purse, towards the common charges or defence; if any refuse to obey the common laws and orders of the ship, concerning their common peace or preservation; if any shall mutiny and rise up against their commanders and officers, if any should preach or write that there ought to be no commanders nor officers, because all are equal in Christ, therefore no masters nor officers, no laws nor orders, no corrections nor punishments; I say I never denied but in such cases, whatever is pretended, the commander or commanders may judge, resist, compel and punish such transgressors, according to their deserts and merits." *

Not content with promoting the temporal and religious welfare of the colonists, he made the Indians acquainted with Christianity, and succeeded in bringing a considerable number of them to profess its truths and practise its virtues. Indeed, so beloved was he by them, that his memory was fondly cherished by their descendants down to the year 1787. *

But to return to England. Charles I. was perhaps as much disposed to persecute Dissenters from the national church and faith, as any of his predecessors, and Charles II. still more so: whose reign, during which it is said nearly 8000 Protestant Dissenters perished in prison, would furnish more than sufficient materials for this essay, already too long. I shall, therefore, add but one more testimony to the *heretical and dangerous tendency of Baptist principles.*

Thomas de Laune, the author of *A Plea for the Nonconformists*, a book which ought to be known to every Dissenter, is the individual from whom I shall quote a passage in favour of religious liberty. This truly excellent man, whom Neal, probably with a little *Presbyterian* contempt, calls "an Anabaptist schoolmaster," was suffered to perish in prison, as well as his wife and two children, for writing his *Plea*. Defoe, in page 11 of the Preface to the edition of 1720, observes, "I cannot refrain saying, *such* a champion of *such* a cause, deserved better usage; and it was very *hard*, *such* a man, *such* a Christian, *such* a scholar, and on *such* an occasion, should starve in a dungeon, and the whole body of Dissenters in England, whose cause he died for defending, should not raise him 66*l.* 13*s.* 4*d.* to save his life. I could go on here, to exclaim against the cruelty of one party, and the ingratitude of the other; but the man is dead; he lies a monument of *English tyranny* on one hand, and *selfish principles* on the other, both which make nations blind to men of merit."

It will be recollected that Dr. Calamy in his sermon, entitled *Scrupulous Consciences*, had given an invi-

* Backus's Hist. of New England, I. pp. 297, 298.

* Respecting this enlightened friend of Civil and Religious Liberty, some interesting particulars are expected to appear shortly, in an Appendix to the Memoirs of the late Rev. Wm. Richards, of Lynn, which Mr. Evans, of Islington, is preparing for the press.

tation to the Nonconformists to come forward and state what they had to say in justification of their secession from the church; this invitation De Laune accepted, and wrote his *Plea* in answer. I shall, however, give an extract from another of his works—*The present State of London*, printed in 1681, now very scarce, and not generally known to have been his. In pages 219, 220, he says, "A thing may be clear to one man that would fain impose it, but it may be doubtful to him on whom it is imposed, which no one can help; must he therefore be persecuted? If the point be clear in Scripture, what needs any new article of faith to impose it? If only deduced, what one thinks clearly deduced, another, as learned and able as he, may think not to be so.

"Men's understandings are as *various* as their *speech* or *faces*; and is it just for one man to quarrel with another, because different from him in either of these; or to put him upon a rack in order to stretch him to his own dimensions, if not so tall as he? —Certainly that man is *defective* in charity, that thinks all Dissenters either maliciously or wilfully blind. No man can be forced to believe; he may be compelled to say this or that, but not to believe it. His brains may sooner be knocked out than made clear, and able to see or perform an action morally beyond his power. A man may as easily make a man stark blind read Greek, or distinguish colours, as an unbeliever to believe, for that is God's gift. Arguments are good inducements, but force has no countenance in the gospel, much less a command.* Force may make one blind, but never to see clearer; it may make a hypocrite, but no true convert.

"The magistrate is (and ought) to punish *evil-doers*, but not evil-believers —God reserves that to himself: and man can never have a right cognizance of evil thoughts in another, for the greatest professor may be the greatest atheist. Nothing is more derogatory to the honour of God, than for men to think he wants their help to defend him: nor can any thing more affront him, than for any one to intrude into his tribunal, and usurp his sovereignty. quered his enemies by pr suffering.

"In a word, what to me (which I humbly submit sideration of others,) is—I ought to be persecuted whose principles are con human society, and behave according to the establis the land quietly and peac are to be won by the mi the gospel.

"2. That, if under pret gion they disturb the com or wrong any other, or and unquiet, they ought to by the magistrate; beca teaches no such things, b trary," &c. &c.

This extract, with very ceptions, contains so nearly principles of the Baptist de as far as I have been certain them, on the ri inquiry and private judgn think it must be evident t partial mind, that they h grossly calumniated peop appear to have perceived, darkness by which nearly Christian sects were surro as man is endued with th reason, he ought to exerc they were determined to whatever might be the r themselves. Priests who bring their opinions or ar thority to the test of reason ture, thought, pronounced, cuted them as their wors and where they had not th persecuting them themselve princes to imprison, tortu stroy them as enemies of r rity and the well-being of ci

I shall conclude with a tation from Whiston. H stowed justly-merited prai ministers who were agains tion in reference to the Ex he adds,

"The *General Baptists* very great meeting in Lon 1720, where the numbers 120, who also came in a m versally into the same dete of not making any human e necessary to Christian com

"* John xx. 31; v. 39; 2 Tim. iii. 15; Deut. xii. 32."

* *Whiston's* Life by himself, 1

SIR,

THOUGH I am sure the answer I received from a friend to some inquiries of mine, was not written with any view to its publication, yet as it appears to me to contain some useful hints, and presuming that the writer will not be offended at its appearance in your valuable Miscellany, I send it for your insertion, if you think it worth a place there.

"MY DEAR FRIEND,

"You ask me what I think of the strange doctrines, the fluctuating opinions, the secessions, the retrocessions, which agitate the religious world at this time? I am at a loss for a reply; they are so numerous, so rapid and so contradictory that the mind is bewildered and confounded by such contrariety of opinions.

"Yet from this 'seeming evil' some good may arise; the attention which is excited by it may ultimately prove favourable to the cause of *real* religion. The concussions of jarring elements may have their use by rousing men's *minds* from a state of indifference *and* lukewarmness. Here are Unitarianism and Trinitarianism, the baptism of adults by immersion, and of infants by sprinkling, engaged in war offensive and defensive, each appealing to Scripture in justification of its hostility to its opponent. This may lead many seriously to search the Scriptures, and, imbibing the *spirit* of the gospel, the Unitarian may cease to treat his *irrational* brother contemptuously; the Trinitarian may discover that he has no authority for pronouncing a sentence of damnation upon those who cannot adopt his creed; the Calvinist may see the tendency of his system as leading to Antinomianism, which he abhors as an encouragement to sin; the Baptist may learn that the answer of a good conscience toward God can alone render the observance of the ordinance acceptable to God, or become to himself the washing of regeneration.

"To your question whether I am an Arian or a Socinian? I answer, neither. I do not think that believing in the pre-existence of Christ constitutes an Arian, or disbelieving it, a Socinian. St. Paul rebuked those who would have distinguished themselves by his name. Neither Arius, Socinus, Calvin, nor any of the host from whom Christians have been denominated, are more worthy to be called master than St. Paul; and therefore I do not acknowledge either of them as the founder of my faith. I desire to derive it from higher authority and a purer source.

"The simple Scripture representation of faith in Christ, appears to me to consist in an assured reliance upon the truth of the declaration, that he was sent of God, his Father, to save his people *from*, not in, their sins: and *saving* faith must be that which produces obedience to the precepts of Christ, influencing the temper and regulating the conduct.

•"

Give me leave, Sir, to remark upon that part of my friend's letter which speaks of Unitarians as treating those with contempt who do not adopt their creed: if it means a *general* charge, I think it uncharitable and untrue; at the same time, I fear some individuals have given occasion for it, particularly among new converts; they feel as some have expressed it, that they stand upon *high ground*, and, priding themselves upon their elevation, they "look disdain on little folks below." The wiser and better sort see and lament this silly self-conceit, but it should be charged only on the individuals who are possessed by it: it belongs not to the body of Unitarians, or to their doctrine. ANON.

A Letter

Written to a friend, in reply to an earnest request that no steps might be taken to place a young man in the neighbourhood of a Unitarian minister, by whom it was apprehended that his religious opinions might be influenced.

——— *Nov.* 22, 1818.

MY DEAR ———

I FEEL it my duty to take the very earliest opportunity of replying to yours, written in the anxiety of a truly maternal heart, and under the powerful influence of strong religious principles. Wherever we discover these to be in exercise, they claim from us our esteem; and even where they may appear to warp an otherwise well-informed understanding, they demand, and from me will I trust always obtain, indulgence. I have not lived through half a century,

my good friend, without having well observed the force of those convictions which rise from religion—whether it be a religion formed upon just or upon unjust grounds. I will imagine your views to be correct, and your fears arising from them to be legitimate; and when I compare them with similar ones which I have met with in a Catholic's breast, equally warm with friendship and compassion with your own, I perceive that the influence of both is alike. "Oh! my dear friend," said one of them once to me, "I wish you were a Catholic; I would give any thing if you were a Catholic." What could I do but thank him for his love, and esteem the man who I was convinced was in error?

If I could once bring myself to consider the party to which I belong as the *only* favourites of the Almighty, and *alone* destined to share his eternal mercy and benevolence, what should I think of Him who was the object of my adoration? A very small proportion of his intelligent offspring has heard of salvation by Christ; therefore, if to believe in him be needful, a very small part can be partakers in his redemption: but, of this small part, in itself not a tenth of the earth's population, how very few have been led, by the dispensations of Providence under which they have lived, to believe in Christ as I believe in him? Not one in fifty of these holds the faith that I hold: out of five hundred, therefore, of the souls that breathe the breath of life, *but one can* come to salvation by Christ! To whose charge shall I lay the final perdition of the forty and nine? To a God of mercy and love? To a *God who will have all men to be saved?* I am here lost in a maze of my own creation! I find myself "quite out at sea, nor see the shore"! Surely he who came to save a lost and sinful world must have expected a greater good to arise from the sacrifice that he made; for I, too, believe he offered a rich and an acceptable sacrifice to the Being, whose messenger and whose beloved son he was! I assure you, my dear—I think little of those errors of the understanding which have made one party worship a bit of bread, another a wooden idol, and a third a compounded deity, like that of the Samaritans, "they know not what." I think little of these, compared with the more dreadful results of every monstrous faith, which have robbed the Divine Being of his loveliness, and made him a monster in the eyes of all who have a fellow-feeling for fellow-sinners. If to do justly, to love mercy and to walk humbly with God, be acceptable to him; if to love the Lord our God with all our heart, and our neighbour as ourselves, be more than *all* burnt-offerings and *sacrifices;* if true religion before God, even the Father, be to visit the fatherless and widows, and to keep oneself unspotted from the world; if this be the character of the disciple of Jesus Christ, then, my friend, it cannot be blindness as to an article of faith in which I am permitted by God to remain that will sink me into perdition; nor will it be the adopting of a metaphysical nicety as to the person of God, which is your lot, that will exalt you to the glories of eternity.

Surely God will hear his humble worshiper! Surely the prayer of the upright will still be his delight! Many a cloud encircles the vision of man. At best feeble, the arrogance of some of his fellows, and the supineness and the timidity of others, keep the world of worshipers in a state of mental delusion and woful degradation. But we shall see yet brighter, we shall know God and his worshipers better, when the veil of humanity shall drop, and light burst in upon us from the throne of the Almighty.

In the mean time, give yourself no concern as to any steps I shall take to pluck down any whose salvation is peculiarly dear to you from that envied height at which your faith has placed them. May you always, and may you long, enjoy all the happiness that your wish to think and to do rightly deserves. It cannot be greater than they enjoy, who regard the great object of their worship arrayed in more lovely attire; and, while they know him to be the God of the whole earth, believe him to be the friend of all that live, and to have given to all under various dispensations, varied but equally sure, means of doing his will and obtaining his everlasting love.

Should ——— write to me on the

subject you refer to, it will be easy for me to remove all anxiety from your mind on the account of it, by stating what is the actual situation of commercial concerns with us now; for, I suppose, I could not by any exertions obtain even a chance of placing him in a tolerable situation in these towns.

But I fear, my ——, that your mind in the present state of it will not be much easier if he goes any where else. Believe me, it is not our having our will in this or in that circumstance of life, that will give peace and satisfaction to the mind. It is the mind itself being so enlightened as to the dispensations and ways of God, as will keep it steady and at rest, let whatever storms arise and whatever evils threaten to assail us. True views of God, above all such as are freed from superstition's yoke, the most galling of all, can alone serve as ballast for the man amidst the trials and fears which he meets with in this state of preparation for a better world; and I sincerely pray to your God and mine, that you may be permitted to know and to delight in these in the same high degree that your friend and —— does.

I. W.

I will subjoin to the above letter, which leaves me this day by the post, with a prayer for the Divine blessing upon it, a passage from a well-known elegant writer:

"Le généreux Henri ne put cacher ses pleurs.
Ah! s'il est vrai, dit-il, qu'en ce séjour d'horreurs
La race des humains soit en foule engloutie,
Si les jours passagers d'une si triste vie
D'un éternel tourment sont suivis sans retour,
Ne vaudrait-il pas mieux ne voir jamais le jour?
Heureux, s'ils expiraient dans le sein de leur mère!
Ou si ce Dieu, du moins, ce grand Dieu si sévère,
A l'homme, helas! trop libre, avait daigné ravir
Le pouvoir malheureux de lui désobéir!"

On compte plus de 950,000,000 d'hommes sur la terre; le nombre des Catholiques va à 50,000,000: si la vingtième partie est celle des élus c'est beaucoup; donc il y a actuellement sur terre 947,500,000 hommes destinés aux peines éternelles de l'enfer. Et, comme le genre humain se répare environ tous les vingt ans, mettez, l'un portant l'autre, les temps les plus peuplés avec les moins peuplés, il se trouve qu'à ne compter que six mille ans depuis la création, il ya déjà 300 fois 947 millions de damnés. Ce calcul meritoit bien les larmes de Henri quatre.

Let the same mode of calculation be applied to our self-called elect.

Evesham,
January 25, 1819.

SIR,

A PASSAGE in the obituary of Mr. Thomas Thomas, of Llandissil, [XIII. 770,] appears to require a little explanation. It is this: "In this respect," of not bequeathing a legacy for the support of religion, "the great and good man, D. J. Rees, was no exception to the generality of our friends. The cause would have derived no small comfort and encouragement, if, when his most important influence was withdrawn, a small part of his property had been devoted towards compensating, in a little measure, for the loss which in himself the society has sustained. Mr. Thomas thought of the interest of truth when he was bid to consign it to the care of those who yet survive." If the expression, "Mr. Thomas *thought* of the interest of truth," was meant to insinuate that D. J. Rees was *indifferent about it* in his last hours, I am anxious, without loss of time, to contradict the insinuation; and to bear my testimony to the truly Christian and enviable posture of mind with which these departed worthies gave in their accounts, as they resigned their breath, into their Maker's hands. I had the happiness of their friendship for many years; and Providence so ordered, that I had the painful satisfaction of personally attending on one, the last fortnight, and on the other, the last week of his mortal course. With both I had interesting conversation about their temporal as well as spiritual concerns; and can assure your Corresdent that in neither was wanting an ardent zeal for the truth of the Unitarian faith, perfect satisfaction with its consolations in the face of death, and a full, though modest, confidence in a happy resurrection to immortality. Being myself, for two days previous to the dissolution of D. J.

Rees, in an incipient state of the destructive malady, which deprived the world of his most important services, I could not be with him as much as I wished; and consequently lost much that was most interesting and improving. One saying of this excellent man to his beloved partner, in the immediate prospect of death, is worthy of being recorded. "If it please God," said he, "I should wish to live a little longer, principally for these reasons: that I may be of further help and comfort to you; that I may continue my assistance to others who need it; and that I may farther improve my own character. But if God ordains otherwise, I am willing. I go to meet my heavenly Father with as much composure and confidence as if I were going to meet my earthly father." Farewell, good and happy spirit! May our next meeting be with the holy Jesus at the right hand of our common Father! "May I die the death of the righteous, and may my last end be like his."

With a similar state of mind my young friend, Mr. Thomas, slowly descended to the verge of the grave. I shall never forget with what ardour and ability he defended the Unitarian doctrine a few days before his dissolution; when he could with difficulty command breath to give utterance to his labouring mind. As the present writer and another friend were at an inn, waiting his return for the last time from his physician, a stranger came in, of a clerical appearance and deportment; who, upon our friend's coming, was much struck at his extreme feebleness and sensible conversation. Being asked how he felt, my friend replied, "very much exhausted. This, I believe, is the last time I shall see this place. Every body remarked behind me, as I was coming along, that I was almost gone." Being desired not to let such remarks disturb him, he replied, "Oh, they do not disturb me at all. They rather give me a little pleasure, as they shew some sympathy in those who make them." Upon which the stranger, being "apt to teach," with much amiableness said, "Dear Mr. Thomas, there is no loss for this world, if you possess the necessary preparation for the next." "What preparation," replied our friend, "do you deem necessary?" The stranger ans "To see your lost state by n to have an interest in the m the Saviour—and to feel the a influence of the Spirit." O hausted friend paused and rel and after some remarks from th present, resumed, "If your re tation be just, what has a poo in my situation to do? I hav now for many years with dea tinually in my view, and hav thing to do but to prepare for i I cannot command supernatur ences. I have used my utm deavours to know the truth. spared no exertion of my po understand my Maker's will. never believe as you do." you believe that you are a los by nature?" "A sinner I a not by nature." "Don't you that you fell in the first transg when Adam ate the forbidden "I did not eat of that fruit; n I ever reproach myself with a of that transaction." "O, th has not opened your eyes." is so, that I cannot help." you pray?" "I do always p I may know the truth, that may be forgiven, and that I saved. But, by your doctrin not pray to any good purpos out that supernatural influenc I cannot command." The s being now called to supper, and with the appearance of cerest regards took our departe by the hand, and said, "W Mr. Thomas, I wish with heart that you may have the sary faith and be saved." T hausted Christian, with visibl collected his remaining streng with the most commanding looked his well-wisher earn the face, and said, "Sir, I tha but if your representation be it would be infinitely better if you were my God instead who is." This remark, comi all the solemnity and earnestn man's nearly last breath, was the good-natured stranger v dently unprepared to expec answer. He paused, and with emotion replied, "No, d Thomas, he is infinitely bett I." "That cannot be," repl friend, "or your representati

be wrong. For you say you sincerely wish that I may be saved, therefore, if you had the power you would save me. Now, God *has* the power, but wants your good will, or your doctrine must be wrong." Here the matter rested; and these temperate and friendly disputants parted to meet no more before the great day, when their differences will be decided, it is hoped, to their mutual satisfaction.

Other accounts of the above nature would occupy too much room. It is hoped that these are sufficient to shew, that neither of my dear departed friends wanted a due regard for their professed views of Christian truth. But the explanation which I intended to offer, why that truly great man D. J. Rees, did not, like his young friend Mr. Thomas, bequeath a sum for the support of religion where he belonged, must be grounded on their very different circumstances, and the well-known views of the former as to the ultimate tendency of such legacies. Although I am willing to hope, that the able writer of the obituaries did not intend to make an invidious comparison, and accuse *David Jenkin Rees* of indifference to truth when leaving the world, yet, as I think many would be very ready to avail themselves of your Correspondent's antithetic language to countenance that idea, I must assure your readers that it is altogether unfounded, and ascribe the blamed neglect to its proper causes. Mr. Thomas was a single man, of about 30, having no near relations dependent upon him, or likely with increased means, to supply his place in the society. D. J. Rees was a married man of about fifty-six, having, besides his justly-endeared partner, many other near relations greatly dependent upon him, and, with increased means, likely to be very helpful to the cause which was ever most dear to his heart. He would not deprive them of the pleasure and advantage of *voluntarily* aiding that cause, by putting the means into the hands of others, who would solely do it as a duty, devoid of such pleasure and satisfaction. Our excellent friend had so high a relish of the pleasures of voluntary beneficence, that he would take no step to deprive others of it. He had his reasons, whether just or false, for his long-entertained opinion, that such legacies are ultimately more a detriment than support to the cause of pure religion. He had often remarked and lamented that the trustees of such testamentary grants too commonly abuse their trust, and exercise unbecoming authority in the church of Christ; that such endowments are often "a bone of contention," a source of mutual jealousy and ill will; and that among congregations in general, that religion which costs but little, is seldom highly valued. He remarked, on the other hand, that where there is a proper regard for religion, where it is once tolerably established, men exert themselves to support it; and that this exertion itself is a valuable means of satisfaction and improvement: for, as men from habit are careful to well-apply their means, they will be more likely to see that their minister be worthy of their contributions, and more anxious to secure a return in their own improvement. My amiable young friend might not have these views, but they are well known to have been D. J. Rees's; and these excellent persons may have manifested equal regard for truth; the one by withholding what he thought inexpedient, and the other in bequeathing what he considered beneficial. At any rate, let those who ever maintained the unbroken harmony and affection of father and son in life, be not divided in death; for their pious and enlightened friendship will again, I am persuaded, transcend the deformity of the grave and flourish in immortal bloom when death shall be no more. Then shall those hearts in which their memory is now embalmed, which emulate their excellences, while they melt at their recollection, be again revived and gladdened with the renewal of their friendship, and shall for ever beat in unison with theirs, through the ever-progressive career of uninterrupted and endless improvement.

JOHN EVANS.

Clapton,

SIR, *February* 9, 1819.

THE following additions and corrections which have occurred to me on reading your last Number, are at your service.

Page 1, col. 2, *ad fin.* In one of

the opportunities which I too seldom enjoyed of Dr. Cogan's conversation, he told me that he had for a fellow-student, at Leyden, Dr. *Vanderkemp*, who died a few years ago, on his Mission to the Cape. Dr. V. left the University before Dr. C., and became an officer in the Dutch cavalry, though afterwards he resumed the study of medicine, I think, at Edinburgh.

I once passed a day with Dr. Vanderkemp, about twenty years ago, in London, when he was preparing for his mission. He discovered obliging, unassuming manners, and had an air of gentleness; such as would have inspired confidence, on meeting him in a desert. Knowing that he held a strange opinion, for a sincere Christian as I believe he was, respecting the historical evidence of the Scriptures, I introduced the subject, when he ridiculed that evidence as severely as his politeness would allow, fully adopting the sentiments, and very nearly the phraseology of the Author of *Christianity not Founded on Argument*. He said, indeed, in plain terms, that every man of sense must be an unbeliever, till he received a divine impression on his mind that Christianity was true; the only ground on which he professed to be a Christian. If my memory serves me, the late Mr. Towle, on account of this notion held by Dr. V., objected to the zealous countenance which he received from the Calvinists.

Page 15, col. 1. I am persuaded that whatever *illiberality* the late Sir Samuel Romilly may have appeared, once at least, to have sanctioned as an *Advocate*, Dr. T. S. Smith has well described *his views of religious liberty*. Just after reading that page, I discovered what I had not observed before, and was gratified by the coincidence, that the article *Tolerance*, in *L' Encyclopédie*, was written by a *Romilly*. He is named *M. Romilly le fils*. You will, I am persuaded, readily allow me to quote the following passage:

"Cessez donc, persécuteurs, cessez encore une fois, de défendre cette vérité avec les armes de l'imposture; d'enlever au Christianisme la gloire de ses fondateurs; de calomnier l'Evangile, et de confondre le fils de Marie avec l'enfant d'Ismael; car enfin de quel droit [redacted] vous au premier, et [redacted] il s'est servi pour établir sa doctrine si vous suivez les traces de l'autre? Vos principes mêmes ne sont-ils pas votre condamnation? Jesus, votre modèle, n'a jamais employé que la douceur et la persuasion; Mahomet a séduit les uns et forcé les autres au silence; Jesus en a appellé à ses œuvres; Mahomet à son épée. Jesus dit: voyez et croyez; Mahomet: meurs ou crois. Duquel vous montrez-vous les disciples?" *L' Esprit de L' Encyclopédie*. A Geneve, 1772, VI. 266. "Persecutors, henceforth forbear to defend the truth with the arms of imposture; to take from Christianity the glory of her founders, to calumniate the gospel, and to confound the son of Mary with the offspring of Ismael. And, indeed, by what right can you appeal to the former, and to the means he employed for the establishment of his doctrine while you make the other your example? Your own principles, will they not condemn you? Jesus your *model* employed only gentleness and persuasion. Mahomet deceived some and forced others into silence. Jesus appealed to his mighty works, Mahomet to his sword. Jesus said, see and believe; Mahomet, believe or die. Of which then will ye prove yourselves the disciples?"

Page 17. I am able to make the few following corrections in the first list, which is exact as to numbers, from a pamphlet now before me, entitled, "An Authentic Account of several things done and agreed upon by the Dissenting Ministers lately assembled at Salters' Hall Viz. Advices for Peace, &c. With a List of the names of those who have Subscribed them. 2. The Letter, sent with the Advices to Exeter. 3. Reasons for not Subscribing, as some of their brethren did, the Paper offered to them on March 3, 1718-9," p. 11.

Josh. Oldfield, *D. D. Moderator, p. t.* [*pro tempore*].
Thomas Leavenby. *Leavesly.*
George Smith. *Smyth.*
John Gale, *D. P.*
Clerk Oldsworthy. *Oldsworth.*
Richard Rigby, *M. D.*
William Hooker, Jun. *Hooker.*
Benjamin Avery, *LL.D.*
Matthew Kendall. *Randall.*

To this list is added, (p. 12,) "There are several of our brethren consenting

with us in these advices, who desire we would signify so much to the world, though they have not here subscribed their names.

Immediately following this pamphlet, in a volume of Tracts, is "A Letter to the Rev. Mr. Tong, &c. By a Layman," (in MS. *Samuel Sanders,*) 1719. This *Letter* is by one of those Nonconformists who objected to the demand of ministerial subscription. They called themselves *Lay-Christians.* In an Appendix, is a paper, (p. 81,) containing their *sentiments* "touching the methods of healing the present divisions among Protestant Dissenters." On a blank page some early possessor of the pamphlet, who evidently resented this lay interference, has written,

"The names of some of the lay-canon makers are as follow:—

Sir George Caswel
Sir Henry Houghton
Sir John Fryer
David Polhil
John Birch
Gray Nevil
John Barrington Shute
John London
John Deacle
John Hartop
Samuel Sanders
Henry Beadish
Samuel Read
William Kingsford
——— Forster
Edward Richter, Sen.
Edward Richter, Jun.
Moses Rapier
Francis Harrison
Henry Lovel
——— Picard
Thomas Holles
Samuel Browning
Thomas Abney
Sir Gregory Page."

Page 22, *Note* †. To this *coin* Raleigh alludes in his *Pilgrimage*, where he speaks of

Heaven's bribeless hall,
Where no corrupted voices brawl,
No conscience, molten into gold,
No forg'd accuser, bought or sold,
No cause deferr'd, no vain-spent journey,
For there Christ is the King's attorney,
Who pleads for all, without degrees,
For he hath *angels*, but no fees.

Page 32, col. 1, line 6. *Villers*, Author of "An Essay on the Spirit and Influence of the Reformation by Luther," which obtained the prize from the *National Institute.* An English translation was published in 1805. Under *Italy* he mentions (p. 163) "the two *Socini*, natives of Sienna," among those "who took a liking to reform," and "went into other countries, where they might adopt it at ease." Under *Poland*, (p. 164,) he says, "The two *Socini*, uncle and nephew, but particularly the latter, made a great number of proselytes here, and founded the sect which bears their name; a sect which has spread very much in Poland, the principle tenet of which is to honour Jesus Christ as a sage sent by God, but not as one of the persons of the Divinity itself."

J. T. RUTT.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCXL.

Real Heresies of Priests in the Thirteenth Century.

At the very time that these friars were setting the example of the most infamous vices, they appear also to have originated the most sacrilegious heresies. The Mendicants not only continued to cry up their innumerable antiquated visions, but invented new ones still more absurd, which they continued to have revealed, sworn to and believed. The University of Paris was for several years agitated, Europe scandalized, and the Vatican occupied, without knowing how to extricate itself, with a long trial of the Dominicans, for a singular attempt, aided by a Franciscan fanatic, to *substitute the prophetic visions of the Abbé Joachim, with some supplements of their own, for the New Testament.* Matthew Paris, either from not being exactly informed of what was passing abroad, or not daring to state all he knew, speaks of this circumstance only in general terms: "They preached," says he, "commented and taught certain novelties, which, as far as they were known, were considered mere ravings, and reduced those into a book which they were pleased to style *The Everlasting Gospel:* with certain other things, of which it would not be wise to say too

much." (*Hist. Ang.* ad an. 1257.) But he has said quite enough to confirm the discoveries subsequently made by writers of every communion, respecting this extraordinary fact, and to make known in what state Dante found the religion of Europe. The Inquisitors, in the mean time, were by no means remiss in burning astrologers and persons accused of practising the art of magic, though it sometimes happened that an astrologer triumphed over them. Of two contemporaries of Dante, one, Cecco d'Ascoli, was burned by order of the Dominican Inquisition at Florence;* and the other, Pietro d'Abano, who was reputed to be confederate with devils, and openly professed astrology, upon being accused at Paris, retorted the charge of heresy upon the Dominicans—summoned them to appear—convicted them of heresy by forty-five special arguments—procured their expulsion and exclusion from Paris for a considerable period—and was himself pronounced innocent by the Pope at Rome. † The people, however, believed in the power of this magician. It is mentioned in the chronicles of that age, and still repeated in the villages of Padua, that Pietro had seven spirits at his command; and that when he was going to be hanged he substituted an ass in his place. The fact is, that notwithstanding his canonical absolution, Pietro had admitted in his writings the influence of the stars upon human actions, and denied absolutely the existence of demons. ‡ The philosophy of Epicurus had made some progress among the higher orders in the age of Dante; Guido Cavalcanti, his intimate friend, was pointed out by the people for his Meditations against the Existence of God.

Art. Dante, in *Edin. Rev.* No. LX. Vol. XXX. pp. 327—329.

* Gio. Villani, B. x. Ch. xxxix.

† Michael Savonarola, ad an. 1292, 1299.—Petri Abani conciliator, differentia, 10.

‡ This curious observation was first made by Pico of Mirandola. See *De Rerum Prænotatione*, Sect. v.

No. CCCXLI.

Character of Louis XIV.

The intrusion of any popular voice was not likely to be tolerated in the reign of Louis XIV., a reign which has been so often celebrated as the zenith of warlike and literary splendour, but which has always appeared to me to be the consummation of whatever is afflicting and degrading in the history of the human race. Talent seemed, in that reign, robbed of the conscious elevation, of the erect and manly port, which is its noblest associate and its surest indication. The mild purity of Fenelon, * the lofty spirit of Bossuet, the sublime fervour of Corneille, were confounded by the contagion of ignominious and indiscriminate servility. It seemed as if the "representative majesty" of the genius and intellect of man were prostrated before the shrine of a sanguinary and dissolute tyrant, who practised the corruption of courts without their mildness, and incurred the guilt of wars without their glory. His highest praise is to have supported the stage-trick of royalty with effect; and it is surely difficult to conceive any character more odious and despicable than that of a puny libertine, who, under the frown of a strumpet or a monk, issues the mandate that is to murder virtuous citizens, to desolate happy and peaceful hamlets, to wring agonizing tears from widows and orphans. Heroism has a splendour that almost atones for its excesses; but what shall we think of him, who, from the luxurious and dastardly security in which he wallows at Versailles, issues with calm and cruel apathy his orders to butcher the Protestants of Languedoc, or to lay in ashes the villages of the Palatinate? On the recollection of such scenes, as a scholar I blush for the prostitution of letters; as a man I blush for the patience of humanity.

Vindiciæ Gallicæ. (By Sir James Mackintosh.) 1792. 4th Ed. pp. 19—21.

* "And Cambray, worthy of a happier doom,
"The virtuous slave of *Louis* and of *Rome*."

BIBLICAL CRITICISM.

On John xii. 31, 32.

I HAVE already observed, [see Mon. Repos. XIII. 265—269,] that these words contain an illustrious prediction of a great crisis shortly to take place in the state of the moral world: that the whole system of Pagan idolatry, that empire of the prince of this world, should be extirpated; and mankind in general should embrace the gospel religion, and believe in Christ as the Saviour and Lord of all men: and that all this should be effected in consequence of our Lord's approaching death, by being lifted up on the cross, and his exaltation to glory. Let us attentively consider the words in this view.

Every prediction of future events, which really happen accordingly, exhibits a more striking and convincing proof of Divine foreknowledge and agency, by how much less apparent probability there was, at the time of delivering the prediction, of such events taking place. If at the time there appeared little or no probability at all; but many and great improbabilities, difficulties and obstructions to the production of the thing foretold, were obvious and apparent; and yet the event succeeds, and suits exactly to the prediction, one finds oneself compelled to acknowledge the interposal of Him who foreseeth all things, and in whose hand are all times and events. Now let us examine the subject before us according to these principles, and endeavour to refer our thoughts back to the very times, and the state of things, which existed when this prediction was delivered, and make ourselves, as it were, a part of the multitude in whose hearing it was spoken. And 1. Let us consider the nature of the things foretold: from which, I apprehend, we shall see many and great difficulties arising against the event. Jesus here foretells, not a change of empire, the overthrow of that which was then established, and the rise of one not yet in being; nor does he foretell any extraordinary phenomena, or important events in the natural world: such things as these had often happened before, and probably would happen again; and a person of superior skill in natural or political causes and effects, by his extraordinary sagacity and penetration, and by peculiarly accurate observations, might possibly have discovered a certain series, or chain of causes, already begun, and leading on to important future events in the natural or political world, which the rest of mankind might not then have discovered; but would afterwards observe, as they should begin to ripen towards the issue: and consequently, he might be able to foretell such events, without any assistances superior to human ability, only he was so fortunate as to be the first that discovered that train of causes and effects which brought on the events, and which others afterwards could trace as well as he.

But he foretells a general change, and a great improvement to be shortly made in the state of the moral world; that the universal prevalence of idolatry and dæmon-worship should be extirpated, and that a religion of pure worship of the one true God, a religion of truth, righteousness and virtue, should be generally established and embraced. Now, what probability of such events could at that time be discovered by any human sagacity or observation? Had there ever any events happened in the world of a like nature before? No, never. Was there ever any nation, which had once sunk into idolatry, that ever forsook their false gods, and became worshipers of the true God, or embraced a true religion? No, never. All history, till the time when Jesus delivered this prediction, affords not one such example—excepting only the Jews, and their case was peculiar, and the reasons of it more than human. Facts, till that time, universally had been thus; that every nation, which had once degenerated into idolatry, sunk deeper and deeper, but never recovered out of it. And every nation was at last overwhelmed in it, not one excepted throughout the known world.

The policy of princes, the arts of priests, and the inclinations of the people, all combined to support and propagate it; a combination, which nothing hitherto had been found able to break or to grapple with. And now Jesus foretells, that shortly idolatry should be extirpated, not in one nation, or a few only, but in general through the world. What probability or likelihood of such an event; an event unexampled—a thing which scarce any one had ever attempted or thought of? Besides, what sort of religion is it which Jesus foretells should be established and embraced in the room of idolatry? A religion that enjoins the worship of one God only, and he an invisible Spirit; with a worship founded in spirit and truth, consisting in the sentiments of the mind and dispositions of the heart, but destitute of every thing that may captivate the senses or allure a sensual mind. And was there any human likelihood, that, as things then stood, mankind in general would abandon their idols, the visible objects of their worship, and all their ceremonies, sacrifices and splendid rites; drive away their awful priests and pleasing musicians, neglect their religious crafts and festivals, their games and processions, and a thousand other enchanting things, for such a plain, spiritual and unattractive institution as this? Doth the universal experience of mankind through all ages promise any probability of it? Directly the reverse. I might add to this, that the idolatrous religions of the Gentiles laid no restraints upon, nay, indulged and encouraged all manner of lust, debauchery and intemperance; whereas the gospel religion absolutely forbade these things; and consequently, not only opposed the bodily senses of men, but the affections and prevailing dispositions of their hearts; which things, when duly considered, will shew that the improbabilities were extremely great and complicated, either that idolatry, which was so very convenient and complaisant to the lusts and passions of a corrupt world, should ever be suppressed; or that the gospel religion, which combated them so rudely, should ever be propagated with any considerable effect. It is observable, that before the coming of Christ there had been some few attempts made in some few places to reform the morals of mankind, partly by lawgivers and patriot princes, partly by philosophers and moral writers; but with what success? Truly very little, and very short-lived; they had at first good effect on some few. Restraints were laid on the enormities of the people for a while. This engaged attention and admiration for a few years, and, perhaps, the applause of posterity; but soon the stream of corruption returned into its old channel with increased strength and rapidity: and yet the reformations then attempted, were nothing like so complete and universal as that which the gospel proposed and enjoined on all mankind. But as to religion, scarce ever any attempt had been made to reform it, or to suppress idolatry any where through all the Gentile world. A very few choice spirits arose indeed now and then; one or two, in several ages, who saw into the absurdity of it, and somehow gained some rational sentiments concerning the one true God, and the religion due to him, and who ventured to disclose their sentiments to the world. But how were they received? With execration and abhorrence, as impious and atheistical wretches, enemies of the gods, for presuming to assert (as Demetrius expresseth it in the Acts) that those were no gods, which are made with hands; and fortunate were those of them, who escaped the cruel death which others suffered.

If we enter still more deeply into the subject, we shall see reason to conclude, from the nature of the things themselves, that it would be a much more practicable attempt to establish or overthrow the greatest empire that ever was on this globe than to extirpate idolatry and false religion, and introduce true and rational religion into a single nation by any means merely human. In the former case, human power and human policy have a full scope. A sufficient army of hardy veterans, expert in the arts and discipline of war, will go a great way: wise and experienced politicians, who know how to improve incidents, and to apply properly to the passions and inclinations of

mankind, to raise and conduct parties, &c., have mighty influence on human affairs; and both united, seem equal to the greatest undertakings. Here the instruments to work with may be gotten, and the matter to work upon is within your reach. But if you attempt to change the religion of a people, to extirpate, for instance, idolatry, and to introduce the true religion of the one God by merely human means, how will you effect it? Religion, whether true or false, is situated in the sentiments of men's minds, and in the affections of their hearts; and how will you come at these to take away some and introduce others? Idolatry and false religion are supported by erroneous sentiments, by false prejudices and corrupt dispositions; but how will you come at these to eradicate them, and to take away the foundations on which idolatry is built? Will you use power to suppress it, and enforce the practice of true religion? It is in vain: the spirits and consciences of men are like the elastic air, which you may compress, and may keep compressed, to a certain degree, by a proportionable force, but if any accident remove the pressure, it immediately expands with violence to its former or greater dimensions. In like manner, though tyrants may lay constraints on the consciences and religion of mankind, whatever be its quality, as soon as ever the death of the tyrants, or any other of the many accidents to which human power is subjected, delivers them from the constraint, they immediately return to the former practices with redoubled eagerness. One of the ancient monarchs of Persia, having conquered Egypt, demolished the temples, broke the images of the gods, and slew the sacred animals, and forbade the Egyptians to practise their ancient superstitions: this injunction was obeyed for some time; but as soon as a change of times and circumstances in the Persian government allowed, the old national religion was immediately restored in Egypt with great zeal. Yes, perhaps some will say, to attempt by external force to constrain the consciences and religious practices of men, is undoubtedly no less absurd than it is cruel, and will certainly prove unsuccessful in the end. But let us apply directly to their understandings by reason and argument, and we cannot fail of succeeding to convince them of the folly of idolatry and false religion, and of the reasonableness and excellence of the true; or to persuade them to abandon the one and embrace the other. In this way it will certainly be very practicable, by merely human means to extirpate idolatry, and establish the true religion. Perhaps so, provided sound reason were the only governing principle of human determinations and actions; but the truth of facts decides it otherwise. Prejudices have a mighty influence over the generality of men; the senses, passions and appetites are their sovereign guides, and where all these concur, as they do in support of false religion, the voice of reason is little attended to, her clearest demonstrations are overruled, and strongest remonstrances neglected. This is not the only case in matters of religion, but in all the other concerns of human life. And if this be the true state of facts with the generality of mankind, as it certainly is; in vain will you prepare for them the best chain of reasoning, and study every art of address; they will hold fast their prejudices; they will listen to their passions and appetites, which your stoutest attacks of reason and argument can never come at or take away from them. They will reverence as sacred the customs of their ancestors, and regard their religious ceremonies and worship as their own birth right.

If you would carry your point, in favour of truth and reason, with men who are under the influence of prejudice and sensual passions and lusts, you must present unto them motives which they themselves shall feel to be of greater importance in themselves, and which shall operate on their hearts more powerfully than the objects which have hitherto attracted their attention and regards—motives which shall arrest and overpower their affections and passions, expel their prejudices, and dissolve the enchantment by which their souls were captivated. But what motives of this powerful quality do you expect human reasoning and argumentation alone will furnish you with? You may even despair.

But observe; in opposition to the argument I am endeavouring to establish, I cannot admit of any instances of the propagation of Christianity in any Pagan country, as proofs of the probability or practicability of extirpating idolatry and false religion, and of establishing the worship of the one true God, by human means only: all these instances are our own property, and plead in our cause. In all these cases the influence of this prediction of our Saviour operated. Christianity attacks idolatry, and recommends itself by arguments, which human reason alone could never discover; and supports those arguments with evidences, which human reason could never produce; and is attended with the secret energy of a power, which human reason could never pretend to. All I aim at, at present, is only to shew, that from the best knowledge we are capable of gaining of the state of mankind, at and before the time when this prediction was delivered, and from the exactest observations on human nature, and the ordinary course of human affairs, there appears little probability, yea, many and great improbabilities, and scarcely a possibility, that the events foretold in this prediction should have been effected by any merely human means; that nothing like them had ever been done in the world before; and one cannot discover by what human means they could be effected: from whence it will follow, that if Jesus, who delivered this prediction, and undertook these things, had depended only upon human abilities, he must, in all likelihood, most certainly have miscarried, and his prediction failed. I shall only add, by way of confirmation of the observation I made above, that as the state of the world then stood, it was much more practicable to overthrow, and to establish the greatest empire that ever was on the globe, than to suppress idolatry, and reform the religion of a single people by mere human means. Two examples of facts, which happened a few centuries before our Saviour's time: Alexander set out from Macedon with about 33,000 men, to attack the vast, populous and wealthy empire of Persia. The enterprise was daring and hazardous, and had he, at his departure, publicly declared, by way of prediction, "With these forces I will certainly over the Persian empire, and establi dominion over all its numerou extensive provinces," the decla would justly have been acc rash and arrogant; yet he had fair probabilities on his side: from his own military and p skill, and the experience, intre and discipline of his veteran manders and troops, and partl the degeneracy of the Persian fact, he accomplished his und ing, overturned the Persian, an blished the Macedonian empire the other hand, Socrates atte to reform the morals of the of Athens, and to introduce an them some juster sentiments i gion; a very honest and laudal sign, in which he had some ap probabilities and means of succ his own great knowledge, eu way of reasoning, and in the ship and support of several principal persons of the city. he at the first presumed to " I will certainly reform the m and improve the religion of the of Athens," or had he deliver thing like this prediction of C the text, how shamefully wo have been disappointed and co by the event! For, in fact, Socrates did not pretend to se the idolatrous worship then pra and to establish the spiritual w of the one true God only, but endeavoured to introduce grad few juster sentiments concernin Deity and religion, the peopl the alarm; he was dragged tribunal, accused of subvertin established religion; and So though still a Heathen, and wor of idols himself, was condemne executed by a decree of the p out of zeal and jealousy for th port of idolatry.

Thus I have endeavoured to that if we attentively consid nature of the things themselve the generally-prevailing princi human nature, there will app probability, but many and gre probabilities, that the events fo in this prediction, should eve taken place by any human mea

VIGILIUS POSTHUM

On the Contents of the Book of Revelation.

No. II.

MY last essay [pp. 42—45] ended with the end of the sixth chapter, including in it a sketch of the political and ecclesiastical state of Christianity, to A. D. 313. We have seen the Pagan empire overturned at Rome, and the Christian name seizing on the throne of the Pontifex Maximus, and ruling the Eastern and Western empire, taking possession of the revenues of their temples, and assuming the servile titles of the officers of idol deities, and with them their dress, and their paraphernalia.

The seventh chapter is a continuation of the sixth seal. 1—3. The judgments of God about to be poured out on the Roman emperor, are restrained, till the servants of God are sealed, i. e. till the appointed extent of the peace and prosperity of the church had been established; 6—8, describes their numbers; 9—17, declares the happiness of the countless multitudes, who, by their fortitude under sufferings and death had obtained the triumphs of Christianity.

Chap. viii. 1. We are now come to the opening of the seventh seal, and must here observe, that we shall often find the word *heaven* used, and that it invariably signifies temporal power. The conclusion of the Smyrna state was the victory over Maxentius, and the decree of Constantine and Licinus, which ended the persecution of the Christians. This state of war is followed by half an hour's silence, or the forty-eighth part of three hundred and sixty days, a space of about seven and a half days; denoting the smallness of the period of peace before the trumpet of war would be again sounded; and so it was, even in the midst of their rejoicing for their victory, Constantine was called to repel an inroad of the Franks, and Licinus to fight with Maximin for his throne.

It has been noticed that the Roman empire had now become Christian. In conformity to this language, the scene is here laid in the temple, or church of God, before the morning service. 2, 3. During this silence God's messengers are preparing, and have given to them seven trumpets; 4, prayer ascends from the saints of God; 5, whilst another messenger takes fire from the altar and casts it to the earth; denoting that the divine judgments about to take place are from divine appointment. (Exod. x. 2.) 6. The messengers prepare to sound the trumpet of war. (Jer. iv. 19.) This preparation may be considered as the interval between the reign of Constantine and that of Theodosius the Great. 7. The first trumpet sounded, is followed by hail, attended with lightning and blood, which destroys the third part of the earth, of the trees, and of the green herb. References to the Psalms and Prophets shew that these are divine judgments: the earth is the Roman empire, peculiarly the land of Christians; the trees are the middling and superior classes; and the green herb is the lower class, or common people.

The Huns and Goths were ready to enter the Roman empire, but were restrained by the powerful arm of the great Theodosius: his death released them from this terror, as also from the hopes of his liberality. His sons succeeded him, Honorius in the Western, and Arcadius in the Eastern empire. Theodosius died January 395. Before the end of the winter, the Goths were in arms. Alaric, at the head of the barbarous nations of Scythia, entered Greece and compelled Honorius to honour him with the title of Master-General of the Eastern Illyricum, whilst the barbarians elevated him on their shields, and, proud of his victories, proclaimed him king of the Visigoths. After having desolated the Eastern empire, A. D. 400 to 403, Alaric returned to the bank of the Danube, and there, recruited by fresh barbarians, he went through Pannonia and over the Julian Alps into Italy, "where," says the poet, "fame, encircled with terror, on gloomy wings, proclaimed the march of the barbarians, and filled Italy with terror." The remainder of the sounding of this first trumpet is but the history of increasing troubles, when it closed A. D. 450, being through the whole Western empire one scene of continued invasion, revolution and slaughter, in which it was scarcely possible for less than one third of the inhabitants of every rank to have perished.

Chap. viii. 8, 9, the second trumpet sounds. A burning mountain, Attila

the Christian Roman empire for twelve hundred and sixty years are intended, under the divine government, to establish the doctrines of Christianity, by subduing the nations to a political obedience to the Son of God. Ver. 7. Towards the close of the twelve hundred and sixty days of their testimony in mourning, they shall be made silent as death; ver. 8, and lay unburied, open and neglected in one of the great streets of the Roman city or empire; vers. 9, 10, and the silencing of the principles they teach concerning all men being equal, as the children of God, shall be (ver. 10) rejoiced over; ver. 11, but to the astonishment of their enemies, those principles shall, as in a moment, spring into life; ver. 12, and be called up to the throne of power: and that the church of God may know the twelve hundred and sixty days are accomplished, there shall be in that very hour, (ver. 13) a great political earthquake, in which shall perish a totality of the names, titles and distinctions of men in one tenth part of the Roman empire. And this period concludes the second woe trumpet. Adding to the year 531 the commencement of the Germanic beast, created by Clovis or Louis, it brings us to 1791, or the Revolution in France, as the period for the cessation of teaching in sackcloth the truths of God.

The religious part of this history is to be found, Rev. xi. 18—29. In the message addressed to the church of Thyatira, it speaks of, 1, their lasting services to the cause of Christianity; 2, their permitting anti-christianity publicly to teach idolatry; 3, the severe punishments the church and state shall suffer for this; and, lastly, that considering the peculiar circumstances of this period, those who live in it, and who oppose the idolatrous worship of Rome are not expected to be faultless in their doctrines. No other burden is laid upon them in these dreadful times, but to be steadfast in what religious truth they obtain, and for them to bear a determined opposition to all idol-worship.

Chap. xi. 15—18, is the sounding of the seventh trumpet, and a prediction that the consequences of all these wars will be, that the kingdoms of the earth will become the k of our God, and Jesus his s And the standard-bearers o truth throughout the world during this period, concerni judgments, that they are int set free the oppressed, by de the oppressor from the earth.

Brief Notes on the Bibl
No. III.

JOHN i. 1. "The Wo God."

Had the apostle meant to p the Deity of Christ, would have written,

The Word *is* God?

And have dwelt upon wha so predicated of his Maste course of his gospel?

But, has he one subsequent to such a doctrine, *thunder* some of the Fathers, upon th tian world?

That Jesus *was* God, in common and accepted Jewish the term, during his ministry, sing "without measure," ar cising as he did, divine and mi powers, nobody can question.

That God is one and individi there is *no other* God, we ha that great Being himself reit sufficient, one would think, modern orthodoxy out of coun yet, in perfect consonance w sublime and consoling truth, t known instance of Jehovah's tion to Moses, "Behold, I ha thee a God to Pharaoh," (not other passages in harmony w subordinate sense of the word, directly in support of my cons of the text.

And, that John was mindfi double import of the word, fest from his double applicati for, he could not, in saying th Word was *with* God, and th *was* God," mean to be und synonymously, that "God w God"! There is nothing, we too absurd for habitual, unse believers to acquiesce in; b redly, our evangelist, with sublimity *imputed* to him by (was incapable of so profound munication, in terms either pr convertible.

BRE

POETRY.

OLD AGE,

A Poem in the Scottish Dialect, by the late Mrs. Hamilton.

[From her Memoirs, by Miss Benger, (see Mon. Repos. XIII. 521,) Vol. I. pp. 201—204.]

Is that Auld Age that's tirling at the pin?
I trow it is,—then haste to let him in:
Ye're kindly welcome, friend; na, dinna fear
To shaw yoursel', ye'll cause nae trouble here.
I ken there are wha tremble at your name,
As tho' ye brought wi' ye reproach or shame;
And wha, "a thousand lies wad bear the sin,"
Rather than own ye for their kith or kin:
But far frae shirking ye as a disgrace,
Thankfu' I am t' have lived to see thy face;
Nor s'all I ere disown ye, nor tak pride,
To think how long I might your visit bide,
Doing my best to mak ye weel respecked,
I'll no fear for your sake to be neglecked;
But now ye're come, and through a' kind of weather
We're doomed frae this time forth to joy thegither,
I'd fain mak compact wi' ye, firm and strang,
On terms of fair giff gaff to hand out lang;
Gin thou'lt be civil, I s'all lib'ral be,
Witness the lang lang list o' what I'll gie;
First, then, I here mak owre for gude and ay,
A' youthfu' fancies, whether bright or gay,
Beauties and graces, too, I wad resign them,
But sair I fear 'twad cost ye fash to find them;
For 'gainst your dudy, Time, they could na stand,
Nor bear the grip o' his unsonsy hand;
But there's my skin, whilk ye may further crunkle,
And write your name at length in ilka wrunkle.
On my brown locks ye've leave to lay your paw,
And bleach them to your fancy white as snaw.
But look ha, Age, nae wisfu' at my mouth,
As gin ye lang'd to pu' out ilka tooth!
Let them, I do beseech, still keep their places,
Tho' gin ye wish't, ye're free to paint their faces.
My limbs I yield ye; and if ye see meet,
To clap your icy shackles on my feet,
I'se no refuse; but if ye drive out gout,
Will bless you for't, and offer thanks devout.
Sae muckle wad I gi' wi' right good-will,
But och! I fear, that mair ye look for still.
I ken by that fell glow'r and meaning shrug,
Ye'd slap your skinny fingers on each lug;*
And unca fain ye are, I trow, and keen,
To cast your misty powders in my een;
But, O', in mercy, spare my poor wee twinkers,
And I for ay s'all wear your chrystal blinkers!
Then 'bout my lugs I'd fain a bargain mak,
And gi' my hand, that I shall ne'er draw back.
Weel, then—wad ye consent their use to share,
'Twad serve us baith, and be a bargain rare.
Thus I wad ha't, when babbling fools intrude,
Gabbling their noisy nonsense, lang and loud;
Or when ill-nature, weel brush'd up by wit,
Wi' sneer sarcastic takes its aim to hit;
Or when detraction, meanest slave of pride,
Spies out wee fau'ts, and seeks great worth to hide;
Then mak me deaf, as deaf as deaf can be;
At a' sic times my lugs I lend to thee.
But when in social hour ye see combin'd
Genius and Wisdom—fruits o' hearts and mind,
Good sense, good humour, wit in playfu' mood,
And Candour e'en frae ill extracting good;
Oh, then, auld friend, I maun ha' back my hearing,
To want it then wad be an ill past bearing.
Better to lonely sit i' the douf spence
Than catch the sough o' words without the sense.

* For some years she had been occasionally subject to a slight degree of deafness.

Ye winna promise? Och, your unco dour,
Sae ill to manage, and sae cauld and sour.
Nae matter—hail and sound I'll keep my heart,
Nor frae a crum o't s'all I ever part:
Its kindly warmth will ne'er be chill'd by a'
The cauldest breath your frozen lips can blaw,
Ye need na fash your thumb, auld carl, nor fret,
For there Affection shall preserve its seat;
And though to tak my hearing ye rejoice,
Yet spite o' you I'll still hear Friendship's voice.
Thus, though ye tak the rest, it sha'na grieve me,
For ae blythe spunk o' spirits ye maun leave me;
And let me tell you in your lug, Auld Age,
I'm bound to travel wi' ye but ae stage.
Be't long or short, ye cannot keep me back;
And, when we reach the end o't, ye maun pack;
For there we part for ever: late or air,
Another guess companion meets me there;
To whom ye—nill ye will ye—maun me bring;
Nor think that I'll be wae, or laith to spring
Fra your poor dosen'd side, ye carl uncouth,
To the blest arms of everlasting youth.
By him, whate'er ye've rifl'd, sto'wn or ta'en,
Will a' be gi'en wi' interest back again:
Frose by a' gifts and graces, thousands moe
Than heart can think of, freely he'll bestow,
Ye need na wonder then, nor swell wi' pride,
Because I kindly welcome you as guide,
To ane sae far your better. Now a's tauld,
Let us set out upo' our journey cauld;
Wi' nae vain boasts, nor vain regrets tormented,
We'll e'en jog on the gate, quiet and contented.

LINES

For the Monument of Joseph Atkinson, Esq. of Dublin.

By Thomas Moore, Esq.

If ever lot was prosperously cast,
If ever life was like the lengthen'd flow
Of some sweet music, sweetness to the last,
'Twas his, who, mourn'd by many, sleeps below.

The sunny temper, bright where all is strife,
The simple heart that mocks at worldly wiles,
Light wit, that plays along the calm of life,
And stirs its languid surface into smiles;

Pure Charity, that comes not in a shower,
Sudden and loud, oppressing what it feeds;
But, like the dew, with gradual silent power,
Felt in the bloom it leaves along the meads;

The happy grateful spirit, that improves
And brightens every gift by Fortune given;
That, wander where it will, with those it loves,
Makes every place a home, and home a heaven:

All these were his—Oh! thou who read'st this stone,
When for thyself, thy children, to the sky
Thou humbly prayest, ask this boon alone,
That ye like him may live, like him may die.

CHILDREN'S HYMN.

Almighty Father! bounteous friend!
From Heav'n, thy glorious throne, descend,
And hear our infant praise;
Teach us in higher strains to sing;
Teach us a nobler pray'r to bring,
A loftier song to raise.

For thou, O God! didst frame the earth,
Thy love gave all thy creatures birth,
Fill'd air and sea and land;
The silver moon, the brilliant sun
Their stated journeys first begun
At thy divine command.

Thou bidd'st the storms of Winter pour,
Thou send'st the Spring's enliv'ning show'r,
To cheer the tender blade:
Thine is the fruit that Summer yields;
Thine are the stores of Autumn's fields,
In golden robes array'd.

Our lib'ral friends, O gracious Heav'n!
By thy eternal love were giv'n
To soothe our dire distress;
Preserve them, gracious God! we pray;
Take them, at thine appointed day,
To endless happiness.

Almighty Father! bounteous friend!
From Heav'n, thy glorious throne, descend,
And hear our infant praise;
Teach us in higher strains to sing;
Teach us a nobler pray'r to bring,
A loftier song to raise.

W. J. C.

OBITUARY.

9, in her 70th year, f the Rev. John YATES, near *Liverpool*. This the youngest daughter sq., an enterprising and ol merchant. Her mo- n name was Brooks, and e distinguished among Dissenters of that town integrity and public nan so exemplary and er conduct, that to her and instructions we egree ascribe the moral ject of the present me- ince her husband, Mr. omparatively early age.

Mrs. Yates married the a physician of a culti- e rising reputation was nature death in his 30th t to her care an infant r. Bostock. Five years e married the Rev. John cently settled in Liver- ter of the Presbyterian mbling in Kay-street, oved to Paradise-street. d nearly forty years of , harmony and happi- him a family of five aughters, all of whom, laughter, survive. Mrs. characterized by sound ll-regulated sensibility. nother she was dutiful, siduous. She conducted y assistance the earliest n's education, and, in le passion, correcting inacy, and educing the the understanding and rt, she united with suffi- t ingenuity and felicity n which good mothers excel. Her uniform mper, the presence of rinced in cases of immi- mself or others, and the itude with which she fferings, may be traced ength, activity and cor- nderstanding, but still humble and practical ll-wise and all-merciful the One True God. Sen- s blessings she enjoyed e of a long, prosperous life, she received them was resigned when any oved, and still thankful l. Her charities to the poor were no less judicious than liberal. She bestowed her time and attention as well as her money, so as to apply what she gave with the best effect to deserving objects. In all the consolations, the duties, and the hopes of the Christian life, she was accustomed to confirm herself by the daily perusal of the sacred page. Although, during the greater part of her life, she was unable to *hear* the public services of religion, she never failed to be present in the place where the "Divine honour dwelleth;" and to all, who saw her in the *social* circle, it must have been equally remarkable, how entirely the partial loss of that most important sense, appeared to be compensated by her quickness of apprehension, her equanimity, and the kindness and civility of her manners. She had the satisfaction of attending public worship on the Sabbath immediately preceding her death; and it is a subject of gratitude to her family, that, even to the very last day of her life, and without any fear of the awful termination of her illness, she partook in some degree of her ordinary recreations and employments. Her death was the most easy and tranquil, like the going out of a flame, when the oil, which feeds it, is exhausted. Her remains were borne to the small and beautifully-situated cemetery attached to the Park Chapel, almost in front of her house, and were attended by her widowed husband, who was followed by her only brother, Nicholas Ashton, Esq., of Woolton-hall, and her eldest son, Dr. Bostock, of London, to whom succeeded her five younger sons, each of them supporting a wife or a sister. The following Lord's-day, January 17th, the congregation, who kindly testified their regard by appearing in mourning, were addressed upon the consolations of religion by their minister, the Rev. Pendlebury Houghton, who assisted them to improve the affecting occasion, by illustrating the support derived to the mourner from just views of the Providence of God, from the Christian hope of a better life to come, and from the active discharge of all remaining duties; and while with a touch delicate and beautiful as well as vigorous, he described these general sentiments, he seemed to intend more particularly to point out to the esteem and imitation of his flock the strong consolations, which, under the greatest of earthly privations, support the friend of his youth and the assiduous partner of his pastoral cares.

Jan. 31, at *York*, deeply lamented by her family and friends, MRS. COWLING, widow of Mr. S. Cowling, of that city. She was a constant attendant on religious worship at the Dissenting chapel in St. Saviorgate upwards of forty years; was a steady, enlightened, decided Unitarian, and did honour to her creed by the uniform and exemplary discharge (not seldom under very painful and trying circumstances) of every religious, social and relative duty.

Feb. 6, at her house, in *Hackney*, MRS. WAKEFIELD, widow of the late Mr. Gilbert Wakefield. Many will deeply feel the loss of this excellent woman. To her relatives, and in the bosom of her family, she was ever a kind and liberal kinswoman, an affectionate sister, and a most anxious, indulgent parent, extending her maternal love to her children's children, who were gathering around her. To her friends and acquaintance she was most courteous and hospitable, and none could know her without witnessing the truly feminine delicacy which graced her person, her mind, and all the occurrences of her domestic life. She died, worn out by a long and painful malady, in the 58th year of her age, and the 18th of her separation by death from a husband, to whom she was united in early life, and whose memory she ever cherished with that pride and pleasure which were derived from his high attainments, his unshaken integrity, and his perfect conjugal attachment.

— 14, at Aberdeen, in the 82nd year of his age, Professor WILLIAM OGILVIE, of the King's College, in that city. He was one of the most accomplished scholars of his age: his talents were of the first order, his taste was of the most correct and refined nature, and the whole of his very prolonged life was passed in the ardent pursuit of knowledge. He died universally admired for his valuable acquirements, and esteemed by all who knew him in private life, for the benevolence of his heart and the faithful discharge of every social duty.

— 21, at *Walworth*, in the 77th year of his age, the REV. JOSEPH JENKINS, D. D. Baptist minister, author of several publications on questions relating to his denomination, and of several single sermons.

Lately, at *Longford*, near *Manchester*, in the 68th year of his age, THOMAS WALKER, Esq., formerly an eminent merchant of Manchester, a steady and active friend of civil and religious liberty. He, with six of his friends, was tried in April, 1794, under the charge of High Treason, and honourably acquitted; the only evidence against him being an emissary of government, and the only foundation of the charge being his connexion with the "Constitutional Society," established for the diffusion of political information. But though his life was saved, his circumstances were altered by political persecution, and he owed his enjoyment of a competence to the generous bequest of a gentleman who had been one of his counsel on his trial. He lived, latterly, in retirement, and his talents and character are said to have been, at length, appreciated justly by his townsmen.

The late Mrs. KENRICK, of West Bromwich, whose decease was briefly noticed in the last number of the Repository, [p. 66,] possessed qualities of mind and heart, which, especially as displayed amidst the accumulated infirmities of declining life, deserve to be recorded both as a tribute of filial gratitude and affection, and as a proof of the power of religious principle. It would be impossible to delineate a more faithful or impressive portrait of her character, than has been already drawn by one who knew her well, and who had possessed the best opportunities of observing with how much good sense, affection and conscientious regard to duty, she discharged the most important offices of life. The following extract from a discourse delivered to the New-Meeting Society, Birmingham, by the Rev. John Kentish, will recall to the minds of those who knew her, the virtues which they loved, and afford to others an instructive and consolatory example of the peace and joy which are the fruit of Christian hope, supported by habitual piety, and the remembrance of a well-spent life.

"The truly excellent person for whom we mourn, but whose removal from our world we regret only on account of ourselves, was a proof of the force of highly respectable mental endowments combined with an enlightened and consistent profession of Christianity. From the beginning of her long, happy and honourable life, Providence fixed her in circumstances singularly favourable; she derived no common advantages from her family connexions, and she fully manifested a disposition and a capacity to improve her privileges. Her sphere of action was naturally domestic life: yet she may be said to have occupied for a considerable time a situation somewhat more public than is usually the lot of individuals of her sex and condition in society. It was a situation in which her admirable good sense, virtues and manners, rendered her greatly estimable and useful. I believe that there are those in this audience who can attest as well as myself, the almost maternal care she bestowed on many young

persons at one of the most interesting periods of their lives; and the exemplary discretion with which she regulated the internal concerns of a large and miscellaneous family, so that she secured universally our grateful regard, not the faintest murmur of discontent being ever heard under her judicious and well-planned superintendence.

"I touch a tender chord when I speak of the obligations which she afterwards conferred on those for whom she cherished all a mother's love, and who with thankfulness own that they received from her a parent's solicitude and affection. How amply they have repaid her, she repeatedly and warmly acknowledged; that she was spared to witness their usefulness and reputation in the church and in the world, is the subject of their pleasing recollection and of ours. Amidst the infirmities of age she was a pattern of devout cheerfulness and of a vigorous, self-collected and well-furnished mind. Under her afflictions she manifested the patience of a Christian, and serene resignation and holy hope in the view of her dissolution, of which she was accustomed to speak with more than the composure of a traveller who knows that he is *approaching* to the end of a long and *eventful* journey. The hours of solitude and of darkness she often cheered by the recitation of the devotional poetry which had been impressed on her memory in childhood.

"Her circle of friends was wide, and of the most respectable character, and their attachment to her in the greatest degree firm and cordial. To her servants, dependants and poorer neighbours she was considerate and kind, and her wise economy enabled her to be bountiful. All the young who had the privilege of knowing her were fond of her society, and ardently concerned to advance her comfort. Her manners were polished and conciliatory, and no person could be more earnestly desirous of promoting the comfort of her friends in early life, or of hearing of it.

"Her life and her death have shewn beyond doubt, that 'they who are planted in the house of the Lord, shall bring forth fruit in old age;' they have proved that God, who was her portion and her rock, is just and faithful in fulfilling his promises to his servants, and that 'there is no unrighteousness in him.'"

Addition to the Memoir of Mr. Meadley, pp. 5—8.

Mr. George Wilson Meadley was born at *Sunderland*, January 1, 1774, and resided, during the greater part of his life, in the contiguous town of Bishopwearmouth. He was educated at Witton-le-Wear, under the care of the Rev. John Farrer, a very able teacher and excellent man. Having tried, but without liking it, one of the lines of commercial life, in the year 1796, from a wish to indulge his love of knowledge, but with a design also partly mercantile, he took a voyage up the Mediterranean, visiting several of the scenes with classical avidity. At Naples, he was kindly received by the late Mr. Lambton, then abroad in bad health, whose son, the present Member for the county of Durham, has duly acknowledged his value as a political friend. He stayed a short time at Smyrna, and then proceeded to Constantinople, where he became acquainted with the late Mr. Thornton, well known for his work on Turkey. He returned to England, after seventeen months' absence, having gone through some difficulties from the hostilities prevailing in Europe. In 1801, he passed a few weeks at Dantzic, and in 1803, he visited Hamburgh, and made a pedestrian tour through Holstein, of which he published an account, in the Monthly Magazine, Vol. XVI. p. 218, under the signature of M. Y. He enjoyed the acquaintance of the celebrated Dr. Paley, who became in 1795 the rector of Bishopwearmouth, and resided in that town till his death in 1805. No biographer of this distinguished writer appearing, Mr. Meadley with much diligence compiled, and in 1809, published the *Memoirs of Dr. Paley*, in an octavo volume, which came to a second edition. Of this work, we gave an account in our IVth volume, pp. 163—165, and in the same volume, pp. 177—183, we inserted a memoir of Paley, chiefly extracted from it. The reputation which he acquired by the memoirs of Paley, led Mr. Meadley to conceive the design of another volume of neglected biography. He now devoted himself to the history of the martyred Sydney, a work congenial with his political principles. He accomplished his task in 1813, and published the *Memoirs of Algernon Sydney*, in an octavo volume, dedicated to his friend the late Dr. Disney, from whom he had received encouragement and assistance in the undertaking. The author had access to few documents that were not already before the public; the Memoirs are therefore not abundant in novelty; but they contain a succinct relation of important facts, and a record of principles which will ever be dear to the lovers of true English liberty. For some time previous to his death, Mr. Meadley had employed himself in collecting materials for a life of our distinguished patriot *Hampden*, but it is feared that his preparations were not sufficiently complete to enable his friends to give to the public the fruit of his labours. It is much to be desired that his Manuscripts may be communicated to some like-minded writer who

will execute the noble design. We may also state, on our own knowledge, that Mr. Meadley had for some time been making inquiries with a view to a Life of *Locke;* with what success, we are unable to say.

"On the bed of sickness and severe suffering, (says a writer in the Monthly Magazine, No. 322, p. 86, from whom these additional particulars have been chiefly borrowed,) which he bore with calmness and resignation, his sentiments, at all times void of disguise, then shewed the peculiar depth and quickness of his humanity. After a feeling description of what he supposed the wretchedness to be of a sick bed when aggravated by poverty and want, with which he gratefully contrasted his own advantages,—'what must it be, (be exclaimed,) what must it be then, for those poor creatures, left to meet death, amidst pain and cold and thirst upon the field of battle! Thank God, I have ever reprobated war.'

"On the 28th of November, 1818, Mr. Meadley breathed his last, amidst the sorrows of a family, who had long loved and honoured him as a kind brother and a dutiful son. He died in the firm hope of the Christian resurrection, and in the sincere faith of the gospel, as he had for many years entertained it, on the Unitarian scheme."

His remains were interred in Sunderland church-yard, and were followed to the grave by the president of the Sunderland Library, of which he was one of the founders, and a very large party of the subscribers and other gentlemen; who did honour at once to the object of their regret and to themselves by this mark of respect, thus spontaneously shewn to one, with whom many of them differed essentially both on political and on religious subjects.

Besides the works already mentioned, Mr. Meadley published *A Letter* and *A Second Letter to the Bishop of St. David's, by a Lay Seceder*, two small octavo pamphlets, and a View of the several Schemes of Parliamentary Reform, brought before the Legislature, another small octavo pamphlet, which Mr. Bentham has added to his book on the same subject.

He was an occasional contributor to the Monthly Repository. To his pen we are indebted for the interesting *Memoirs of Mrs. Jebb*, VII. 597—604 and 661—672, and for the account of *Mr. Robert Clarke*, X. 533—535. It may be added, as characteristic of his heart, that he was the author of the lines in our last volume, XIII. 454, on "The Little Chimney Sweeper."

REGISTER OF ECCLESIASTICAL DOCUMENTS.

Library, Red-Cross Street,
February 9th, 1819.

At an extraordinary meeting of the general body of Protestant Dissenting Ministers of the Three Denominations, the following Resolutions were unanimously adopted:

1. That our strong feelings of attachment to the illustrious House of Brunswick, both as Britons and Protestant Dissenters, excite in us a lively interest in any event which must affect the happiness of our Royal Family.

2. That the death of the late Queen, while it calls for our humble and pious submission to such a dispensation, as the appointment of infinite and infallible Wisdom, powerfully claims our cordial sympathy with those who lament the interruption which it occasioned in their enjoyments of public and domestic life.

3. That the moral advantages derived to society from her own example, and the discountenance which she uniformly and steadily shewed to vice, cannot be too highly appreciated; and that the loss of such a pattern in an exalted station, must by every friend to religion and virtue be deeply deplored.

4. That though we deem it most expedient and respectful to abstain from such personal communications of our feelings as must revive the painful sensations which have agitated the minds of the Royal Family, we do sincerely condole with the Prince Regent, and the other branches of his Royal House, on the demise of their revered and beloved Parent: at the same time we are sensible that the poignancy of their grief must be greatly alleviated by the recollection of the exemplary filial piety which they manifested towards her during her protracted illness.

Signed, by order of the general body,
WILLIAM NEWMAN, D. D.
Chairman.

INTELLIGENCE.

DOMESTIC.

Religious.

Unitarian Fund.

[*Report* of 1818: *Mr. Wright's Journal of his Mission in Scotland, in* 1817, continued from p. 62.]

2. *Glasgow.*

There is not, in my estimation, a town in Britain, after London, of more importance to the Unitarian cause than Glasgow. Its great and increasing population, its commercial character, its connexion and intercourse with other places, and the intelligence and liberality of a large proportion of its inhabitants, point it out as a favourable spot for the diffusion of religious knowledge and Christian charity. The Unitarian cause was in its infancy in this city, and the society had existed but a short time as Unitarian, when I first visited it, in the year 1809. Since that time the cause has made considerable progress, and the congregation have much increased, notwithstanding the many difficulties and unfavourable circumstances which have arisen to retard their course.

I spent eight Sundays in Glasgow, and also preached on some week-day evenings; in all I delivered twenty-six discourses there. It was not in my plan to spend so much time in this city; but Mr. Mardon (the present minister of the congregation) being on a journey to England, and the peculiar circumstances of the Society seeming to render it necessary, determined my conduct. The congregations were always good and very attentive; sometimes quite large, especially on Sunday evenings, when I delivered lectures on doctrinal subjects. I had the pleasure of seeing the hearers increase until my departure, and of being informed, that during my stay some new converts to Unitarianism were made from among the strangers who attended.

Soon after my arrival in Glasgow, I found some differences existed in the congregation, by which its peace was interrupted, and the cause likely to be injured. These occasioned me some labour out of the pulpit as well as in it; but I trust my labour was not in vain. The differences, referred to, appear to have arisen from a diversity of opinion respecting matters of discipline, and the best modes of proceeding in their public assemblies, and in conducting the affairs of the Society. In consequence of the above differences, a deputation from the Society waited on me to request that I would preach on church discipline; with this request I complied, and I did it the more readily as Mr. Mardon, before he set out on his journey, expressed a wish that I would do so. Consequently, I delivered a series of discourses on Sunday mornings, on topics which have a relation to the subject proposed to me. Thinking the difficulties respecting discipline had arisen, either from incorrect views of, or inattention to some other points, and that it is highly important to establish some leading principles, which are to be kept in view as grounds and rules of action, I began with a discourse on Christian brotherhood; to shew that all Christians are brethren, and ought ever to treat each other as such; and that hence arises their equality, as to religious rights, privileges and duties. The next discourse was on Christian liberty, in particular the liberty the members of Christain congregations are to exercise, shewing when this liberty is abused, and that it ought never to violate the law of love. The next discourse was on the nature and design of the Christian ministry; in particular, as ministers are to be distinguished from priests, and all pretenders to a sacred character, and their ministry from every species of priestcraft and domination. The last discourse of the series was on the nature and discipline of a Christian church. The unpleasant differences I have mentioned appeared to have subsided before I left Glasgow; and as all the parties seem to have been influenced by good motives, and to have had the promotion of the cause in view, it is hoped they will continue to exercise the mutual forbearance and candour which are essential to the peace of Christian churches, and the progress of religious knowledge and improvement.

The congregation at Glasgow labour under pecuniary difficulties, from which it is hoped their brethren in different parts of the kingdom will assist them to extricate themselves. These difficulties have arisen chiefly from the change of times, which has altered the circumstances of some persons belonging to the church, and greatly reduced the annual rental of the buildings connected with the chapel. A statement of the case has been communicated to the Unitarian public by a circular letter, and through the medium of the Monthly Repository, and it is hoped will excite the attention of those who are capable of giving some assistance on so important an occasion. Those who help to diminish the debt which remains on the chapel will materially serve the Unitarian cause.

Whatever circumstances may operate to diminish the success of the Unitarian cause at Glasgow, for [illegible]ken too

deep root, and been already too successful, to leave its stability and permanency doubtful. The valuable labours of Mr. Yates for five years, and the effects of the controversy he so ably conducted with Mr. Wardlaw, can never be lost in this great city. The numerous friends of Unitarianism in it and its vicinity will, under any disastrous circumstances that can arise, rally round the cause and save it from perishing; I know them well, and speak with confidence. Not that I anticipate any serious disasters, but I wish to give every possible assurance to those who may assist the Glasgow friends, that their aid will not be fruitless. The leaven of Unitarianism is so far spread in a class of society, which will not fear to speak freely and extend it around them, that I regard its continuing to spread more and more, however imperceptibly, as certain.

3. *Paisley.*

In this populous manufacturing town the Unitarians continue steadfast in their profession; and if they do not rapidly increase, they are preparing the way, by exemplary conduct and judicious measures, for the future success of the cause.

In no place have I laboured with greater pleasure, or met with more serious and ready attention, than at Paisley: nor have I met any where with persons of the same class in society, so generally intelligent and well-informed, and who seem to possess so much mind.

During the journey of which I am giving an account, I spent three Sundays in this town, and also preached on many week-day evenings: in all, I delivered seventeen discourses. The meetings were always well attended, the congregations were generally large, sometimes the place was much crowded, and numbers came who could not get into it. Being informed that a number of unbelievers came to hear me, I delivered a series of discourses suited to them, of which I gave previous notice. These discourses were on the nature of moral evidence, and the grounds of religious faith; on Atheism, theoretical and practical; on Theism, or the evidences of the being and government of God; and on several subjects illustrative of the nature, truth and design of Christianity, or calculated to remove popular objections to it. I had their continued attention. What impression was made, and what effects may follow, I know not: having scattered the seed, I must leave the rest to the great Lord of the harvest.

With that independence of feeling and conduct which the Unitarians at Paisley ever manifest, though most of them are merely working people, they have begun to raise a fund for the erection of a chapel, without calling upon others for assistance. The plan they have adopted is after the manner of a savings' bank; and though the times have been unfavourable to their design, I understand they have already raised nearly a hundred pounds. As they mean to build in the most economical way, deeming it most consistent with their circumstances, and the simplicity of the gospel, it is likely in no long time they will carry their plan into effect.

Whenever I preached in an evening at Paisley, a number of persons, sometimes twenty or thirty, accompanied me from the place of worship to my lodgings, for conversation and the investigation of subjects. On these occasions we had much free and friendly discussion. Sometimes a diversity of opinion appeared, and animating debate ensued; how indeed should it be otherwise where men think freely, and fearlessly speak as freely as they think? But whatever difference of opinion arose, or debate took place, nothing illiberal, uncandid, or contrary to kind feeling was discovered: indeed I should be surprised to find at Paisley a man, in any theological discussion, otherwise than candid, liberal and friendly.

When the brethren have completed their plan of erecting a chapel, if they can procure a minister of popular talent, as their public lecturer, who might form a little circuit, of which Paisley should be the chief town, and Renfrew, Kilburchan, and Dalry be included in it, I have no doubt a large congregation would be established in Paisley, and much good done in the district around: nor have I any fear but that such a minister acting on liberal plans, would find the support necessary for the work.

4. *Dundee.*

The little society in this town is the oldest Unitarian church in Scotland, and the only one that existed there when the missionaries of the Unitarian Fund first visited that country. This church has been preserved in the midst of its numerous opposers, under a variety of difficulties and disasters. For a number of years it stood alone, north of the Tweed, in the midst of the surrounding corruptions of the Christian doctrine, constantly maintaining the exclusive worship of the One God the Father, and bearing an unostentatious, but firm and uniform testimony to the truth as it is in Jesus.

After that worthy man, Mr. T. F. Palmer, was sent into exile, left without a pastor, this church continued to assemble; and the cause has been kept alive, chiefly by the labours and exertions of Mr. R. Millar, a merchant, who has ever since Mr. P.'s removal taken the lead in conducting the public services. A few persons, regardless of the reproach and contempt of the votaries of more popular systems, have been faithful to their Lord, and by their

truly Christian spirit and conduct have done honour to their profession.

Since I was here before, some of the members of this church, owing to the circumstances of the times, have been under the necessity of removing, but others have been added. The society is removed to a more convenient place of meeting, which has been decently fitted up, chiefly, if not entirely, at Mr. M'Lar's expense. On the whole, things have a promising appearance.

I preached two Sundays at Dundee, and one week evening, in all seven times. The last Sunday the place was completely filled. Many respectable people attended, and I was informed that whenever a regular minister preaches there, most of the same persons attend. There is good reason to think, that could a minister be placed in Dundee, the congregation would much increase, and after the first year or two, during which they would need some assistance, be able to support one. This church ought to be regarded as an object of attention, on account of the stability and perseverance of its members, the populousness of the town, and the readiness of the society to allow the minister who should be with them to act as a missionary, part of his time.

[To be concluded in the next Number.]

Unitarian Association.

MARRIAGE LAWS.

The following has been approved by the Committee of the Unitarian Association as a proper form or outline of a petition on the subject of the Marriage Laws. It is thought proper to make it public for the accommodation of any who may be desirous of coming forward on the occasion.

> To the Right Honourable the Lords Spiritual and Temporal in Parliament assembled;
>
> or,
>
> To the Honourable the Commons of the United Kingdom in Parliament assembled.

The humble petition of the undersigned Sheweth,

That your petitioners are Protestant Dissenters of the Unitarian persuasion.

That the marriage service, required by the existing law, is inconsistent in several points with the religious belief which your petitioners conscientiously entertain.

That by the municipal laws of many Christian states, as well as of this kingdom prior to the Act of 26 Geo. II. C. 33, commonly called the Marriage Act, the matrimonial contract has been considered as of a civil nature, although usually consecrated by some religious ceremony.*

That, accordingly, the marriages of Dissenters, celebrated in the face of their own congregations, after the date of the Toleration Act, were considered valid by our courts of law, although some attempts made to disturb such marriages in the Ecclesiastial Courts, served to dispose the majority of Dissenters (between whom and the Established Church there was then no essential difference in points of doctrine) to conform in that particular to the ritual of the Church.

That whilst your petitioners are far from wishing to impugn the policy of the Marriage Act, considered as a measure of civil regulation, they beg leave to suggest, that in its operation, as connected with the present Church service, it imposes a burthen on conscience, which they humbly conceive was not intended by the legislature, as is evident from the exemption in the act of the two classes of persons,† against whose religious feelings and discipline it seemed particulary to militate.

That the act passed in the 53d year of his present Majesty's reign, c. 160, has encouraged your petitioners to hope that their religious opinions present no sufficient objection to the extension in their favour of the recognized principles of toleration; but they humbly submit, that such toleration is in their case necessarily incomplete, while they are obliged, by the operation of the marriage law, to join in a service repugnant in many parts to their religious feelings and principles.

Your petitioners, therefore, humbly pray that your [Right] Honourable House will take their case into your serious consideration, and afford them such relief in the premises, as in your wisdom shall seem meet.

And your petitioners shall ever pray, &c.

Greenock Chapel.

Sir,

When I recommended [p. 30] that the sum collected by Mr. Harris should be divided between the two congregations of Glasgow and Edinburgh, I wrote under the impression, that all reasonable expectation of building a chapel at Greenock had been given up.

I have since received a letter from a very respectable person at Greenock, stat-

* This paragraph is only meant to state the legal view of the question. Of course, it has no reference to the theological dispute, whether marriage is or is not a religious ordinance or sacrament, as some of our ancestors called it.

† Jews and Quakers.

ing that there is a very fair prospect of forming a flourishing society of Unitarian Christians in that town, and that they only wait for the money to begin building the chapel. This greatly alters the case, and under these circumstances it is evident that there can be no right in any persons to divert the money which Mr. Harris has received, to a purpose different from that for which it was collected.

T. BELSHAM.

Essex Street, Feb. 14, 1819.

Fellowship Funds.

We receive with great pleasure the accounts of the establishment of these useful associations in our congregations. Our limits will not permit us to insert the particular rules of every Fund, but we shall always be ready to report both the institution of such societies, and abstracts of their proceedings. We have now to announce the following new associations:—

Bridport. About one hundred and forty members; some of whom have added liberal benefactions to their subscriptions. The Rev. Thomas Howe, President; Joseph Gundry, Esq., Treasurer; Mr. Williams, Jun., Secretary. Mr. Howe having furnished us with his addresses on the formation of the Society, and with some suggestions relating to Fellowship Funds in general, we refer the reader to his letter, which will appear amongst the Miscellaneous Communications in our next Number.

York. Established, under the name of "A Christian Fellowship Fund," at a meeting of the members of the congregation assembling in the chapel in St. Saviourgate, York, held on Sunday, Jan. 17, John Rawdon, Esq., in the Chair. The object of the society is declared to be "to present occasional contributions to Unitarian chapels about to be erected or repaired; to support a vestry library; and generally to promote the diffusion of scriptural truth." Treasurer, Rev. W. Turner; Committee, the Minister (Rev. C. Wellbeloved), Rev. J. Kenrick and six others.

Chesterfield. Established "at a meeting of the congregation assembling in the Unitarian Chapel, Elder Yard, Chesterfield, on Sunday, Jan. 24," under the denomination of "The Chesterfield Unitarian Chapel Fellowship or Congregational Fund." This congregation is under the pastoral care of the Rev. R. W. Wallace. The objects of the Fund are "to promote the cause of Unitarianism generally, according to its means, but more particularly to assist poor Unitarian congregations in erecting, appropriating or repairing places for public worship, and to embrace any other benevolent object which the members may approve." The members of the society came to the following resolution: "That it is also the opinion of this society, that the cause of Unitarianism would be still further promoted, and greater love and harmony produced amongst ourselves, by establishing, in conjunction with the Fellowship or Congregational Fund, a Sunday Evening Religious Service, to be conducted in rotation by those members of our society, who are able and willing to take a part." This we conceive to be in the true spirit of a Fellowship Fund. By the last resolution the society determined on requesting admission for their plan in this work and in the Christian Reformer, "in order, (they say) to excite other congregations in our connexion, to follow a plan which we think well calculated to further the work of God amongst Unitarians in general." We have great satisfaction in complying with their wish. There are upwards of fifty subscribers to the Fund. President, Mr. Woodhead; Treasurer, Mr. Gill; Secretary, Mr. T. Woodhead.

Crediton, Devonshire. A Fellowship Fund was established here in November 1817, but an alteration was made in it at the first anniversary, held Jan. 10, to accommodate it more closely to the plan recommended by Dr. Thomson. Our Correspondent, the Rev. G. P. Hinton, minister of the place, adds, "With this Fellowship Fund Society is connected a vestry library, accessible only to the subscribers; where the Monthly Repository and Christian Reformer are regularly taken in and read in turn by such of the members who have not otherwise an opportunity of perusing them. This constitutes an additional stimulus to join in the support of the society, and serves to keep up a lively interest in the members for the prosperity of the cause. And here, perhaps, it may not be amiss to notice another source of union and zeal in the Crediton congregation, though not immediately connected with the Fellowship Fund Society, and from which I think much benefit is likely to result: this is a public meeting established in the last year, and held every Monday evening in the vestry, for the purpose of scriptural inquiry and illustration, in which every member is allowed to ask any question, or to propose the explanation of any passage in Scripture; and which is discussed immediately or postponed till the following Monday evening, at the option of the minister. These questions are always first attended to, after which the New Testament is regularly read and explained, until the expiration of the usual time of the meeting. This meeting is opened and closed with singing and prayer, the latter of which is occasionally performed by some of the mem-

bers, at the request of the minister. It has been usually attended by between thirty and forty persons, and has tended not only to promote union and zeal in the cause of genuine truth, but what is still more important, to produce that devotional and serious impression of mind, without which religion is but an empty name."

Somers Town. Here a "Christian Union Society" has been established in a small congregation raised by the Rev. T. Moore, who has furnished us with the particulars in a letter, which also contains an account of the institution of the Penny-a-week Societies amongst the Wesleian Methodists, and which we intend to insert in the next Number.

Unitarian Chapel, Brighton.

It is well known to most of our readers that there has been for some years an Unitarian chapel, at Brighton, raised and kept open by the meritorious exertions of a few individuals. Of late, Dr. Morell has also carried on worship, in his own house, in the same town, on the Essex-Street plan. A design is now on foot to unite both congregations, and to erect for their use a new chapel in a more commodious situation, and on a scale better suited to the taste of the visitors of this elegant watering-place. A plot of freehold ground has been purchased for the building; and as some persons prefer a Liturgy, and others approve of free prayer, it is proposed to use a Liturgy in the morning service. The ground is in a very convenient situation, on the side of the New-road; it cost £660: and the estimate for building a neat and commodious chapel and vestry is £1600. Upwards of £700 is already subscribed. In a circular, signed by Dr. Morell, in which the case is recommended by the Rev. T. Belsham, E. Cogan, R. Aspland, Dr. T. Rees, John Evans and W. J. Fox, it is stated, that "as Brighton is now a place of great public resort, it is of high importance that it should contain a respectable chapel for Unitarian Worship. The few Unitarians who reside in Brighton and its neighbourhood, have exerted themselves to the utmost, and they look with confidence to the liberality of the friends of uncorrupted Christianity to supply their deficiency; and particularly to those who, by visiting Brighton in the usual season, are likely with their families to be principally benefited by a mode of worship according with Scriptural principles."

Quarterly Meeting of Welsh Unitarian Ministers.

Sir,

The Quarterly Meeting of Welsh Unitarian Ministers was held at the Old Baptist Meeting-house, Swansea, on the 31st of December last. Nine preachers attended, and *only* one preached; a circumstance I never witnessed before but once, at a meeting called a meeting of ministers, in Wales: and the reason at that time was invincible, for there were no ministers present besides the preacher, but at Swansea it was a matter of choice. Whether the taste of the Welsh Unitarians be so much altered as to have in future only one sermon at their quarterly meetings, time only can shew. In the evening preceding, Mr. David Jones, of St. C'ears, preached from Gal. vi. 7. The next morning, Mr. John Thomas, of Cardiganshire, introduced the service, and Mr. T Evans, of Aberdare, preached from 2 Cor. v. 15. The next meeting was appointed to be held at Llangendeirn: and the annual meeting of the Unitarian Society was appointed to be held at Llandyfaen, on the first Thursday after the 20th of June, the usual time. After this a conference was held, which is considered a part of the service. The subject discussed was, the doctrine of Supernatural Agency on the Mind of Man.

J. J.

New Congregation of Unitarians in Liverpool.

On Thursday evening, the 5th November last, a large school room, in Great Cross Hall Street, Liverpool, was opened for Unitarian worship; when an excellent and appropriate sermon was delivered by the Rev. W. J. Bakewell, of Chester, from Rev. iii. 20: *Be zealous.* The society is established by a number of persons who were anxious to have a week evening service, and desirous that that service should be adapted to the capacities of the poor. The school room, which they have licensed, is situated in a part of the town, far remote from the two Unitarian Chapels existing in it. And the supporters of this institution cannot but think, that if similar measures were pursued in other large towns, the same beneficial effects, which are likely to arise from this plan in Liverpool, would also follow in other places. The service will be conducted principally by lay brethren, and the congregations, since the 5th of November, have been numerous and attentive.

Liverpool, December 7, 1818.

Case decided in the Court of Rolls, Dublin, June 19, 1818, *on a Dispute between the Methodists in Ireland.*

DINNEN AND SMITH V. MOORE, EDGAR AND M'KENNER.

This important case, involving the interest of the Methodist body in Ireland, received its final decision from the Master of the Rolls, on Friday the 19th ult.

The case was this:—The Conference for the year 1816 found it expedient to permit some of the preachers to administer the sacraments in certain specified circuits, not including that of Londonderry, and with certain restrictions; upon which the respondents, who were trustees of the Derry chapel, shut the doors against the preacher appointed by the Conference, and refused to admit him to the use of the chapel, except upon the terms of his relinquishing all connexion with the Conference, and those who were disposed to submit to it. The petitioners, one of whom was the excluded preacher, the other one of his congregation, on the 15th day of February, 1817, presented their petition to the Chancellor, under the 52d of the King, ch. 101, praying to be restored to the use of the chapel; and that the trustees having violated their trust, might be removed. The respondents answered the petition on the 23d day of April, 1817, and insisted, in substance, that the Conference, by permitting the administration of the sacraments by the Methodist preachers, and by allowing service at the Methodist chapels in church hours, had introduced a radical change in Methodism, and violated their duty; and that, therefore, their character as the Conference of the Methodists, and their right to appoint preachers to the use and enjoyment of the chapels, had ceased. On the 12th day of May following, an order was made by his Honour, referring it to the Master to inquire and report whether the petitioner, Dinnen, was a preacher duly appointed under the meaning of the deeds in the pleadings mentioned, being Mr. Wesley's deed of declaration, executed in 1784, establishing the constitution of the Conference, and the deed under which the trustees held the chapel in question, executed in 1788, and also to inquire and report whether Mr. West (a gentleman to whom the trustees had given the use of the chapel after the exclusion of the petitioner, Dinnen) had officiated therein, and for what time, and by what authority. The Master having, after the fullest examination of the evidence offered on each side, on the 18th day of May, 1818, reported that the petitioner, Dinnen, was a preacher duly appointed according to the trust of the deed mentioned in the order; and that Mr. West had been permitted by the respondents to have the use of the chapel, to the exclusion of the petitioner Dinnen: an application was made by the respondents to his Honour the Master of the Rolls, to set aside the report, and also an application by the petitioners, that the report might stand confirmed, and for an order according to the prayer of their petition: these applications came on to be heard on the first day of June, when the Attorney-General stated the case on t part of the respondents; and on the ne day the Solicitor-General stated the pe tioners' case; his Honour then heard t evidence on either side, and after hearin Mr. Edward Pennefather, of counsel f the respondents, and Mr Smyly, on beha of the petitioners; he further heard M Stokes and Mr Deering, on behalf of t respondents, and a question having be raised, whether the Methodists were e titled to the benefit of the Toleration A or not, his Honour expressed his concu rence with the Master on the gener question, and called on Mr Schoales a Mr. Cruise, counsel on behalf of the pe tioners, desiring them to confine the selves to the question made on the Tole tion Act, and after hearing them to th point, his Honour, on the 19th day June, pronounced his judgment nearly follows:—

"I have considered this case, a looked into the cases that were cited Mr. Deering.

"I conceive the general question to b who are *cestui que* trustees in the deed 1788, and the evidence ought to be ve convincing to induce me to dissent fro the conclusion which the Master h drawn; but on the best consideration have been able to give to the evidence, concur with the Master in his deductions

"A temporal court must always e counter great difficulties in such a ca as this; but it appears to me that th must be considered a trust, and it is that light only that a temporal court c consider it.

"And considering it in that light, t question is, whether this preacher a pointed by the Conference (which is emanation from the English Conferenc a delegate from which is of vital necessi to its existence,) is to be restrained fro exercising his functions by the proviso this deed, that he preach no other doctri than what is contained in Mr. Wesley notes on the New Testament, and his fo volumes of Sermons. Those works a the standard by which we are to measu the rights of the preacher, and the que tion is, how far he has regulated or inten to regulate himself by these.

"The points in difference between t parties are three.

"By the Conference of 1816 and 181 a power is claimed, which is not exercis in the particular chapel in question, but exercised in others, namely, the power administering the sacraments of baptis and of the Lord's supper, and of havi divine service in church hours: wheth these are inconsistent with the opinions Mr. Wesley, as found in his standa writings, is the question. And in t view, if we can find in these writings suf

factory, decisive and unequivocal opinions on any of these points, we should not be at liberty to go further: each party has quoted many passages from those writings in support of each side of these questions, and they have also resorted to the other writings of Mr. Wesley, and to the still more persuasive evidence of his acts.

"As to Mr. Wesley's having exercised the power of holding divine service in church hours, I think what has been read from the fifteenth volume of his works is quite decisive. This reduces the matter to the two remaining questions: and as to them, they have proved, in several instances, that Mr. Wesley authorized laymen (not episcopally ordained) to administer the sacraments; nine for America, three for Scotland, and three for England generally. The exercise of this power by Mr. Wesley, therefore, seems to me to be clear, and the same power, though perhaps modified in some respects, is now assumed by the Conference, and I cannot, therefore, draw an inference from these facts, different from the Master's.

"The next question is, whether this trust be in itself an illegal trust; and certainly if it were against the provisions of any statute, the persons claiming under it could have no redress here.

"Looking into the Act of Uniformity, particularly Sect. 13, preaching is as illegal as administering the sacraments; it is liable to be followed by an imprisonment for three months, and the other is prohibited under a penalty of one hundred pounds. That Methodists have been considered as coming within the Act of Toleration, I think is plain; no case has been found to the contrary, and that case that was referred to from 3 Burrow, is strong to the point, but the statute 6th Geo. I. C. 5. Sect. 3, 10, 15, is quite express, and leaves no doubt on the subject. The parties have always acted accordingly: they have registered at the Sessions, and taken out licences as these laws require; therefore there is nothing illegal in this trust.

"The remaining consideration is with respect to the costs.

"I think the application to set aside the report must be refused with costs, for where a party appeals from the decision of the Master on a matter of fact submitted to him, and the Court think the appeal unfounded, that party must pay the costs. But upon the rest of the case, I conceive these trustees cannot be deemed to have committed a breach of duty in putting the question into a course of inquiry. They had a right to call on the petitioner to shew that he was their *cestui que* trust.——I conceive inquiry was proper, and, therefore, each party ought to pay his own costs of that part of the proceeding.

"It remains only to consider whether the trustees ought to be removed. Technically speaking, they have been guilty of a breach of trust; for the Master finds, that a gentleman, (who, I dare say, may be a very unexceptionable man,) Mr. West, was appointed by the trustees, and still continues to keep possession of the chapel, and though it was reasonable that the chapel should be kept open, and the motive of the trustees was fair and honest, yet they exercised a power which they had no right to exercise, and which amounted to a breach of trust.

"I have had great doubts who should pay the costs of appointing new trustees, but on the best consideration I could give it, I think the petitioner ought to pay these costs."

His Honour made an order for removing the trustees accordingly.

Alex. Crookshank and Francis Cruise, Solicitors for petitioner.

Peter M'Donagh and Thomas Black, Solicitors for respondents.

Miscellaneous.

Prosecutions for Blasphemy.—On Friday the 12th inst. Mr. *Tyler*, bookseller, of Cow-cross-street, West Smithfield, was arrested on a judge's warrant, for selling *Paine's Age of Reason*. A correspondent having taken offence at the manner in which we spoke of the prosecution of Mr. *Carlisle* for the same offence, p. 64, we think it right to say, that none of our constant readers can be unacquainted with our opinion on the subject of the maintenance of religion by the civil power. We have again and again expressed our conviction, (which indeed we express in the paragraph to which we have referred,) that Christianity is able to stand in its own strength, and that penalties against its opposers and revilers are directly contrary to its own precepts. To admit that argument can hurt religion, is to allow that its truth is doubtful. But unbelievers may not reason, but only scoff! The less power, then, will they have against a system which is founded on reason. But whatever be the effect of their writings, it is certain that the New Testament sanctions no other proceeding with regard to them than that of argument, remonstrance and persuasion; and every other proceeding is incompatible with religious liberty, which means nothing if it do not include the liberty of rejecting religion. Such is our deliberate judgment; but, at the same time, we deem ourselves quite consistent in reprobating such works as Paine's Age of Reason, which abounds in absolute falsehoods and profane jests, and in rebuking the folly of publishers who, as the law now stands, subject themselves to punishment for the sale of such trash.

The persons under prosecution are not authors, who, whether right or wrong, seek to lay their discoveries before the world, but needy tradesmen who brave the law for the sake of gain, and who calculate upon a prosecution as a means of notoriety and advancement in business. With such men we say again that we have no sympathy; and we regret exceedingly that their temerity should furnish government with so tempting an opportunity of interfering with the liberty of the press.

The philanthropists are active in the *House of Commons*. Petitions have been presented to the House from the Corporation of London, and from the Quakers, for a revision of the Penal Laws. That from the latter class of persons was presented by Mr. Wilberforce, who made an excellent speech on the occasion, in which he pronounced an eloquent eulogium upon the late Sir Samuel Romilly: this veteran in the war against inhumanity, gave in the speech a sort of pledge to take up the question of prisons and punishments. Why will he desert the province of public charity, his own proper sphere, where he shines with such distinguished lustre, for the narrow and miry field of party politics, where he has always floundered and sunk? ——Mr. Bennet has brought before Parliament the subjects of Transportation and of the Colony of New South Wales, and pointed out many flagrant evils and scandalous abuses. He moved for a Committee of Inquiry, but was opposed by Lord Castlereagh, who, to evade inquiry altogether, according to Mr. Tierney, proposed that these matters should be referred to a Committee on Prisons, &c., for which he himself meant to move. Mr. Canning made the miseries of convicts and the labours of the philanthropists on their behalf, subjects of mirth, and his jokes amused the House, though they provoked a severe castigation from Mr. Tierney. Ministers triumphed by a majority of forty-six, in a House of two hundred and thirty-four. But it is evident that an impulse is given to public benevolence which neither power nor artifice can long effectually resist.

The *Grand Jury of London*, previous to their discharge on the 19th inst., delivered an address to the Court, signed by their foreman, James Pearsall, in which they congratulate the Court that no cases of peculiar atrocity had come before them, but, at the same time, lament that the *nominal punishments* attaching to some of the cases on which they had had to report were the highest which can be inflicted on the greatest delinquents. They praise the regulations which they had observed in Newgate, but regret the want of classification amongst the prisoners, with regard to both age and crime, and the practice of committing *mere children* to the society of the most abandoned characters.

The *Burgher* and *Anti-Burgher* Seceders in Scotland are taking measures for uniting their interests, and overtures are made by them for a junction (we scarcely understand in what manner) with the Dissenters of England. We should be obliged to some one of our Northern Correspondents for an account of the past differences of these bodies, and of the plans adopted for their reconcilement.

So rapidly have the *Savings' Banks* prevailed and prospered, that up to the 31st of July last, the Commissioners for the Reduction of the National Debt had received on account of them, *one million, two hundred and fifty-four thousand pounds*.

LITERARY.

THE Dublin Weekly Register announces that Mr. *W. H. Curran* has written a Life of his Father, the late Master of the Rolls in Ireland, celebrated for his wit and oratory, and that it will appear in April. It cannot fail of being an interesting piece of biography. The son has lately proved himself the heir of his father's eloquence; at a recent meeting of the Dublin Protestants to petition Parliament in favour of their Catholic brethren, he delivered a speech, which the paper we have quoted says, "brought the great Curran very strongly before the imaginations of the auditory."

It is stated in the Newspapers that recent inquiries have been instituted at Hurstbourne Park, the seat of the Earl of Portsmouth, into the literary treasures of *Sir Isaac Newton*, which have been so long in the possession of the noble Earl's family, and that many unpublished letters and other manuscripts have been discovered, in the philosopher's own handwriting. It has been said that some of the manuscripts relate to theology, and decide the question of Sir Isaac's religious opinions. We hope and trust that bigotry will not prevail to the suppression of these relics of the greatest intellect which ever enlightened and adorned the world.

MR. CRABBE, it is said, has closed his poetical career with a final poem, entitled, "Recollections." This new work has been purchased by one of our principal publishers, (says the *Scotsman*,) with the intention of editing a complete edition of Mr. Crabbe's writings. The excellent bard has received the liberal price of £3000. for the copy-right.

A member of the *Highland Society* of London, (who left his native place at twelve years of age,) has addressed a letter to his friend in Edinburgh, inclosing a bill for £50. sterling, to be given by Messrs. Manners and Miller, booksellers, Edinburgh, in prizes of £25, £15, and £10. for the best compositions, in verse or prose, on the subject of WALLACE'S *inviting* BRUCE *to the Scottish Throne*, which he wishes to be so expressed as not to give offence to our brethren South of the Tweed; and suggesting that there might probably be introduced into these compositions the propriety of erecting a tower or monument to the memory of Wallace, on Arthur's Seat or Salisbury Crags, for which he would leave a legacy of a thousand pounds to assist it.—*Scotsman.*

Seventy Thousand Pounds have been lately bequeathed to the parish of Dollar, in Clackmannanshire, by a person named Macnab, whose history and connexion with the parish are very imperfectly known. The money is left at the sole disposal of the minister and Kirk Session of Dollar, a parish containing only about eight hundred persons. The minister is the Rev. Andrew Mylne, a gentleman long eminent as a teacher in Edinburgh, and the Author of several valuable works on education. It is proposed to employ the money in forming an *Academy*, which will be the most extensive in Scotland, and perhaps in Britain. Besides teachers for English, Latin, Greek, and the modern languages, there will be professors of botany, practical chemistry, mathematics, natural history, natural philosophy, and some other branches.

FOREIGN.

[We were prevented by our customary limits, which, notwithstanding, we exceeded last, and shall again this month, from filling up our plan with regard to *Foreign Intelligence*, of which the present number will exhibit a specimen. Our design is to extract from the Journals that fall under our eye, all the *news* affecting the great interests of nations, and bearing upon literature, freedom, humanity and religion, with or without comment, as may appear expedient. We shall adopt a geographical arrangement, as being the simplest and most convenient for reference. Any of our readers who may meet with Intelligence suited to our design, and especially in the Foreign Journals, will oblige us by transmitting it to us. ED.]

FRANCE.

SOME of the *French Protestants* have petitioned the Chamber of Deputies on the subject of *establishments for education*. They complain that the public schools and colleges are under the influence of Romish ecclesiastics, and that unfair attempts have been made to draw off their youth from the Protestant faith. Several facts were stated, in the form of questions, by Mons. D'Argenson, in proof of the prevalence of a spirit of intolerance in the national seminaries. Amongst others, he related that in the department of the Upper Loire, a Protestant youth had been seduced by a Catholic priest and carried to Lyons, and that when the father endeavoured to reclaim his child, he was thrown into prison by the mayor! This statement was received by the Chamber with murmurs of indignation; a sign that the grievance will not much longer be endured. The petitioners pray that separate colleges may be established for the Reformists, in several of the principal towns, and particularly at Bourdeaux. The petitions are referred to the Minister of the Interior, and there is every appearance of the present enlightened government of France doing justice to the Protestant population. It will be curious if France should set an example to England of the exclusion of a sectarian spirit from the seats of national education. The English Dissenters have, at least, as much reason to complain as the French Protestants.

A curious petition has been presented to the Chamber of Deputies from the *Benedictine Nuns* of Saint Fargeau, in the department of the Yonne, complaining that the *Curé* of their parish prohibited them, under the penalty of interdiction from the sacraments, from reading the "Moral Reflections of Father *Quesnel*," with which they were anxious to edify themselves.

The tragical end of *Sir Samuel Romilly* excited, we are told, the greatest interest on the Continent. The foreign newspapers were filled with the melancholy details of his death. In France, the event gave a great shock to the liberal party. These persons, with the venerable La Fayette at their head, resolved upon bearing some public testimony to the worth of our lamented countryman: they applied to the elders of the principal Protestant church, for permission to use the church for a religious solemnity, but were told, we suppose truly, that such a service was not agreeable to Protestant usage; they therefore determined upon a public meeting, in which an eulogy should be pronounced upon the deceased. This meeting was held, and M. *Say*, the enlightened economist, who is the Adam Smith of France, was by appointment the orator on the occasion, and the organ of the sentiments of his brethren. *M. Benj. Constant*, the well-known enemy equally of *legitimate* and *illegitimate* ty-

rranny also delivered, by desire of his associates, a panegyric upon Sir Samuel, at a meeting of the Literary and Philosophical institution, called *The Athenæum*. This Eulogy is published, and is, we believe, translated into English We may hereafter give some account of a production, so honourable to the memory of Sir Samuel Romilly and to the principles and feelings of the French patriots.

GERMANY.

A letter from *Lubeck*, once a free city, now under the *protection* of the Emperor of Austria, states that a *persecution* is commenced against the *Jews*. An imperial decree forbids them to carry on business in Lubeck. It is added, that the police-officers have been ordered to search all Jews, and seize their property. The senate have further decreed, that any person acting for, or transacting business with, a Jew, shall for the first offence be fined, and for the second, fined, imprisoned and degraded from the rank of a citizen: any clerk, porter, or menial servant, living with a Jew, is to be first imprisoned, and then expelled the town. All this, it is intimated, is done in spite to Buonaparte, who indulged the *illegitimate* design of raising the Hebrew nation in Germany from the rank of slaves, or beasts, to that of free men. Yet we live in the 19th century, and talk of the march of the human mind, and of the universal spread and omnipotent influence of knowledge, and preach as if we were just entering upon the Millenium!

Wurtemburgh. Died here, in the prime of life, and after an illness of five days, the *Queen of Wurtemburgh*, known in England by her former title of *Duchess of Oldenburgh*, and esteemed and respected for the amiable manners and intelligent spirit which she displayed on her visit to this country. She was the favourite sister of the Emperor of Russia, the beneficent Alexander, and is said, we doubt not truly, to be lamented by all ranks of people in Russia and Wurtemburgh. The English Princess Royal is the Dowager-Queen of Wurtemburgh: she is reported to have some unprincely predilections for the late imperial family of France.

The Prince Regent of *Hanover* has issued a curious proclamation with respect to his good University of *Gottingen*, where there have been disturbances amongst the students, which the sabres of the Hanoverian cavalry were called in to compose. He decrees "that none of the nation of Hanover, who have studied there during the summer half-year, shall be allowed to go to another university, without express permission;" and that such as violate the edict shall never after "be admitted to any office, or allowed to practise any profession," within the dominions of Hanover. It would be invidious to compare the Prince Regent of Hanover with the Prince Regent of England; but we may take up the reflection of a popular, and by no means factious, journal, and say that "we never rejoiced or exulted so heartily as since the Hanoverian proclamation came before us, that England has a House of Commons."

Bavaria.—Union of the Lutheran and Calvinist Churches. This long-meditated project has been accomplished, in the *Bavarian* Circle of the Rhine, and will probably be realized in other parts of Germany and in Switzerland. The Act of Union was confirmed at Munich by a rescript of the king of Bavaria, on the 16th of October, 1818. The following are the heads of agreement.

"General Regulations. The two confessions are fraternally united under the name of the *Protestant Evangelical Christian Church*. It has no other basis of faith than the Holy Scriptures.

"Religious Doctrine. It declares the Holy Sacrament of the Lord's Supper to be a festival in commemoration of Jesus Christ. Confession is a self-examination before partaking the Lord's Supper; it is, therefore, no longer called confession, but preparation.

"With respect to predestination and elective grace, the church expresses its conviction, that God has destined all men for salvation, and does not withhold from them the means of attaining it.

"It recognizes a sacrament of nomination, but does not deem baptism essential to salvation.

"From these few main principles all the other rules for the conduct of divine worship are deduced."

As far as the scheme is before us, we hail it as a signal instance of charity, and as the largest stride that has been made for a long time in religious reformation. We are extremely desirous of gaining more information on this important proceeding.

The *Bavarian* monarch has given a *free constitution* to his subjects: on the 3rd of February he opened the States-General at Munich, by a dignified and eloquent speech from the throne. The minor sovereigns are thus getting the start of their contemporaries in liberal and popular legislation. "What a noble enjoyment, (exclaims his majesty, in the speech just referred to,) to see myself thus in the midst of an assembly which my own firm resolution and my own free-will have convoked, and which elections, directed by confidence, have ranged around my throne. In such an assembly I behold a support to my throne, a blessing to the nation!" If ever princes

be enviable, it is when they are able to address their people in language like this.

Prussia.

Population.—A statistical estimate has been published of the population of this country, with its incidental topics, from which it appears that the number of inhabitants was, in 1817, above 10,500,000, making 2,106 to each square league of territory. The males between 15 and 60 years of age, were 3,028,448. Of 464,191 newly-born infants, 38,585 were illegitimate. The mortality for 1817 was 2 in 69, that is, on 33 men and 36 women. A sixth of the accidental deaths is attributed to parents neglecting vaccine inoculation; two-ninths to suicide, or drowning by individuals bathing in the rivers. *Suicide* is more frequent in Prussia than in England. A late publication of Mr. Kamptz, of Berlin, founded on official returns, proves this fact. The population of Berlin is 186,584, and the suicides in that town in 1817 were 57. Potsdam contains (military not included) 115,426 souls, and the suicides there in 1817 amounted to 77. Another statement is scarcely credible: it is, that of 3,500 inhabitants, which Reichenbach contained in that year, 56 (or about 1 in 60) were suicides!

Sweden.

Population.—According to documents recently published, the population of this country has diminished, from the year 1813 to the year 1816, by 53,504 souls, viz. 38,527 males, and 19,977 females.

Turkey.

An article from *Constantinople*, in the Hamburgh papers, details officially the victory over the *Wechabites*, or Mahometan Reformers, by Ibrahim Pacha. The chief of the sect, Abdalla Ben Suud, was taken alive, and was on his way to Constantinople in chains—"an ample indemnity," it is coolly observed, "for the heads of the Hospodar of Wallachia, which has escaped the iron spikes at the gate of the seraglio." One head is as good as another, no doubt, to the admirers of such exhibitions.

Dec. 15. The Pacha of Diarbeck has sent to *Constantinople* a circumstantial report of his expedition against the rebels of *Mardin*. This report has been accompanied by *a thousand heads*, severed from the vanquished. These sanguinary trophies have been exposed as usual, at the gate of the Seraglio. The Tartar who brought them has obtained a pelisse of honour; presents have also been sent to the Pacha.

The Chief of the *Wechabites*, *Abdallah*, and his Iman, were brought prisoners, on the 16th of December, to *Constantinople*. After being led in chains through the principal streets, they were taken to prison and put to the torture. On the following morning, they were brought *before the Sultan* and beheaded. Their naked bodies were exposed during three days, and then delivered to the populace.—Who can wonder at revolts in the Turkish dominions, or at the sanguinary character which they always bear?

Poland.

Population.—A statistical account of Poland has been published at Warsaw. This kingdom, in its present state, contains 2,191 square miles, (of 15 to a degree,) 481 towns, 22,694 villages, and a population of 2,732,324 souls, of whom 219,944 are Jews.

Spain.

Maria Isabella Frances, the *Queen of Spain*, *died* December 26, in childbirth. She was born at Lisbon May 19, 1797, the daughter of John IV. King of Portugal, and of Charlotte Joachim de Bourbon, Infanta of Spain, sister of King Ferdinand VII. She was consequently niece to Ferdinand, to whom she was married. After her death, the Cæsarian operation was performed. The child, a daughter or Infanta, was baptized, and died in a few minutes.

On the 4th of January also, *died* at Rome the *Ex-queen of Spain*, Maria Theresa of Parma, wife of Charles IV. and mother of Ferdinand VII., 67 years of age. She became a wife while not 14 years old, and was married for 10 years before her eldest child, the present Queen of Portugal, was born.

On the night of the 20th, or morning of the 21st of January likewise, *died* at Rome, (some Journals say *Naples*,) *Charles IV.* of Spain, father of the present king. His death took place sixteen days after that of the queen, his consort, after an illness of only twenty-four hours.

These successive sudden deaths, together with that of one of the maids of honour of the late Queen, have given birth to suspicions not altogether creditable to Ferdinand and his priests. The Spanish patriots were looking to the old king, Charles IV. for succour, at the time of his decease.

An unsuccessful rising in *Valencia* has been followed by the natural consequence, in Spain, of scaffolds streaming with blood.

The external and internal state of Spain is equally wretched. Abroad, the colonies are one after another setting up the standard of revolt, and the forces that are to quell them, so long and loudly talked of, are mustered only upon paper: at home,

there is nothing but misgovernment, oppression and distraction; patriots are thrown into dungeons or dragged to the block, the public credit is at the lowest ebb, the roads are intercepted by banditti, and trade is at a stand. The only vigorous institution is the Inquisition, and the only flourishing calling is monkery. This land, so gifted by nature, exhibits a striking example of *legitimacy*,

"The right divine to govern wrong."

Every thing portends a change, and any change will be an improvement.

UNITED STATES OF AMERICA.

MR. MONROE.—James Monroe, the President of the United States, is a native of Virginia: he was born in 1759; and in 1776, though so young, he took part with his countrymen in their resistance to the parent State. At the battle of Trenton, December 26, 1776, his shoulder bone was broken by a musket-ball, and he was so dangerously wounded that his life was despaired of. His bravery and good conduct caused General Washington to promote him to a captaincy; he was afterwards appointed aide-de-camp to Major-General Lord Sterling, and subsequently a colonel of a regiment. In 1782, he was elected to the legislature of Virginia; in 1783, we find him a member of the old Congress. In 1787, he was again elected to the legislature of Virginia. In 1788, he was a member of the Virginia Convention, which ratified the present constitution of the United States. In 1790, he was elected a senator of the United States. He continued in the United States' senate until 1794, when he was selected by President Washington to represent the United States as Minister to the French Republic. On his return from France he was elected Governor of his native State, and in 1799 concluded the constitutional term for holding that office. In 1802, Mr. Monroe was sent, by President Jefferson, to France, to negotiate the purchase of Louisiana, which was accomplished entirely to the satisfaction of the nation. Having succeeded in his negotiations at Paris, in 1803 he was appointed Minister to London, and in 1805 sent on a special mission to Madrid. On his return from Europe he was again elected to the legislature of Virginia; and the same year, 1810, elected the Governor of that State. In 1811, he was appointed Secretary of State; and on the capture of Washington, in 1814, he was bold and patriotic enough to accept the appointment (temporarily) of Secretary of War.

The following letter from the Ex-President JEFFERSON to Charles Pinckney, Esq., of South Carolina, an old friend, has recently appeared in the American papers. Our readers will probably think with us, that it is not without interest as descriptive of that retirement of the spirit from worldly warfare, which is so natural and, let us add, so graceful, after an active, honourable and important life. To take the hint from gentle, but ceaseless decay, and, gathering up the faculties, to await with serenity the approaching close of existence, is also particularly decorous in those who have performed conspicuous parts in the government of mankind. Such eminent individuals should never continue to act as the Archbishop of Granada wrote, that is, until every thing smells of the apoplexy. An unwillingness to recede from busy life in due time has been the grave of many a meridian fame, which, as Mr. Jefferson says, should have taken shelter "under the wings of a generation it had laboured to provide for." We have before had occasion to allude to this aged statesman as one who essentially served the United States, by catching the proper politics for their growth and prosperity, during the convulsions of Europe. —*(Chester Guardian.)*

"*Monticello, September*, 1818.

"DEAR SIR,—Yours of August has been duly received, with the pamphlet it covered, in defence of Colonel Monroe's nomination to the Presidency, written by yourself. Colonel Monroe happened to be at his seat adjoining me, and to dine with me the day that I received it. I thought I could not make a better use of it than by putting it into his hands, and letting him know his friends. You say nothing in your letter of your own health, which cannot but be interesting to a friend. I hope it continues firm. As for myself, I weaken very sensibly; yet with such a continuance of good health as makes me fear I shall wear out very tediously, which is not what one would wish. I see no comfort in out-living our friends, and remaining a mere monument of the times which are past. I withdraw myself as much as possible from all politics, and gladly shelter myself under the wings of the generation which we have laboured faithfully to provide shelter for.—You truly, and with continued friendship,

"THOMAS JEFFERSON."

SOUTH AMERICA.

The affairs of this immense Continent, the greater part of which is in a revolutionary state, have been lately explained to the public by the reports of the United States' envoys. Much to the credit of the Republic, these state documents have been published in an ungarbled state, so that every reader may judge for himself of the probability of the success of the infant republics. The *President*, in his message

to Congress, states that "it appears from these communications, that the government of BUENOS AYRES declared itself independent in July 1816, having previously exercised the power of an independent government, though in the name of the King of Spain, from the year 1810; that the BANDA ORIENTAL, ENTRE RIOS, and PARAGUAY, with the city of SANTA FE, all of which are also independent, are unconnected with the present government of Buenos Ayres; that VENEZUELA has also declared itself independent, and now maintains the conflict with various success; and that the remaining parts of South America, except Monte Video, and such other portions of the Eastern bank of the La Plata, as are held by Portugal, are still in the possession of Spain, or in a certain degree under her influence."

ST. DOMINGO.

Hayti, as the island of St. Domingo in the West Indies is called by the natives, was formerly divided between France and Spain. The French part of the island, as is well known, was revolutionized a few years ago, and converted into a republic of blacks. Following the example of the parent state, the sable republicans set up a king and then an emperor. A division took place, and there are now in the Independent part of the island two sovereignties: at the head of one is *Christophe* and at the head of the other *Boyer*, the successor of Petion. A good understanding is said to subsist between the two governments. Their dominions are estimated to contain a population of 300,000. Each has about 20,000 troops. Those of Christophe are in the highest state of discipline: but Boyer has the superiority at sea, possessing a naval force of twenty vessels. The black statesmen of both kingdoms appear to be sensible of the advantages of peace abroad and justice at home.

NOTICE.

Society for the Relief of Aged and Infirm Ministers of the Three Denominations.—We are requested to announce to the public, that this Society will commence the distribution of its funds at the next Midsummer quarter; and that applications for relief at that time must be made before Lady-day. Letters, post paid, to be addressed to the Secretary, the Rev. T. Clontt, 14, Penton Row, Walworth; of whom printed papers, to be filled up by the applicants, may be obtained.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

The Bampton Lecturer Reproved; being a Reply to the Calumnious Charges of the Rev. C. A. Moysey, D. D. &c. against the Unitarians. To which is annexed, A Letter in Reply to the Charges of the Very Rev. Dean Magee. By Thomas Belsham, Minister of Essex Street Chapel. 8vo. 6s.

A Speech on the Propriety of revising the Criminal Laws, delivered Dec. 10, 1818, before the Corporation of the City of London. By Samuel Favell. 8vo. 2s.

A Catechism, designed chiefly for the Instruction of Young Persons belonging to the Denomination of Unitarian Dissenters. By N. T. Heineken, of Bradford, Yorkshire. 18mo. 6d.

Apelentherns, or an Effort to attain Intellectual Freedom. 8vo. 6s.

The Trinitarian's Appeal, in Answer to the Appeal of the Unitarians. By the Rev. S. Newton, Witham. 3d.

Notes on a Visit made to some of the Prisons in Scotland and the North of England, in Company with Elizabeth Fry, with some general Observations on the subject of Prison Discipline. By Joseph John Gurney. 12mo. 3s. 6d.

Historical Memoirs of the English Catholics; and Historical Minutes respecting the Irish and Scottish Catholics since the Reformation. By Charles Butler, Esq. 2 vols. 8vo. £1. 4s.

Political and Literary Anecdotes of His Own Times. By Dr. Wm. King, Principal of St. Mary Hall, Oxford. 8vo. 8s. 6d.

Infringements of Religious Liberty exposed in the Case of the Meeting-House, John Street, Wolverhampton, in Answer to the Appeal of the Nine Dissenting Ministers who patronize that Case. By James Robertson. 8vo. 1s. 6d.

A Bone for the Cainites and Jeroboamites, commonly called Freethinkers and Unitarians, being an Exposition of the Athanasian Creed. By Gulielmus Oxoniensis. 2s.

A Reply to Mr. Wright's Thoughts on Social Prayer; with a view to shew that he has utterly failed in proving it either reasonable or consistent with the New Testament: and including Remarks on his Mode of Argument. By a Member of the Christian Church, Crescent, Jewin Street. 12mo. 6d.

On the Queen.

"I have kept the ways of the Lord," from the 18th Psalm, composed as a Funeral Anthem for her most excellent Majesty. By Henry R. Bishop. 2s. For four voices, 3s.

Hark! the Solemn Distant Bell, a Tribute of Respect to the memory of her most excellent Majesty. Composed by the Same. 2s.

Authentic and Impartial Memoirs of Her late Majesty, interspersed with Anecdotes of the Royal Family, and of other Illustrious Personages. By W. C. Oulton, Esq. In six parts. 2s. each. Engravings.

The One Thing Needful: a Funeral Piece for the Queen. 4 pages double crown folio. 4d.

A Lament for England's Queen. By Pleydell Wilton 6d.

A Brief Memoir of Her late Majesty, with Authentic Anecdotes and Elegiac Verses. By Thomas Williams. 2s. 6d.

Memoirs of Her late most excellent Majesty. By Dr. Watkins.

Funeral Sermons.

Preached at the Church of St. Mary Aldermary, on Wednesday Dec. 2, 1818, being the day of Her Majesty's Interment. By H. B. Wilson, D. D. F. S A. 1s. 6d.

Female Virtue and Domestic Religion recommended by the Example of our late Illustrious Queen, &c., delivered in the Parish Church of Clerkenwell. By S. Piggott, A. M., Curate and Lecturer. 1s.

Preached at St. James's Church, Westminster, Dec. 2. By Edward Repton, A. M., Rector of Minninglby, &c. 2s.

Solace under Affliction: preached on Sunday, Nov. 29, 1818. By Robert Hankinson, A. M., of Trinity College, Cambridge, Vicar of Walpole St. Andrew, Norfolk. 1s. 6d.

The Royal Preacher, at Peckham and Salters' Hall, Sunday, Nov. 22. By W. B. Collyer, D. D. F. S. A. 1s. 6d.

Royal Honours Transient; preached at Whitby, Dec. 6, 1818. By George Young. 1s.

The Royal Tomb Re-opened. By James Churchill. 1s.

CORRESPONDENCE.

Communications have been received from Messrs. Luckcock; Hincks; B. Flower; Silver; Malcom; T. Moore; S. Gibbs; R. Wright; Josiah Townsend; C. N. Saint; B. Mardon; and Mrs. Mary Hughes; and from a Querist; Te Tace; M. N.; A. B.; A Constant Reader; and D.

We are obliged to our Correspondent from Liverpool for his abstract of the "Narrative of the Proceedings of a Great Council of Jews, assembled in the Plain of Ageda, in Hungary," from the Harleian Miscellany. The "Narrative" is also to be found in the first volume of "the Phœnix," a collection of "Scarce and Valuable Pieces," in 2 vols. 8vo. 1707. It has been more recently republished by Mr. Butler, in his "Horæ Biblicæ," Appendix to Vol. II. pp. 211—244, with a Dissertation, in which the Author has shewn that there is little or no evidence of its truth.

Fair Play is referred to our observations, p. 129, on "Prosecutions for Blasphemy." His letter containing some passages which we should not be justified in publishing, we return it according to his direction.

The subscribers of the joint letter from *Glasgow* and *Edinburgh* are referred to Mr. Belsham's second letter relating to the Chapel at Greenock, inserted p. 125.

The Obituary of *Robert Smith*, Esq., of Glasgow, of Mr. *Samuel Cravan*, of Hinckley, and of Mrs. *Ellen Bennett*, of Knutsford, arrived too late for the present month.

We shall, in the next Number, fill up the *Review* department of our Work, which unavoidable circumstances have lately obliged us to neglect.

†‡† We embrace the only opportunity which is left to us of informing our readers, that the great question of an application to Parliament for a REPEAL OF THE CORPORATION AND TEST ACTS, is now under the consideration of the *Ministers* and the *Deputies* of the Three Denominations of Protestant Dissenters.

*** Our last Number contained a *Portrait* of the late venerable DR. COGAN, as an accompaniment to the *Memoir*. A few quarto Proof Impressions of the Portrait have been struck off on India Paper, and may be had, price 5s., of the publishers, of whom may be had the previous Monthly Repository Portraits, at £1. the Set.

On the first of January was published Vol. XIII. of the Monthly Repository, ornamented with a Portrait of the late Rev. *T. B. Broadbent*, M. A., price, in boards, 18s. 6d. Some of the former Volumes and Numbers may be had of the publishers, who have also on hand a copy or two of the Monthly Repository, complete from its commencement.

THE

Monthly Repository.

No. CLIX.] MARCH, 1819. [Vol. XIV.

BIOGRAPHY.

Memoir of the late Mr. G. W. Meadley.

[We have already given (pp. 5—8, and 121, 122,) some biographical particulars of Mr. Meadley, but these do not supersede the following regular Memoir from the pen of our much-respected correspondent, V. F. Ed.]

Sir,

As it is one of the laudable objects of the Repository to pay the due tribute of respect to worth and talent, especially when they have been devoted to the cause of liberty, civil and religious, permit me to request admission into your pages for the following Memoir of my late lamented friend and neighbour, Mr. Meadley. I am aware that this has been already done in another periodical publication,* by one who is in many respects much better qualified for the task; but there is sometimes an advantage in having the same object presented to beholders in different points of view.

George Wilson Meadley was born at Sunderland, January 1, 1774. He lost his highly respected father in 1775. Being the youngest child, and the only son, he was naturally the object of the tender and indulgent care of his excellent mother, who (with her four daughters) is now his mournful survivor. His early education was chiefly domestic; and the reverence for truth and integrity, which he manifested through life, sufficiently shews the care which had been taken to imbue his mind with religious and moral principles; while the attention which had been shewn to develope and exercise the powers of the mind, appears from the proficiency which he soon made in classical learning on his being entered, about 1783, in the excellent grammar-school of Witton-le-Wear, under the care of the Rev. John Farrer. At the same time, the circumstance of his infancy and childhood having been chiefly spent among females, without much society with his own age and sex, together with, perhaps, some constitutional tendencies, might contribute to keep him from associating so much with his school-fellows in their boyish sports, and allow him more time for application to his books. He was considered at Witton as a very good-tempered, inoffensive youth, but greatly deficient in personal activity. As a scholar, though not particularly quick, he was quite the wonder of the boys, and the admiration of his masters, for his remarkable powers of memory. He would often voluntarily recite many lines in addition to a task, which the others of his class had mastered with difficulty. "When advanced to Virgil's Georgics," (says my informant,) "I remember our all marvelling, and those who were near his rank envying, at the praises he acquired by producing a rhymed translation of the portion which his class-fellows had hammered into awkward prose." He left Witton about the latter end of 1788; and trade being the line marked out for him, he was fixed in the city of Durham as an apprentice to Mr. (afterwards Alderman) Chipchase, who united the businesses of grocer, draper and banker; and young Meadley was, during his apprenticeship, employed occasionally in each department, and much disliked them all; employing his hours that were spared to him in reading, and some even of his shop and office hours in various compositions, chiefly in rhyme, possessing, probably, not much of the true poetic spirit: at least he, afterwards, was much ashamed of them, though at the time he was gratified, as was natural at h[is]

* The Monthly Magazine.

their occasional insertion in the provincial papers. In the latter end of 1791, a saucy friend addressed to him a burlesque ode on, what he deemed, his unsuccessful courtship of the Muses. It was received with complete good-humour—a rare instance of candour in a youth of seventeen, and, what is still more rare, was followed by a practical adoption of the advice. He seldom afterwards indulged the versifying propensity, though his early purchases of books were still chiefly confined to poetry. During his residence, however, at Durham, which was continued till the latter end of 1793, the debates on the Abolition of the Slave Trade, the Test Act, and, above all, the French Revolution, deeply engaged his attention, (as whose did they not who was then of an age to think?) and gave his mind an entirely new turn. He bought many books on these momentous questions, the productions both of English and of French writers; and the cause of liberty, natural, civil and religious, having been maintained at the public meetings held in that city with so eminent a superiority of talent by Mr. (now Earl) Grey, the late Mr. Lambton, Dr. Fenwick, and others, and being espoused in private by several young men of distinguished abilities, whose friendship he had contracted, he then, probably, first formed that decided attachment to the liberal side of the question, which ever afterwards marked his character.

On leaving Durham he spent some time at home in general reading, and in acquiring the Italian, and improving his knowledge of the French language. He had conceived an aversion for retail business; and thought, probably, that he might combine the profits of a mercantile adventure with the pleasure of foreign travel, by a voyage to the Levant. This he undertook in 1796, visiting Naples, (where he was hospitably entertained by the late Mr. Lambton, then a resident there for his health, and had also the opportunity of seeing Vesuvius, Herculaneum, Pompeii, &c.,) Smyrna, Constantinople, where he formed an intimacy with Mr. Thornton, which was dissolved only by the death of the latter. Mindful, also, at all times, of making provision for mental improvement, he had availed him the advantage of visiting the terranean to collect a valuable of books in the Italian and oth dern languages: these, howe lost on his return, having bee prisoner soon after setting sa Gibraltar, (though with convo marched on foot through a c rable part of Spain. He soon ever, found means to return when he began to apply to the G language, partly with a view t cantile expeditions, one of wh made to Dantzic, in 1801, an ther to Hamburgh, in 1803 which place he, in company friend, travelled on foot throug stein and part of the North c many. Of the city of Hambu has given an account in the M Magazine, XVI. 218, 412. pedestrian tour, his friend had inserted a short account in th Volume, p. 127. But, disgust the modes of trick and manœu opposite to his plain and honest with which trade was then in a of necessity carried on, by sin papers and other contrivances t the effects of Bonaparte's measu the destruction of British com he finally relinquished all thou pursuing it, and, contenting with the moderate but easy tence of his family, (whom cerely loved, and by whom his a was cordially returned,) as su to satisfy his very limited wa devoted himself to the quiet ment of a life of literary leisu to the promotion of knowled liberal principles among his bours and acquaintance. His ness in this service he had evinced, having, shortly after turn from Durham, exerted fluence in order to the establis of a subscription-library; whi accordingly established in the ning of 1795, and was carried f with such success, that it wa expedient to erect a public b for the accommodation of th scribers. The foundation stor laid on the 6th of May, 180 the name of Almighty God, th tain of intelligence, and the so mind."

The library was founded

the incumbency of his old master, the Rev. John Farrer,* who was for a short time Rector of Sunderland, but finding the situation much too burdensome and bustling to agree with his former habits, contracted in the satisfactory exercise of his useful profession of a schoolmaster in a retired village, embraced the opportunity of exchanging it for one more congenial, which was presented to him by the preferment, in the summer of 1795, of the celebrated Dr. Paley, to the Rectory of Bishop Wearmouth. Of this eminent person Mr. Meadley, as one of his parishioners, naturally sought the acquaintance; and was treated by him with all the frank and easy affability for which he was so conspicuous, and which was so well calculated to secure the warm attachment of one who so earnestly thirsted after knowledge of every kind, and who was so qualified from his own stores, particularly from the absolute accuracy of facts and dates, which his prodigious memory had enabled him to acquire, to repay some part, at least, of the benefit which he himself received. He himself relates, that, on his return from his various continental expeditions, he always underwent a very close examination from his Rector on the particulars which he had observed. And here it may be proper to observe, that his family is in possession of very minute and interesting manuscript accounts of his different voyages.

On the lamented death of Dr. Paley in 1805, Mr. Meadley naturally felt extremely anxious that some authentic and accurate memoir should be given to the world of so eminent a person: and this the rather, as he justly observes, because while, in many instances, "the man is often very unlike the author, in the case of Dr. Paley, the author is only a more grave and dignified exhibition of the man; and those who knew him personally enjoy more vividly, on that very account, every quaintness of phrase and shrewdness of remark that occurs in his writing." But it was not till after waiting three years, and in the mean time urging several of those who had been his earlier and more intimate friends, and some who, from affinity as well as friendship, might have been expected to undertake the task, that he at length formed the resolution of becoming himself the biographer of his respected pastor. When he had once undertaken it, he spared neither time nor labour nor expense in collecting materials, and in doing this formed many personal intimacies with those who had been the fellow-students or pupils of Paley, or who were otherwise enabled to give him useful information. These were the source of much satisfaction to him during the whole of his remaining life. Among these may be mentioned the present Bishop of Chester, Dr. Brown, the late Master of Christ's, Dr. Ord, Mr. Stoddart of Ashford, Mr. Hall of Grantham, Mr. Tate of Richmond, Dr. Charles Symmons, Mrs. Jebb, and Dr. Disney. To the last-mentioned gentleman, he owed his introduction to several eminent Unitarian divines, particularly Mr. Jervis, late of Leeds. And he might, probably, be led by this circumstance more carefully to study, and more decidedly to embrace the heretical side in this controversy; though he had been, previously, by no means uninterested in it.

The first draft of the Memoirs of Paley is said to have been written in a style so much too florid, that the judicious friend who favoured him with the Letter (signed Q. V.) with which the work concludes, told him plainly that "it was in vain to correct, he must re-write the whole;" which, with equal candour, good-humour and patient industry, he immediately did: and he appears to have effectually profited by his friend's advice. The work itself, as before the public, is remarkable for the unaffected simplicity of its style, which also distinguishes his subsequent writings; as well as also for the modesty of the Author, who never obtrudes himself upon his readers as the friend of the deceased, or as a party in any of the conversations which he reports. Of the good opinion of the public a sufficient proof is, that it very soon called for a new edition; in which the Author does occasion

* An interesting Memoir of this excellent man was published after his death, by his nephew, the Rev. John Farrer, of St. Clement, Eastcheap, London.

but always with strict propriety. The second edition was a great improvement upon the first, containing some corrections of inaccuracies, and many important additions, particularly some excellent sketches of lectures, and other college papers.

In order to give this edition the advantage of a more correct and elegant typography, he spent the winter of 1810-11, in Edinburgh, that he might personally superintend its passage through the Ballantyne press. He was also at the expense of a very excellent engraving of the portrait of Paley, in the combination room of Christ's College. At Edinburgh he employed his leisure hours in attending the lectures of Dr. Brown, the successor to Stewart, in the Ethical Chair: he also contracted several valuable friendships. One most excellent friend has justly observed to his sister on the occasion of his death, that "his Whiggism was founded on the true Christian principle of love to his neighbour."

Having dismissed the second edition, he began to make collections for the Life of Algernon Sydney; whose biography had before been very imperfectly given. In the mean time, the death of his friend Mrs. Jebb, occurring, he was induced, at the request of Dr. Disney, to draw up a short Memoir of that excellent friend to civil and religious liberty. This was handsomely printed at Dr. Disney's expense, for private distribution, and by the permission of the Author was inserted in the Monthly Repository, VII. 597, 661.

Though he used great diligence, and was favoured with every assistance, he had not all the success which he had hoped for in his search after new and important facts. Much, however, that is new he did discover; and he has arranged the whole in a perspicuous and pleasing order; but I confess he has not placed the personal character of his hero under an amiable or engaging form: nor am I satisfied with his apology for the charge brought against him of having received money from the French Court (supposing the charge sufficiently proved, which I think is not well made out). But it is fair to state what our author himself alleged in his defence: "I agree wi says he in a private letter, precating the interference of army in any domestic bro when Sydney sought assista the enemies of his country, h exile, like the unfortunate And I do not see how his can be fairly censured, withou ing the proceedings of our allies, the conduct of Washin Franklin in the French allia the intrigues of our own tionists in 1688."—The M Sydney were published in 18

A trifling occurrence, c with the Sunderland Library, him about this time in an u controversy. A copy of Dr. edition of Melmoth's "Grea tance" having been offered b the Library, and accepted usual ballot of the committe mission was afterwards seve sured, and many reproachful sions were used against both and his friend; which were with nearly equal severity, a a complete rupture with a divine. The objections to editions of the works of oth abridgments or alterations, hav afterwards stated with expr ence to this publication in the man's Magazine, and also in th Critic, Mr. M. published a reply, in which he pointed curious circumstances relati publication of Dr. Paley's Po Sermons: the controversy tinued on the other side in tleman's Magazine, but Mr. joinder having been reject printed in the Monthly Re IX. 467—469.

About this time also he pr a single octavo sheet, an A Account of the several Mo Parliamentary Reform; one lotted to each containing the and his specific plan of ref tinctly stated in his own w dates of the several debates, cipal speakers on each side, numbers on the division. It terwards printed by his perm the Pamphleteer, and with knowledge, but with some a in Wooller's edition of Bentha litical Catechism.

Some articles of minor biography also occasionally proceeded from his pen; particularly a memoir of Mr. Robert Clarke, an ingenious young surgeon in Sunderland, who died of consumption, [see Mon. Repos. X. 598,] and a tribute to the memory of an old school-fellow, the Rev. Robert Waugh, Vicar of Bishop Middleham.

Until about this time he had not entirely absented himself from the Established Church, although he had for some years preferred, whenever he had an opportunity, to attend at places where he could worship the Father alone, in the name of Jesus Christ; and he had often come over to Newcastle on Lord's Supper days, for the express purpose of joining in communion with Christians of this class. But he now began, peaceably and unostentatiously, to secede altogether, and, as has been stated by Mr. Graham, usually joined in family worship with the help of Dr. Disney's Liturgy. As Mr. Graham remarks, he took this step with great reluctance, always spoke with great respect of his former religious connexions, and maintained to the last, a close friendship and intimacy with many respectable clergymen. He often lamented to me the severity with which Dissenters who have never experienced their trials and difficulties, are apt to censure the more liberal clergy for not quitting their posts; and would have cordially joined in Mr. Belsham's feeling apology for such, in his late excellent Sermon on Religious Parties, p. 18.

In the year 1814 he took the opportunity of making his first public avowal of his secession, in a letter to the Bishop of St. David's, on some extraordinary passages in his Charge to his Clergy on the Trinity-Doctrine Bill, by a Lay Seceder; in which he, with great temper and force of argument, exposes the folly of penal statutes, and the injustice of charging Unitarian Christians as blasphemers and levellers.

Some palpable misrepresentations of his argument, and even misquotations of his language, appeared to render necessary a second letter, in which he satisfactorily vindicates himself; exposes the weakness of the Bishop's appeal to men; shews the difference between his own appeal and the Bishop's, to consist in this: that he had introduced the names of eminent Unitarians, not for their doctrine but for their character, to shew that such men might be trusted as members of society, and were not proper subjects of persecution; and unanswerably proves that the interference of civil power in matters of religion, is unwarranted by the great Founder of Christianity.

For the last two years Mr. Meadley had been making collections for a life of Hampden, but whether he has left his papers in a state fit for publication, or for being made much use of by others, is doubtful, as he had justly so much confidence in the retentiveness of his memory, that he had many facts and even dates arranged there in their proper order, ready to be committed to paper in the course of composition. He was also preparing materials for a memoir of his friend Dr. Disney; to whose memory it would have been a high gratification to him to have been spared to pay that tribute of respect which it is hoped another person will now scarcely need to be called upon to undertake.

Some minor pieces I know he had also ready for the press; particularly a Sketch of the Political Character of Sir William Jones; and a pair of Political Portraits, or a Parallel between Bonaparte and Rienzi.

Mr. Meadley had spent a great proportion of the last year in London and the South of England, in making collections for his two projected pieces of biography. His friends had not been aware of any alterations in his state of health, which in general was uniformly good; and he had commonly returned from these excursions more than usually well. But he was of a full habit of body; and his natural inactivity his studious habits had led him to indulge. In his pedestrian expeditions, indeed, he took much, and sometimes violent exercise; but he was deficient in *regular* exercise. He returned home with an hepatic affection, which he had at first probably mismanaged from ignorance of his complaint, and which, when it came under medical care, was too far advanced to be overcome or even mitigated. He suffered much severe pain during his last illness; but his intellect

was clear and his mind calm; and he often expressed great satisfaction in the prospects held out by the Christian revelation. In speaking of the miseries of a sick-bed without the comforts and alleviations he enjoyed, he exclaimed, "What must those suffer who are left to perish on a field of battle! Thank God, I have ever reprobated war, and advocated the rights and happiness of mankind."

The toleration, so ably advocated by Mr. Meadley, was remarkably exemplified at his interment. As he had been one of the founders, and from first to last a most active and intelligent member of the committee, of the Sunderland Subscription Library, it was agreed by his friends to meet at the Library, and join the funeral procession as it passed along. About fifty gentlemen accordingly assembled; and it was pleasing to see the Catholic and Quaker uniting with the Churchman and Dissenter in voluntarily following his remains to the grave.

Mr. Meadley's first accost was not prepossessing, and his manners and deportment were marked with certain peculiarites; but in his general habits he was cheerful and communicative, and his dispositions remarkably affectionate. In his domestic relations he was particularly amiable; shewing himself a warm friend, a kind brother, and an affectionate and dutiful son. He was inflexibly firm in his sense of right and wrong; his morality, his political opinions, and his religious sentiments, were founded on the broad basis of conviction; and, having once satisfied his judgment, he fearlessly maintained what he was convinced was favourable to the advancement of virtue and happiness among mankind. He was always ready to allow the fullest liberty to others to think and act for themselves; but intolerance he could not endure, and his stern integrity led him sometimes to speak of those whom he conceived to have apostatized from liberal principles, with a severity which his friends sometimes regretted.

His capacious and retentive memory, and his unwearied activity and perseverance, rendered him peculiarly fitted for the office of a biographer. He was as free in communicating what he had acquired, as indefatigable in the research: and they who knew him felt a confidence, that nothing would ever induce him to misrepresent or warp a fact. Had he lived, and become an annalist, there was none, perhaps, whose zeal for collecting, memory for retaining, and truth for communicating, would have made a more valuable recorder of public events, and collector of evidences on public characters.

V. F.

Memoir of the Rev. Benjamin Goodier.

(Concluded from p. 74.)

TO the world how great a loss is the removal of such a young man, as the subject of the present memoir; to himself how dejecting was the thought of exchanging the benevolent sympathies, the ardent hopes, and the wisely-formed plans which filled his animated existence, for the dreary blank of the grave! He felt a strong, we may venture to say a meritorious love of life: he loved it, not because he possessed abundance of this world's goods; not because he enjoyed the comforts of ease and health; but because it afforded him the power of instructing the ignorant, comforting and improving the indigent, in whose welfare he ever took the most affectionate interest, and of expanding his heart in the emotions of friendship and the purer joys of devotion. "I shall depart," he says in a letter to a young friend, when about to leave his native country, "with a considerable share of hope,—hope approaching to confidence, that my sojourn in France will be of essential service in the recovery of my health. Through the Divine blessing and the kindness of my dear friends in this place, I am much better than I have been. After the long and painful struggle I have had, to be so much recovered, is a subject for sincere rejoicing and devout thankfulness. I know you will join me in this thankfulness and in this rejoicing. In the exercise of your profession as a Christian minister, you can sympathize with me in the pleasure of anticipation I again begin to feel in the hope of one day resuming the office of an instructor. You will give me your prayers for

the success of my voyage, and readily believe that I shall be eager to return, to bear a part in the work of Christian reformation." In a subsequent letter he writes, "Whatever be the result of my sickness, I trust you will be content. I am not indifferent to this result, and cannot but hope it will be *life*. Life, though accompanied with many troubles, is still an invaluable gift, and I prize it,—many things I wish to learn, many things to do; but if it be appointed otherwise, 'I have hope towards God,' that not even death will be able to separate me for ever from his favour."

Notwithstanding the flattering changes so common in Mr. Goodier's disorder, none of its symptoms were overcome; and all the time he was in France he suffered dreadfully from large boils, that broke out on his limbs and body; yet, through all he endured, he preserved that charm of manners and sweetness of temper which, even in a land of strangers, endeared him to all around, and procured those soothing attentions which "fully prove," as he said, in making grateful mention of an old French servant at Bordeaux, "that sympathy is not confined to one language or one nation."

The letters dictated by this invaluable young man on his death-bed, give ample testimony to his acquiescence in the will of heaven. The following is addressed to the whole of his beloved family, and is dated July 12, 1818:

"I find myself at length forced to the performance of a painful duty, which by deferring I had hoped to escape, viz. that of making you fully acquainted with my present painful and feeble situation. I wish you to be prepared for all events; and when I tell you that I write this letter from a sick chamber, to which I have been confined for almost a week, chiefly in bed, in a state of such helplessness, as to be absolutely dependent on the kind offices of the family with whom I lodge, who have been forced for several nights past to watch with me; that for a month past I have been forced to employ the skill of an eminent physician of the town, who visits me twice a day—you will agree with me, that it is very possible you may have seen me for the last time on this side the tomb. I wrote to you, by a friend, last week, a general account of the reverses which have led to this state. I wish not to expatiate; my sufferings have been, and continue to be, very great, and it is quite sufficient that I have to bear them myself without making you suffer, &c.

"Under these painful circumstances, the mercy of God has provided me every possible consolation, and in general my mind is tranquil and happy; oftener indeed disturbed on your account than on my own: and I earnestly pray, and confidently hope, that these consolations will soften your portion of this mysterious dispensation, as they do mine. The grand truths of the gospel, especially that of the universal love and fatherly character of *Him* in whose hands our breath is, confirmed as this doctrine is by reason and by past experience, fill me with humble confidence; and though death is awful, it has ceased to be terrible. When I look back on the merciful dealings of his providence during my long sickness, and reflect on the numerous and unexpected softenings I have constantly received from his paternal goodness, how can I doubt that all is working together for my good; that in the hands of a Father I shall always be safe; and that if his wisdom sees good to remove me from this earthly scene, it is only to remove me to another, where my enjoyments will be increased, and where my perceptions of his everlasting mercy will be more lively, my views of his glorious designs for the children of men more extensive and enchanting.

"If I had had a doubt on this subject, the wonderful interposition of his providence in leading me, almost in spite of myself, to this house, would have removed it. There is not a single person in the family who does not strive to aid me, and the mistress is beyond all praise. All the day long she is in my chamber, with the exception of a few moments devoted to family affairs. She exhibits all the tenderness of a mother, performs the most menial offices with pleasure, and after all, she assures me that the pleasure of my acquaintance and friendship is an ample reward. I trust, however, my friends will enable me

to reward her more substantially in case of my death, and if I live, I shall not fail to shew her my gratitude. . . . . .

"My doctor finds me better, and assures me there is hope. At all events, be tranquil: we *shall* meet again, if not here, at least in that world where there will be no more sorrow, no more tears. What can I say to my numerous friends? Give them my blessing. You will hear again, shortly. Be comforted."

"*Montauban, July* 15, 1818.

"DEAR MR. and MRS. ———

"Contrary to my usual custom, I address you both, because I wish to include both in a mark of my remembrance and an expression of my gratitude, which my present circumstances lead me to believe will probably be the last. After the encouraging letter of the first of June, I did not expect so soon be under the necessity of wounding your feelings by so painful a recital as the present; but to prevent a still more painful shock, I feel it my duty to give you a faithful account of the actual state of my health, in order to prepare you for an event which, though not absolutely certain, I cannot but shortly expect. I dictate this letter from a bed which has been my refuge for upwards of a week, and in which I am in such a state of weakness as to be unable almost to move myself without the assistance of those around me. During this week, my pain has been so great as almost to deprive me of sleep, the last six nights having not slept as many hours.

. . . . . .

"I have every consolation both spiritual and temporal. My hostess, formerly a young lady of some property, but who has suffered much since her marriage from sickness and adversity, treats me with the tenderness of the most affectionate mother. Twelve hours a-day, at least, she spends at my side; her tears flow more frequently than my own. . . . . To say nothing of an affectionate servant, or of a most friendly physician, the minister of the Protestant Church visits me with affectionate kindness, and wishes me to assure all my friends in England, that in the event of my death in a
the interest which he as
take in my situation, will
discharge every Christian
duty; so that on this h
be perfectly tranquil. I
this, the consolations of
increased with the incr
trials, enabling me to
almost uniform serenity o
I am confident that the
forsake me. . . . ."

The short letter whic
peculiarly interesting, as
probability the last Mr. G
dictated; for it was wr
22d of July, the day befor
It is addressed to a frie
shire, to whose family
been indebted for proofs
est attachment.

"*Montauban, July*

"MY DEAR MADAM,

"This is a melancholy
our correspondence, if a
be melancholy to a Christi
but I cannot consider m
on earth fulfilled till I ha
you to write to my fath
need comfort, and I kno
well calculated as yours
nister those gospel consol
have been so long the sup
own life. In a letter to
I have given the painful p
my illness, so that I need
them here. During the la
I have not slept more tha
yet my pains are less, an
cian's hopes increase; b
weak as not to be able to
in bed. I am tired with
and will only add, that
every consolation; my co
God increases, and I am
apply those comfortable
grace shall be sufficient fo
'all things shall work t
good to those who love
member me to your family
of whom I dearly love; a
ber, that though in death
shall meet in life, where th
no parting.

"I remain, dear Mad

"Your affectionate

"B. GOC

A communication from M

less afforded the gratifying
e, that to the last moment
ice the departing saint pre-
faith and patience without
"You desire to be made
," she says, "with the
letails of the life and death
cellent young man. I will
to give you all possible sa-
but you will suffer me to
recital of those agonizing
ch for the last three months
endure. Soon after his ar-
his disorder took an alarm-
arance; and although he
me convinced that his ma-
incurable, that conviction
ower to shake the firmness
; his cheerfulness was una-
d the benevolent sweetness
iners continued till he drew
reath. When on his death-
ed to request the students,
visiting him, to unite with
e prayers addressed to the
by the minister whose pious
had desired, and on these
he edified all around him
ience and resignation. The
he endured in his throat,
ro days, prevented the usual
s of his speech; but all that
ther from his lips through-
trying moments, were words
bmission to the decrees of
e, and of consolation for us;
n which he entreated us
o impart to his father and
good friends in England.
minished fortitude, he ex-
s last wishes respecting the
o be given in his name to
ants; then informed us in
he desired to have his fu-
lucted; dictated an inscrip-
s tomb, and then expired!"
oodier's remains were in-
decent manner, and all the
of the place, and the pro-
d students of the college, as
the English who were at
m, attended the funeral.

mysterious are the dispen-
Providence!" we exclaim,
of a life of such fair pro-
early terminated. But the
nystery brightens into an
of divine wisdom, if we re-
e happy influence that may
be produced on the witnesses of such a holy death. This youthful Christian, brief as his existence had been, had sojourned long enough on earth to shew us how to use the precious gift of life; and it was the will of the Almighty also to make him a bright example at that trying hour when life must be resigned. We learn a heart-improving lesson when we compare the death of the aged saint, calmly and thankfully surrendering his being into the hands of Him who gave it, with that of the ungodly man appalled at the fatal moment, though cloyed even to loathing with the unhallowed pleasures of the world; yet the scene we are now contemplating is abundantly more animating and instructive. The Christian far advanced in years, wearied with the many struggles he has sustained, and aware that the failing of nature's powers is fast depriving him of his wonted enjoyments, is ready to ask of his Creator the repose of the grave; but when he who has just entered his joyful career of usefulness, warm with hopes as yet unchecked by disappointment, relinquishes without a murmur all the years of pleasure that imagination had promised, looking forward to that more joyful period when the oblivion of the tomb shall be exchanged for life and immortality—then, and then only is displayed the full triumph of Christian faith. Let not, therefore, the sorrowing friends of this follower of his blessed Saviour continue to sully his memory with repining tears; but, animated with his spirit, piously exclaim,—"*The Lord gave, and the Lord taketh away; blessed be the name of the Lord!*"

A. M.

[Mr. Goodier contributed to this work the Intelligence relating to the establishment of Unitarianism at Oldham, Lancashire, VIII. 535 and XI. 121; the Review of Ashworth's Unitarianism at Rochdale, XIII. 270; the Review of *Considerations sur la Divinité de Jesus-Christ*, XIII. 394; and the Specimens of Curran's Eloquence, XIII. 543. By an accident, the last communication did not appear till after his decease, and was inserted in the same Number that contained his Obituary. He was also the contributor of some excellent papers, signed B. G in *The Christian Reformer*. Ed.]

THE CORRESPONDENCE BETWEEN LOCKE AND LIMBORCH, TRANSLATED,

WITH HISTORICAL NOTES.

The Correspondence between Locke and Limborch, 1685—1704.

(Continued from p. 13.)

No. 37.

Philip à Limborch to John Locke.

Amsterdam, March 11, 1698.

MY WORTHY FRIEND,

I SEND you, by this opportunity, some extracts from Paul Servita, which may be inserted in the History of the Inquisition. The Authors I now meet with I read with peculiar reference to the Inquisition, and generally extract whatever occurs which may still further illustrate that subject, and thus serve to complete my History. You may, if you please, add these to what I sent you before. As to what you communicated to me three years since from the travels of Du Mont,* the more I consider it, the more I am disposed to add that passage to my History. For though the regulations of the Papal Court forbid the disclosure of secrets revealed in confession, yet in favour of the faith they do many things which their laws seem to forbid, though, in truth, they sanction only what may more easily seduce and entangle the simple. Therefore, I think that not only the laws of the Inquisition should be considered, but especially the acts of its administration, which are very often directly opposed to its regulations. One thing is worthy of remark. Du Mont says, that the Confessors at Malta are obliged to reveal to the Inquisitors whatever any persons disclose to them in secret confession, if it concern the faith. I have no doubt that these secret confessions are revealed to the Inquisitors; though I can scarcely believe there is really a law to reveal them. Perhaps there is a verbal order given to the confessors, though no such law exists. Thus a Protestant and a stranger may be led into an error by conversations with the inhabitants, whose statements are often very uncertain, and even false, as I have frequently discovered in travels, which contained a description of Holland. Whence it is to be considered how such cavils of the priests may be most surely refuted. Yet, however it be, this narration seems to me worthy of a place in my History, if it can be confirmed by any writer whose authority is unsuspected by the priests. If in the course of your reading you meet with any other passages of this sort, pray mention them.

I informed you, two or three months since,* that a certain excellent person was very desirous of seeing your arguments on the Divine Unity. I wished to deal freely and openly with you, and could not conceal what was given me in commission. I am unwilling to interrupt your more important occupations, or to give you any trouble. I know, however, that if you can detach your thoughts from business, a sight of your arguments will highly gratify that eminent person; for he esteems greatly your judgment and ingenuity. Yet should not your avocations allow you the leisure requisite for the consideration of such a subject, and for writing me at large, or should I be in danger of giving you too much trouble, (which I beg of you to decline,) I will, if you desire it, excuse you to that eminent person as well as I can; but in that case pray dictate to me such an excuse, or rather, if you can, without finding or fearing any inconvenience, pray do this favour to that eminent person, who will thus have a clear view of a subject on which your thoughts have been so long occupied.

Farewell, my worthy friend,

Yours, affectionately,

P. à LIMBORCH.

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* See XIII. 478, 481.

* See XIV. 9.

No. 38.

Limborch to John Locke.

terdam, Kal. April, 1698.

ITHY FRIEND,

IVED, in due course, the rch, your very instructive ie 21st of February. Of med you in a short note y my son. Mr. Le Clerc : read over your letter*

We think you have esta- unanswerable proofs the e Divine Essence, so that be wanting to your argu- we decline shewing your it eminent person till we : of your mind. There e something farther re- this I fear arises from my ot sufficiently discovering train of that eminent per- ts. So far as I can judge nversation, he readily ad- is sufficiently evident that 'this universe is only one; es an argument by which roved that a Being, neces- nt, can be but one; that) be deduced from the his existence, and to infer as the schools speak,) not or, in other words, to he nature of a necessary at it cannot be common le says that, debating this others, he has sometimes : What though such a besides the one God on pend, that Being will be f us, because we depend and this may sufficiently) love and worship the th all our hearts. But be asked, can there be ; necessarily existing, be- d necessarily existing, on pend? Therefore if you thing that may fully sa- riosity of that eminent all expect to see it. In ne I shall be careful to tter strictly to myself.

most worthy friend, and been any thing amiss in this business; perhaps through my imprudence, kindly forgive me.

Yours, affectionately,

P. à LIMBORCH.

* t have been a second letter, r to Limborch's of 11th either of these letters has l.

No. 39.

John Locke to Philip à Limborch.

(*Lettre de* M. *Locke à* M. *Limborch.*)

Oates, April 2, 1698.

SIR,

THE question which you have proposed to me, is from a person so eminent in genius and capacity, that I am quite embarrassed by the honour which he does me, to defer so much to my judgment on an occasion where he might, with more advantage and security, depend on himself. I know not how you have represented me to him, under the delusive influence of the friendship you bear me; but of one thing I am sure, if I consulted only my own reputation, I should forbear to expose my trivial speculations to a person of so profound a judgment, or venture to treat that article as a question to be argued; most people, probably, considering that it should be received as a maxim. For in their opinion it is better established on the common grounds, than if we attempt to explain it by speculations and reasonings to which every one is not accustomed. But I know that the person to whom I attribute that question has a mind of another description. His candour and integrity are equal to his knowledge and his other great qualities. Should he find my arguments not sufficiently clear or convincing, he will not on that account censure my design, nor judge ill of me, under the idea of my reasonings being not so good as he could have wished. Indeed, the less he finds of satisfaction in my arguments, the more ought he to excuse me, because though convinced of my insufficiency, yet I did not hesitate to obey his commands. I write then, merely because you both would have it so; and I freely consent, Sir, that you shew my letter, if you please, to that excellent person, and to others with whom you may converse on the subject. Yet this must be on the following conditions: First, that those gentlemen promise to give me their opinion of what I say, freely and without reserve. Secondly, that you do not give a copy

of what I write, to any person whatever, and promise to burn the letter whenever I desire you. To which I wish that you would have the goodness to add a third condition, namely, that those gentlemen would do me the honour to communicate to me the arguments on which they themselves establish the Unity of God.

The question you propose to me, reduces itself to this; *How may the Unity of God be established?* Or in other words; *How may it be proved that there is but one God?*

To resolve this question, it is necessary to know before we come to the proofs of the Unity of God, what we understand by the term God. The common idea of God, entertained by those who acknowledge his existence, and, as I think the true one, is, that he is *a Being, infinite, eternal, incorporeal and all-perfect.* Such an idea being once entertained, it appears to me very easy thence to deduce the Unity of God. In fact, a Being who is all-perfect, or, so to speak, perfectly perfect, can be only one, because a Being all-perfect cannot want any of the attributes, perfections, or degrees of perfections, which it imports him more to possess than to want. For otherwise he would be, so far, not entirely perfect. For example, to have power is a greater perfection than to be without it; to have more power is a greater perfection than to have less; and to have all power (that is, to be omnipotent) is a greater perfection than not to have all. These positions being established, two Beings all-powerful are incompatible; because the inference is unavoidable, that the one must will, necessarily, whatever the other wills; and in that case, of these two, the one whose will is necessarily determined by the will of the other is not free, and, therefore, has not that perfection; because it is better to be free than to be subjected to what is determined by the will of another. If, however, they are both reduced to the necessity of always willing the same thing, then one may will to do what the other would wish to hinder, in which case the will of the one would prevail over the will of the other, and thus, of these two, the one whose power is insufficient to support his will is not all-*powerful*; for he cannot effect as much as the other. Thus one of t two is not all-powerful. There is r then, nor can there be two, all-po erful, nor consequently two Gods.

By the same idea of perfection arrive at the knowledge that God *omniscient.* But, on the suppositi of two distinct beings, which have distinct power and will, it is an imp fection that one cannot conceal l thoughts from the other. But if o of the two conceal his thoughts fr the other, that other is not *omnisci* not merely because he knows not which can possibly be known, b because he is even ignorant of th which is known to another.

The same argument will apply the *omnipresence* of God. It we better that he should comprehend t whole extent of infinite space, th be excluded from some part of it; f should he be excluded from so place, he cannot act there nor kn what is transacted there, and con quently he would be neither omnip tent nor omniscient.

If to invalidate these argument mine, it be alleged that the two Go supposed, or the two hundred tho sand, (for by the same mode of arg ment by which you may have tw you may have two millions, as the is no limit to the number,) if, I sa it be objected that several Gods m have a perfect omnipotence which exactly alike, that they may also ha the same knowledge and the sa will, and may exist, equally, in t same place, this is only to multip the same Being, but, at length, it in reality only to reduce a suppos plurality to a simple Unity. For, describe two intelligent Beings w know, will, and do incessantly t same thing, and who have no separa existence, is to describe, in words, plurality, but really to establish a si ple Unity. For, to be inseparab united in design, will, action, a place, is to be as closely united as intelligent Being can be united himself; and consequently, to supp that where there is such an uni there may be two Beings, is to s pose a distinction without a differen and something divided from itself.

I have ventured to send you reflections on this subject, as t arose in my mind, without such orderly arrangement as might rea

them more perspicuous, especially if expressed more at large. Yet this letter will come under the examination of persons whose penetration is so great, that I should be trifling with their time, were I further to developе my thoughts on this subject. Such as they are, I pray you to send me your opinion of them, and the judgment of those gentlemen, that, thus informed, I may, for my own satisfaction, examine the arguments anew, and give them additional force, (which my ill health and want of leisure permit me not to dō at present,) or else abandon them altogether as incapable of any use.

I am, Sir,
Your very humble and very obedient Servant,
J. LOCKE.

MISCELLANEOUS COMMUNICATIONS.

Lawfulness of Defensive War amongst Christians.

[The following paper has been sent to us by the writer, *Mr. Wm. Christie*, of Philadelphia, the well-known advocate of the Divine Unity in Scotland, nearly forty years ago, of whom we gave an "Account," Vol. VI. pp. 129—138. The paper is taken from a Philadelphia Journal, entitled "The Democratic Press." It is only one of a series of essays, but it comprises the substance of the interesting inquiry, "Whether defensive war be just and lawful under the gospel dispensation?" Ed.]

——————— As for me
I can and will be free:
Like a strong mountain, or some stately tree,
My soul grows firm upright,
And, as I stand and as I go,
It keeps my body so;
No, I can never part with my creation—right.
Let slaves and asses stoop and bow,
I cannot make this iron knee
Bend to a meaner pow'r than that which formed it free.

WATTS.

IN treating of the lawfulness of defensive war, it would be scarcely pardonable to omit mentioning a pretty numerous and respectable class of opponents, namely, the good people called Quakers in general, and their excellent and distinguished champion, Barclay, in particular.

Robert Barclay, of Ury, in Scotland, a landed estate not a great distance from the place of my nativity, was a gentleman descended from an ancient family, a man of opulent fortune, liberally educated, a profound scholar, not only acquainted with the classical writers, but conversant in the writings of the Christian fathers in Greek and Latin, and in those of the most eminent modern divines, Catholic and Protestant. I cannot sufficiently admire and applaud Barclay's religious integrity in renouncing his fashionable connexions in high life, and attaching himself to a despised and execrated sect, among which he could then only find one associate approaching to himself, viz. William Penn, afterwards founder of Pennsylvania. About the time Barclay joined the Quakers and became their apologist, the jails of England were full of these innocent and deserving men, and they were opposed and harshly spoken of not only by the divines of the Church of England, but by Dissenters of different denominations, and I am sorry to add, not excepting the Socinians.

Robert Barclay was no Tory, though he would not have recourse to what he calls "carnal weapons" to defend the rights of man either civil or religious, yet he was fully sensible of the immense value of these rights, and in connexion with his brethren, established the most perfect liberty and equality. With what magnanimity does he address that profligate Prince Charles the Second, and censure the maxims of his arbitrary government in general, and his oppressive violence towards the unoffending Quakers in particular? Methinks, I contemplate the Prophet Elijah rebuking Ahab. But to come to the point, were the claims of Robert Barclay, William Penn, and their brethren, to divine, supernatural illumination, just and well-founded, or were they under the power of a delu-

sion? There is no medium in the case; I must either surrender myself to their claims, or refuse to acknowledge them. But at the same time I must add, that this delusion was innocent, and led to nothing criminal or wicked; or even dangerous to civil society, except in the case of the prohibition of defensive war. But here Robert Barclay makes a very candid concession, which in justice to his memory and the civil community, I find myself obliged to quote at full length.

"But lastly, as to what relates to this thing, since nothing seems more contrary to man's nature, and seeing of all things the defence of one's self seems most tolerable, as it is most hard to men, so it is the most perfect part of the Christian religion as that wherein the *denial of self*, and *entire confidence in God*, doth most appear, and therefore Christ and his apostles left us hereof a most perfect example. As to what relates to the present magistrates of the *Christian world*, albeit we deny them not altogether the name of *Christians*, because of the public profession they make of *Christ's name;* yet we may boldly affirm, that they are far from the perfection of the *Christian religion:* because in the state in which they are, (as in many places before I have largely observed,) they have not come to the pure dispensation of the gospel. And, therefore, while they are in that condition, we shall not say that *war*, undertaken upon a just occasion, is altogether unlawful to them. For even as circumcision, and the other ceremonies, were for a season permitted to the Jews, not because they were either necessary of themselves, or lawful at that time, after the resurrection of Christ; but because that spirit was not yet raised up in them, whereby they could be delivered from such rudiments: so the present confessors of the *Christian name*, who are yet in the mixture, and not in the patient suffering spirit, are not yet fitted for this form of Christianity, and, therefore, cannot be undefending themselves, until they attain that perfection. But for such, whom Christ has brought hither, it is not lawful to defend themselves by *arms*, but they ought over all to trust to the Lord."

I thank thee friend Robert for this concession; it affords a proof others, of thy good sense, Christian charity, and compa the present state and circumst the world. I also thank a v person and friend of civil and liberty, for having referred m passage, which, though in my days, I had several copies of E Apology in various language possession, always, as far as I collect, escaped my notice an vation. I must further add incline to agree with the sa thy person in the sublime id "there is a communication the human mind and the D think, I have myself felt so very like this, at some happ though transient and evanesc I may also be influenced by ception.

Before I take my leave of Barclay, I shall introduce o brief quotation from his boo That neither defensive nor war was lawful to the Israe their own will, or by th counsel or conduct; but th obliged at all times, if they w successful, first to inquire th of God." This observation but makes nothing for Rob clay's cause, and may be turne him with decisive force. It that the Jews had the sanctio oracle of God himself for g war. The Almighty could ha them by miracle, or turned th of their enemies, but he inclin neither. He authorized them priests or prophets to defen selves, and to fight for thei and liberties. When this is d sidered, who can truly say, fensive war is unlawful? mighty is an unchangeable the great and just Judge of th earth has ever done, and ever what is right. Under the C dispensation we have, at pre divine oracle to apply to; no to give answers in the name We may fast, pray and ask and direction from God; and all we can do. In our final d nation respecting war or pe must be guided by our rea lightened by the Scriptures of

The Messiah has not yet ta session of his kingdom; for

kingdom is not of this world." The Messiah himself did not fight, nor would he permit his disciples to fight in the defence of his own sacred person: because it would have been to oppose the known mind and will of God to do so: but the Messiah never said, that none of his disciples should ever fight in a just public cause. He said, indeed, to Peter, "Put up again thy sword into its place, for all they that take the sword, shall perish with the sword." But this speech was particularly addressed to Peter, and suitable to existing circumstances at the time. Some early Christian writers, whom Barclay has quoted, thought war unlawful, but these fathers may have erred in this judgment, as they have erred in some other important points. If it be true, as some historians have reported, that there was a legion of Christian soldiers in the army of Marcus Antoninus, who, by their prayers, rendered an eminent service to that emperor, it would appear that the opinion of these fathers had not much weight with their fellow-christians.

The general precepts of our Lord respecting the forgiveness of injuries, not resisting evil, &c., have no relation to the state of nations, and must even be interpreted with some abatement of the literal sense in regard to private life. The conduct of Jesus himself on his trial before the Sanhedrim, and particularly that of Paul on a similar occasion, is decisive in this respect. When soldiers came among others to attend the baptism of John, he gave them some good advice, but by no means desired them to give over the military profession.—Our Lord, Matt. viii. 5, marvelled at the words of a Roman centurion, who had soldiers under him, and declared, "Verily, I say unto you, I have not found so great faith, no not in Israel." He does not desire, however, this worthy soldier to diminish his rank in the Roman army, nor does Peter require Cornelius, another centurion, to do the same, though this devout, charitable soldier was expressly sent to him to be instructed in his duty as a Christian. The Apostle Paul, in his Epistles, has many allusions to the military art: in particular, he speaks of "the breast-plate of righteousness, the shield of faith, the helmet of salvation, and the sword of the spirit." A confirmed and determined Christian, capable of enduring hardiness, is, in the animated language of Paul, styled "a good soldier of Jesus Christ." I can hardly think that Paul would have alluded so often to military concerns, if he had deemed the profession itself unworthy of a Christian to follow.

I come now to a passage that I apprehend to be clear and sufficient to decide the whole controversy. The author of the Epistle to the Hebrews, chap. xi. in enumerating and eulogizing those worthies who, in different situations, overcame the world and all its trials and temptations, by acting on the sublime and elevated principle of divine faith, has the following remarkable and emphatic words, ver. 32 to 34, inclusive: "And what shall I more say? For the time would fail me to tell of Gideon, and of Barak, and of Sampson, and of Jeptha, of David also and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight (or expelled) the armies of the aliens."

I would now propose a question. What does the Author of this Epistle mean, by celebrating military heroes, joined with martyrs and confessors, and proposing both as patterns and examples of the efficacy of divine faith to the believing Hebrews? If every kind of war be absolutely unlawful under the gospel dispensation to Christians, his mentioning and applauding some of the names beforementioned, must be considered as an exhortation and advice, on his part, to commit murder!—I might quote several learned Commentators on this passage in Latin and English: but this would be tedious. I shall, therefore, content myself with extracting a brief passage from the Family Expositor of Dr. Doddridge:

"Is it possible we should read these animated periods without feeling our hearts glow with a sacred ambition of acting as becomes those who have heard such tidings and beheld such examples? If the triumphs of faith

in Rahab, and Gideon, and Barak, and Sampson, and Jeptha, cannot move us, nor even those of David and of Samuel; if we are insensible of the martial prowess which they exerted in firm dependence on the *Lord God of hosts*—let us behold other combats, in which they who seemed *weaker*, became yet more gloriously victorious."

It is evident from this quotation, and what follows it, that Dr. Doddridge thought martyrs and confessors superior to pious military heroes, and so do I: but it is as evident that he thought "martial prowess exerted in firm dependence on the *Lord God of hosts*," also entitled to high, though not equal applause. This is all I contend for. I contemplate with particular satisfaction, that there is every reason to think, that our great American hero, the late General Washington, acted on the same glorious principle of divine faith in the Revolutionary War. It is well known that he was regular in his attendance on divine worship in that church which he approved. In his last excellent address to his fellow-citizens of the United States, he warmly recommends religion on general principles, without descending to the peculiarities of different sects, and considers morality, generally speaking, as standing on a baseless foundation without it. When engaged in the duties of the camp, he has been seen in a morning, in the adjacent woods, at his prayers; and his whole conversation and deportment in private life was exemplary and virtuous. There is also reason to think that many others besides him, in Congress and in the army, acted on the same noble principle. Dr. Price considers the people of America in general as having entered upon the war with a becoming Christian spirit. He contrasts their fastings and humiliations with a very opposite temper, which at that time prevailed among the British. The Declaration of Independence concludes in the following words—"And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honour."

A just and absolutely necessary war, undertaken and conduc such principles, becomes san approved of God, and all wi good men.

AN AMERICAN CITIZ

Philadelphia, Aug. 6, 1817.

[In another paper of nearly th date, Mr. Christie relates the ing anecdotes of the British o of the American War.]

I shall here mention an an communicated to me by a frien since dead, and I believe not ge known. In the time of the Am War, Charles Fox and some friends were in a carriage, broke down upon the road, n seat of a bishop. This bisho not the good bishop of St. who spoke and voted in the H Lords against the war, as the will shew. Notwithstanding, ceived Mr. Fox and his friend hospitably, invited them to and promised his coach to c them to the next stage. Aft ner, when Mr. Fox was asked a toast, he gave "Gen. Washin The bishop immediately rose went out of the room. Mr wrote a line entreating him to But he sent a verbal messag mating that "the coach was I shall add, that several of th senting members in Englan some of the Presbyterian min Scotland, were opposed to th Among others, the late Dr. then of Montrose, afterwards Pr of Carlisle College, in this s Pennsylvania. Dr. Nisbet, as nister of the Established Chur obliged to read the royal pro tions on "Fast Days," in the p of the congregation, but he to to read them in such a mann turn them into ridicule, parti when he came to the words daring rebels," which he recit loud tone, with an emphatical He then delivered a sermon, in he said all he could say, with dangering himself. In his prayers on Fast Days and Lord's Day, after mentioni king by name, and the magi who were his hearers at the t said, "make him a blessing an curse to the country; may the

trates be terrors *only* to evil-doers, but a praise to them that do well."

During the war, Dr. Dunbar, Humanity Professor in the University of Aberdeen, stood single and alone. All the great Doctors and Professors, Dr. Campbell, Dr. Pensioner, James Beattie, &c., styled "the Northern Lights," were on the opposite side. When Lord North and his colleagues were turned out, and a Whig ministry came in, Dr. Dunbar gave a vent to his just and long-restrained indignation, and repaid his brother Professors, with interest, for their insulting speeches, writings, and overbearing behaviour, in an elegant Latin oration, delivered in the University. "Quid non dixerunt! (said Dunbar,) Quid non scripserunt!" What have they not spoken! What have they not written!

Exeter,

February 9, 1819.

SIR,

THE originals of the subjoined documents have been obligingly lent to me by a worthy member of the religious society I have the happiness to be connected with, in whose family they have been preserved. I have faithfully transcribed them for your use, hoping that they may prove acceptable to many of your readers. The former may now, perhaps, be particularly interesting, in consequence of the anxiety which begins to be publicly shewn by many Unitarians, to be relieved from the hard necessity of entering the marriage state by a ceremony which they disapprove and dislike. Feeling in my own mind a strong objection, *as a Dissenter*, not only to the form employed by the Established Church, but to marriage being at all treated as a religious rite, and rejoicing in the conviction that the progress of public opinion and feeling is, and *must be*, in the direction of liberality, I confidently anticipate a renewal (though probably not for some time to come) of the excellent law of the Commonwealth, which being too enlightened for its age, unfortunately perished as an untimely birth. I am happy to see this subject set, in what I think its proper light, by Mr. Rutt, in his speech at the meeting for the formation of the Unitarian Association, of which an account is given in your last Number [pp. 48—56].

W. HINCKS.

No. I. Copy of the certificate of a marriage before the civil magistrate, under the Commonwealth.

Devon:Sh.

December the Thirteenth day: 1653

These are to certifie whom it shall or may concerne That ffreman (Freeman) Parr of Talaton in this countie Marchant was the day & yeere aboved lawfullie married unto Mers. Margery Cottle daughter of William Cottle of Talaton aforesd gent. According to a late Acte of Pliamt in that behalfe made and provided before me William Putt Esqe one of the justices of the peace within the said County At my house at Aish within the pish of Otery St. Mary in the Countie aforesd: Given under my hand and seale the daie and yeere above written,

(Seal)

WILLM PUTT.

In the presence of
William Eveleigh
Brodburne

No. II. Certificate of Ordination in the year 1649.

FOr asmuch as *Edward Parr* Camb: *Master of Arts in Kath:hall* hath addressed himself to the fifth *Classicall Presbytery* within the Province of LONDON; according to the Ordinance of both houses of parliament, of *Aug.* 28 1646 *For the Ordination of Ministers by the Classicall Presbyters*, desiring to be ordained a preaching Presbyter for that he is called to the work of the Ministery in *Rew in Devonshire*..... ..... And hath exhibited unto the Presbytery sufficient Testimoniall (now remaining in their custody) of his competent age, of his unblameable life and conversation, of his diligence and proficiency in his studies [erasure seemingly of printed words] and of his fair and direct calling unto the aforementioned *charge*

We the Ministers of the said Presbytery, have (by appointment there-of) *Examined* him according to the tenour of the said Ordinance; and finding him to be duely qualified and gifted for that holy office and imployment (no just Exception being made against his *Ordination* or *Admission*) we have *Approved* him; and accordingly in the church of *Leonard Foster lane* in LONDON upon the day and yeer hereafter expressed, we have proceeded *solemnly to set him apart to the office of a Preaching Presbyter, and Work of the Ministery, with Fasting Prayer and Imposition of hands:* And do hereby (so farre as con

cerneth us) actually *Admit* him unto the said Charge, there to performe all the offices and duties of a faithfull Minister of Jesus Christ. In witnesse whereof we have hereunto
subscribed our Names this *Fifth*—day of *February*—*Anno Dom.* 1649.

James Nalton of Leonards church in Foster lane

Roger Drake Minister of Michaell [Coruhill] Querne.

Arthur Jackson.

George ffawler (Fawler) Minister of Bridwell London.

Guil: [William] Jenkyn pastor of Chtch tdo [Christ Church do.]

Bridport,

Sir, *January* 1, 1819.

CONSIDERING Fellowship Funds as well calculated to contribute to the permanent support of pure religion; both to promote the genuine spirit of Christian fellowship among the members of our respective societies, and also to unite these (at present too much detached from one another) into a general body, I cannot but deem this Institution an auspicious era in the history of Unitarianism. Union is strength, and the cordial co-operation of the wise and good to advance the cause of knowledge and of virtue, is the best mode of ensuring its success. This principle is exemplified in a very striking manner, by the rapid progress which the British and Foreign Bible Society is making throughout the world. The joint operation of persons of the same religious sentiments, may be supposed to promote in a more *limited* degree, what the union of various classes of Christians effects on an *extensive* scale. The want of this among the Unitarians, is often the subject of regret. This inconvenience however would, I think, be in great measure removed by the adoption of the plan which some of your Correspondents have proposed, of "the Managers of the Unitarian Fund in London undertaking to be a central committee for the Fellowship Funds." This would prevent the necessity of ministers among us going from town to town making collections for the building or repairing of chapels, and, indeed, for any application whatever to individual societies on these occasions. Let this be always made to the committee in the metropolis, who will ascertain the propriety of the claim, and grant the aid which the case may re the state of the general F resembling in *this respect* dows' Fund," and the Soc established "for the Reli and Infirm Protestant Dis nisters." The common st supplied by the regular re the annual amount of the Funds of our respective This, together with the su of individual Unitarians, doubt not, render the Fun to all the purposes for wh signed. Thus would gene co-operation be effected, u able to the success of the ca Christianity.*

It may be proper, howe serve, that the establishme lowship Fund in every c of Unitarians (though a d ject) is not necessary to th of the plan of a general c among them. This purpo answered by each society in whatever mode the s be raised, annually cont the *common stock*. Shou posal now made meet the gentlemen of the Unitari London, their concurren moting it, would, I doubt its success; and its advant common cause, would, I am abundantly compensate, i mation, the additional tru might hereby devolve The communication of th ings from time to time, t medium of the Monthly and Christian Reformer,

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* The co-operation now between all those professin who believe that there is on who is self-existent, eternal, and unchangeable, possessed sible perfection, the sole obje worship, namely, the Parent nature, the God and Father Jesus Christ. This includes sons who maintain, and tho reject, the tenet of the pre Christ, whilst they are agreed principle just stated; the which they claim to themselv *Unitarians*; a title now give the Legislature, though *refus* their less liberal fellow-christ

of Unitarians, would tend satisfaction to the sub- cherish a feeling sympathy t in the concerns of their rethren, and animate their enevolent exertions.

een led to these observa- y the Christian Fellowship stablished in the Unitarian Bridport. When the plan tution was first communi- public by the late greatly- Dr. Thomson, some objec- occurred to my mind; but e reflection, and the satis- orts of those societies in as been introduced, have se of their futility. I think ive benefits resulting from ortant in their nature, and nd permanent in their in- ith these views, and know- liness of many of my peo- d their aid in introducing ining a Fellowship Fund ty, on November 22, 1818, a sermon on the nature tages of this Institution, r my text 1 Cor. xii. 25, bers should have the same another." When I came icular object of my Dis- ated, that "the plan of a ek Fellowship Funds in cieties was proposed about go, in the Monthly Repo- the late Dr. Thomson, a physician in Halifax. He has been arrested by the ath, and ushered off the man existence, at the age he midst of his pious and labours for the glory of y living and true God, the ristian truth, and the good . Let this, my friends, be l admonition to us, to imi- what is so much to the his memory recorded of it was the first wish of his good himself, and to teach o good in every possible thren, the time of our trial d uncertain; let us, there- ve it to the best of pur- st lengthened out to us, y be rendered abundantly ciety in our day and gene- be qualified for the fel- the just made perfect in ly kingdom. That good man to whom I have just referred, 'though dead yet speaketh,' and the Institution which he has introduced into our societies, may possibly perpetuate the name of Thomson, when the monument of marble, about to be erected to his memory, is crumbled into dust."

After shewing, what appeared to me, the various advantages of Fellowship Funds, I requested those present, who were friendly to the Institution, would have the goodness to meet in the vestry immediately after the service, to assist in forming a plan of this kind for our society. A respectable number attended, Thomas Colfox, Esq., was desired to take the Chair, and the following preamble to the rules proposed being read, was approved by the meeting:

"As it is our duty to contribute, as much as we are able, to the promotion of what we deem to be Christian truth, and to the cause of benevolence, it behoves us to adopt those methods which are best calculated to answer these valuable purposes. Among institutions of this useful tendency, the establishment of Fellowship Funds appears to us to furnish an easy and convenient mode of aiding the diffusion of Unitarian principles, and of enabling our Christian brethren to erect chapels for the worship of the only true God, the Father of all, agreeably to the dictates of their own consciences. Besides this, the concurrence of the members of religious societies in pious and benevolent exertions, will, we conceive, cement them more closely to one another, and animate their zeal in the common cause of pure Christianity, as well as contribute to mutual edification, and to the permanent prosperity, harmony and comfort of such societies."

It is not necessary for me to detail all the rules adopted at this meeting, being similar to those which have been often inserted, on these occasions, in the pages of your Repository. The object of our Fellowship Fund is stated to be "to present occasional contributions to the erection or repair of Unitarian chapels; to Institutions for the liberal education of youth, and the diffusion of Christian knowledge; to the support of civil and religious liberty, and to the relief of the necessitous, especially of sufferers for con-

science' sake." The Minister of the society was as usual chosen President; Joseph Gundry, Esq., was requested to accept the office of Treasurer; and Mr. Williams, Jun., of Secretary. The committee consist of these, with the collectors for the time being, and six other subscribers chosen by the general meeting. It was agreed that the Fund should be formed and maintained by subscriptions of one penny per week, to be paid either weekly or every six weeks, or annually in advance, and also by benefactions to any amount. That this Institution might not interfere with the time or secular concerns of the other days of the week, the subscribers are requested to remain in their seats after the service on the Lord's day, and the collectors go to them and receive their subscriptions. This is done by some of the *younger* members of my society, and it afforded me the purest pleasure, to observe the readiness with which they undertook their office. The meeting of the committee once a month, is open for any of the subscribers who may choose to attend.

The next Lord's day, after the meeting of the friends to this Institution, I announced to the congregation at large, the formation of a Fellowship Fund in our society, and after reading the rules, concluded with this brief address: "Such is the nature of this Institution, such are the important objects it has in view, and such are the rules by which it is to be regulated. It is needless for me, I trust, to urge motives to recommend it to persons of every description in this congregation. It recommends itself; and those among us who can afford to spare one penny a week, I may venture to say, cannot lay it out to better purpose than in supporting this Institution. In this mode, a poor person enters into *fellowship* with the rich, and co-operates with them in the same good cause. Thereby is formed an additional bond of union, of Christian love and friendship among them. And why should it not be so? The high and the low, the rich and the poor, the master of the splendid mansion, and the tenant of the clay-built cottage, if sincere Christians, 'are *all one* in Christ Jesus,' and equally entitled to the gracious promises of the gospel. To do all the good they are able in their respective situations, is certainly incumbent on the professed disciples of a Master, who both lived and died to promote the cause of truth, virtue and human happiness. Influenced by his example, my friends, 'let us never be weary of well-doing.' As to those of you who sustain offices in the Christian Fellowship Fund just established among us, you will, do doubt, faithfully discharge them. On the plan we have adopted, this will occupy your time and attention only a little on the Lord's day, and it is not merely *lawful*, it is also *laudable*, 'to do good on the Sabbath day.' You will unite with me in fervent prayer to the Father of lights, that he would be graciously pleased to bestow his blessing on this Institution, formed for promoting his unrivalled glory and worship, the cause of pure religion the instruction of youth in useful knowledge and virtuous principles and the relief of sufferers for conscience' sake."

About one hundred and forty members of our society have given in their names as subscribers to our Fellowship Fund, and some of the more opulent among them, have added liberal benefactions to their subscriptions.

THOMAS HOWE.

N. B. It may be proper for me to mention, that in transcribing from my manuscripts for the press, I have seen it expedient to make a few verbal alterations.

Anecdotes of Charles II. *and James* II., *from Evelyn.*

THE extracts from Evelyn's Diary, inserted pp. 22, 23, present a picture of the profligate reign of Charles II. in its commencement; another extract or two will shew that it was consistent to its close.

The following is a *Sabbath scene* at Court:

"1685, Jan. 25. Dr. Dove preached before the King. I saw this evening such a scene of *profuse gaming*, and y^e^ King in y^e^ midst of his *three concubines*, as I had never before seen. *Luxurious dallying and profaneness.*' I. 579.

The next Sabbath was employed in like manner, as will be seen presently. Some court chaplain had pro

bably told the King in the morning, that he was a sacred person, a dread sovereign, high and mighty, most gracious and most religious, and the Lord's anointed; but none of the priestly attendants on royalty saw or could decipher the *hand-writing on the wall.* The day following this Sunday's revels, Charles was smitten with a stroke of apoplexy, under which he lingered till the Friday, and then (Feb. 6, 1685) expired in the 54th year of his age.

Evelyn writes thus in his Diary on the Sunday succeeding the King's decease:

"I can never forget y^e^ *inexpressible luxury and prophaneness, gaming and all dissoluteness,* and, as it were, total forgetfulnesse of God, (it being Sunday evening,) w^h^ this day se'nnight I was witnesse of, the King sitting and toying with his *concubines,* Portsmouth, Cleaveland and Mazarine, &c. a French boy singing *lore songs,* in that glorious gallery, whilst aboute 20 of y^e^ greate courtiers and *other dissolute* persons were at *Basset* round a large table, a bank of at least 2000 in gold before them, upon w^h^ two gentlemen who were with me made reflexions with astonishment. Six days after was all in the dust!" I. 585, 586.

The Quarterly Review has exhibited Evelyn as a sort of Church-of-England Knight. His sense of religion was of a mysterious kind, since it did not keep him from such Sunday company. But there was so much in him to esteem and admire that we are not disposed to dwell upon his failings, which were chiefly the result of his absurd and mischievous notions of loyalty.

Much ridicule was cast upon Cromwell's chaplains who were instant in prayer for him during his last illness; but Charles's chaplains copied the example, and in them the practice is represented as orderly and pious.

"Prayers were solemnly made in all the Churches, especially in both y^e^ Court Chapells, where *the chaplaines reliev'd one another every halfe quarter of an houre from the time he began to be in danger till he expir'd,* according to y^e^ forme prescrib'd in y^e^ Church offices." I. 581.

An entry of Evelyn's, in his Diary of Feb. 14, affects the reader with a kind of melancholy, even while he feels a sense of retributive justice. After a blaze of splendid vice and folly, Charles was in his very name and memory enveloped in darkness. His burial was obscure, and the indulgent, loyal Evelyn, recording the fact, is betrayed into a virtual charge against the lifeless monarch of being a buffoon and profane.

"The King was this night *very obscurely* buried in a vault under Hen. 7th's Chapell at Westminster, *without any manner of pomp, and soone forgotten after all this vanity,* and y^e^ face of the whole Court was exceedingly chang'd into a more solemn and moral behaviour; *the new King affecting neither prophaneness nor buffoonery.*" I. 586.

The sober James now comes into the Diary, and one of the first anecdotes of him is creditable to his understanding. He was on a journey to Portsmouth to view the fortification, and Mr. Evelyn waited upon him in company with Mr. Pepys: they met the King at Winchester. Here his majesty discoursed with the Bishops of Bath and Wells, (Kenn,) and of Winchester, (Peter Mew,) on modern miracles: he declared himself a sceptic with regard to them, but Mew asserted the truth of two recent ones, viz. *the recovery of a decrepid child by baptism,* and *the healing of a blind man by the blood of Charles* I. Surrounded with such Protestant bishops, it is not wonderful that the two last Stuart Princes should have become Papists.

"The next morning setting out early, we arriv'd soon enough at Winchester to waite on the King, who was lodg'd at the Dean's (Dr. Meggot). I found very few with him besides my Lords Feversham, Arran, Newport, and the Bishop of Bath and Wells. His Majesty was discoursing with the Bishops concerning miracles, and what strange things the saludadors would do in Spain, as by creeping into heated ovens without hurt, and that they had a black crosse in the roofe of their mouthes, but yet were commonly notorious and profane wretches; upon which his Majesty further said, that he was so extreamly difficult of miracles, for feare of being impos'd upon, that if he should chance to see one himselfe, without some

other witness, he should apprehend it a delusion of his senses. Then they spake of the boy who was pretended to have a wanting leg restor'd him, so confidently asserted by Fr. de S^ta^ Clara and others. To all which the Bishop added a great miracle happening in Winchester, to his certaine knowledge, of a poor, miserably sick and decrepit child, (as I remember long kept unbaptiz'd,) who *immediately on his baptism recover'd*, as also of y^e^ salutary effect of *K. Charles, his Majesty's father's blood, in healing one that was blind.*" I. 608.

Mr. Evelyn adds in a note, that his companion, Mr. Pepys, told him that being in Spain he had offered a considerable reward to a "saludador" to perform the oven feat, upon which the wonder-worker confessed the cheat; "yet," says the Diarist, "have these imposters an allowance of y^e^ bishops to practice their juglings." He adds, "This Mr. Pepys affirmed to me, but, said he, *I did not conceive it fit to interrupt his Majesty, who so solemnly told what they pretended to do.*"

Encouraged by the superstition of the Bishop of Winchester, James proceeds to talk more confidently of miraculous cures by means of relics, and he relates that his brother Charles had, at the time of his death, *a piece of the true cross* in his pocket.

"Afterwards his Majesty spoke of some reliques that had effected strange cures, particularly a piece of our Bl. Saviour's Crosse, that heal'd a gentleman's rotten nose by onely touching; and speaking of the golden crosse and chaine taken out of the coffin of St. Edward the Confessor, at Westm^r^ by one of the singing men, who, as the scaffolds were taking down after his Ma^ties^. coronation, espying a hole in the tomb, and something glisten, put his hand in, and brought it to the Deane, and he to the King; his Ma^ty^. began to put the Bishop in mind how earnestly the late King (his brother) call'd upon him, during his agonie to take out what he had in his pocket. I had thought, said the King, it had ben for some keys, which might lead to some cabinet that his Ma^ty^ would have me secure; but, says he, you well remember that I found nothing in any of his pockets but a crosse of gold, and a few insignificant papers; and thereupon he shew'd us the crosse, and was plea to put it into my hand. It was gold, about three inches long, havi on one side a crucifix enamell'd a emboss'd, the rest was grav'd a garnish'd with goldsmith's work, a two pretty broad table amethists, I conceiv'd,) and at the bottom pendant pearle; within was incha a little fragment, as was thought, the true Crosse, and a Latine inscri tion in gold and Roman letters." * 609.

A few pages onwards, Evelyn lates a conversation between Jam and Mr. Pepys, which settles t question of the religion (if the wo can be used with regard to such man) of Charles II. *He was, and di a Roman Catholic.* In our Xth V lume, pp. 224—226, may be seen t no-longer-disputed narrative of t Popish ceremonies performed at H bed-side, when he was dying.

"This familiar discourse encourag Mr. Pepys to beg of his Ma^ty^, if might ask it without offence, and f that his Ma^ty^ could not but obser how it was whisper'd among man whether his late Ma^ty^ had been reco cil'd to y^e^ Church of Rome; he again humbly besought his Ma^ty^ to pardo his presumption if he had touch upon a thing which did not befit hi to looke into: the King ingenuously told him that he both *was, and died, Roman Catholic*, and that he had no long since declar'd it was upon som politic and state reasons, best known to himselfe, (meaning the King hi brother,) but that he was of that per suasion: he bid him follow him int his closet, where opening a cabinet he shew'd him two papers, containing about a quarter of a sheete, on both sides written, in the late King's own hand, severall arguments opposite to the doctrine of the Church of England charging her with heresy, novelty and y^e^ fanaticism of other Protestants, the cheif whereon was, as I remember, our refusing to acknowledge the Pri macy and Infallibility of the Church of Rome; how impossible it was that

* "There is a pamphlet giving an account of this finding, and presenting it the King, under the name of George Tay lour; but his name was Henry Keepe See Gough's Topography." Evelyn's Editor.

so many ages should never dispute it, till of late; how unlikely our Saviour would leave his Church without a visible head and guide to resort to, during his absence; with the like usual topics so well penn'd, as to the discourse, as did by no means seeme to me to have ben put together by the late King, yet written all with his owne hand blotted and interlin'd, so as, if indeed it was not given him by some priest, they might be such arguments and reasons as had ben inculcated from time to time, and here recollected; and in the conclusion, shewing his looking on the Protestant religion (and by name the Church of England) to be without foundation, and consequently false and unsafe. When his Ma^ty^ had shewn him these originals, he was pleased to lend him the copies of those two papers, attested at the bottome in 4 or 5 lines, under his owne hand.

"*These were the papers I saw and read.*" I. 612.

London,

SIR, *February* 24, 1819.

IN the new edition of Toller's Law of Executors and Administrators, published at the conclusion of last year, are the following passages:—

"By Statute 9 and 10 William III., c. 32, persons denying the Trinity, or asserting that there are more Gods than one, or denying the Christian religion to be true, or the Holy Scriptures to be of Divine authority, shall, for the second offence, among other incapacities, be disabled from being executors." P. 36.

"A legacy is a bequest or gift of personal property by will. All persons are capable of being legatees, with some special exceptions by common law and statute."

"By Statute 9 and 10 William III., c. 32, persons denying the Trinity, or asserting that there are more Gods than one, or denying the Christian religion to be true, or the Holy Scriptures to be of Divine authority, shall, for the second offence, be also incapable of any legacy." P. 299.

It must be quite superfluous to inform you, or any of my brethren in faith, that the Statute, commonly called the Blasphemy Act, was repealed by the 53rd Geo. III., c. 160, "so far as the same related to persons denying as therein mentioned, respecting the Holy Trinity:" but as the work from which I have quoted the previous erroneous passages is commonly appealed to as authority by the profession, and referred to for their guidance by individuals, I apprehend it would not be entirely useless if you were to inform your numerous readers, that the Unitarians, though not more covetous than their fellow-creatures of the good things of this world, or of interfering in other men's affairs, are equally capable with all mankind of enjoying the benefit of their relations' and friends' liberality, and of discharging the last kind office which they can trust to any man's care.

ONE.

SIR, *Jan.* 29, 1819.

A MEMBER of my family purposes shortly to enter into the *marriage state;* and though a Dissenter from the Established Church, he feels himself compelled, in order to obtain the benefit of a legal marriage, to have the ceremony performed at the Church of England, and by one of its ministers. As a conscientious man, the party referred to has carefully read over the marriage ceremony, to ascertain whether, without a violation of conscience, he can accord with its principles and details.

And first, Sir, as it is usual in the celebration of marriage for the younger branches of a family to attend, particularly young females, it is impossible not to feel repugnance at the very great indelicacy of expression in several parts of the marriage ceremony: to quote such instances, would be to sully your pages, and render the publication which should contain them, an unfit companion at the breakfast-table of a moral and well-educated family. How extremely objectionable then must that language be, in a public, and as it assumes to be, a religious ceremony, which, even in the intercourse of private life, we should be ashamed to use in the presence of our wives and our daughters!

It seems, also, that the man who joins in the marriage ceremony, is made to declare a direct falsehood, by promising what he never intends to perform. I allude here to the declaration made by the man to the woman: "*With all my worldly goods*

I thee endow;" whereas, this is so contrary to the fact, and indeed to the law of the land, that unless the woman has made a previous settlement, not only has she no title in the property of her husband, but all even that she possessed before, becomes absolutely and *bonâ fide* his.

To the libertine and the thoughtless I am aware that the objections already urged will appear of small importance; but the religious and moral character will see no good reason, why a ceremony, performed in a place supposed to be sacred, should continue to exist in a form, which at once violates truth, and offends the ear of delicacy. But, Sir, another and still more important objection remains to be noticed. It has happened with the party now about to enter the marriage state, that in the exercise of an honest, though what may be esteemed by some, a mistaken judgment, he has become not only a Dissenter from the Established Church, but a Dissenter from the doctrine of the Trinity; in the name of which the marriage ceremony is performed.

Must then a man, in order to obtain a legal marriage, subscribe to doctrines as true, which he believes to be false? Must he be guilty of solemn and deliberate perjury, and this in a place dedicated to religion? In vain, Sir, has the Legislature removed the penal privations, to which persons denying the doctrine of the Trinity were formerly subject, if they cannot obtain even the civil right of marriage, without subscribing to the truth of that doctrine. Under these circumstances, I am desirous of obtaining satisfactory and categorical answers from some of your intelligent correspondents to the following questions:

1. As it regards *kneeling* at the celebration of the marriage ceremony. Seeing that some of the directions of this ceremony are in common practice dispensed with; as for example, laying the accustomary fee on the book, might not the practice of kneeling be dispensed with, from those who have conscientious scruples; and in the case of a man and woman refusing to kneel, would the priest be justified in refusing to celebrate the marriage?

2. Seeing the Marriage Act was intended, as the preamble states, "to prevent clandestine marriages," would it not be altogether a legal marriage if, after the banns were regularly published, the parties desirous of being married, were to declare in open church before the minister, in any form of words they might please, that they took each other to be man and wife, and refused to join in any part of the ceremony: could the priest in such a case, refuse to register the marriage, and give the parties a certificate of the same; and should he so refuse, would the legality of the marriage be invalidated?

3. As a great portion of the marriage ceremony is, at the option of the minister, frequently omitted, would the marriage of a party who should go through the ceremony till the priest had pronounced the words—"whom God hath joined let no man put asunder," and refuse to attend, or subscribe to any thing further, be hereby vitiated; and as in the second query, "could the priest, in such case, refuse to register the marriage &c. &c.?

A CONSTANT READER.

P. S. I have just learned by the public prints, that a meeting has been held for the establishment of an Association for the Protection of the *Civil Rights* of Unitarians. It is impossible the committee appointed to carry into effect the objects of the Association, can be in any way employed in a manner more consistent with the principles of their appointment, than in a serious effort to obtain legislative relief to the Unitarian Dissenter in the instance of the marriage ceremony.

Hanwood,

SIR, *January* 28, 1819.

WHILE reading the beautiful letter of the "Reformed Jew," inserted in your December Repository, [XIII, 762,] how ardently did I wish that the person to whom it was addressed, had entertained more scriptural and rational views of Christianity as such *only* could have enabled him to remove the grand difficulty complained of, and convince him that the *genuine* doctrines of the gospel must necessarily produce, and while they continued to be delivered, actual

luce, *far other fruits* than
hich are now manifested on
f the Christian world.
elieved that the will of God,
as made known to mankind
and his apostles, had been
down and taught in its native
l purity for nearly *eighteen*
ears,—or even since the era
formation, and witnessed no
ects on the feelings and con-
its professors than are now
ren in *this country*, (boasting,
of us do, of its piety and
should we not be justified in
g, that, perfect as the theory
tianity appears, experience
ed it unequal to the great
reforming the human race,—
purpose for which it was
For, as the *appointed* means
this, do all rational believers
Jesus as their Saviour. A
r the *salvation* of the world,
was the world; for "faith
nctifies, *cannot save*."
niversal love is the great cha-
: of Christianity, no one will
t we must allow that the Jew
tified in asking, "Can there
in the life and behaviour of
those who call themselves
s, the *least sign* of such a
versal love? Nay, are not
ns of most of them wholly
tory to that which was prac-
Christ?"
we look around us, and over
stian world, we must own
are; and there is no way of
g for it, and removing from
of men this most reasonable
to our holy faith, but by
s, such as the following,
nitarians can give from the
ction of their hearts:
spel of Christ began (as we
n apostolic authority) to be
l even by some of its earliest
; and as the heathen world
and the *civil power*, under
protecting, assumed a right
sance and even dictation, it
ore and more assimilated to
conceived notions and pre-
which were all in favour of
ls, many *objects of worship*,
dance of outward rites and
ous observances.
en who had been accustomed

to deify almost every thing around them, to adore even brutes and vegetables, and fall down before "stocks and stones," it might well seem strange that he who was sent by the Almighty Jehovah to be the Saviour of the world, who performed such great miracles, and exhibited in his life a pattern of perfection such as mankind had never before conceived even in idea, and to crown all, had *risen from the grave*, and ascended into heaven in the presence of his disciples; to suppose this extraordinary person a *mere man*, seemed to their minds, prepossessed as they had been, nearly impossible! Yet the doctrine of *one only God* was so firmly laid down as the foundation-stone, both of the Jewish and Christian Scriptures, that it could never be disputed, and nothing but sad experience would persuade any one that a method of *evading* it could have been invented. Nor could it have been done but by almost imperceptible degrees:—the common sense of mankind would have revolted against so monstrous an assertion, (and nothing *like it* is even pretended to be found in the sacred writings) as that *one is three*, or that *three are one*. But dark ages of ignorance succeeded the promulgation of Christianity, and in the course of these, step by step, one absurdity after another was introduced and declared to be *Christian verity*, by the decrees of synods, councils, &c.; and in the course of successive centuries, while the Bible was inaccessible to the great body of believers, even if they had been able to read it, and little known or consulted even by the priests themselves, both the doctrines and practice of the Christian Churches attained the fearful *acme* of corruption at which the Reformation found them.

Some of these strange doctrines, and many superstitious observances were then done away, and a noble spirit of inquiry seemed to be spreading among Christians: but the demon of bigotry and uncharitableness arose among the Reformers themselves; they raised the cry of heresy against each other, and even brought their brethren to the stake for holding opinions different from their own! This was too clear a proof that they were still "in the gall of bitterness," and that

the errors and corruptions which they had removed, were trifling in comparison with those that remained.

In so degrading a light are the *great* and *glorious* doctrines of the gospel now held by the leading men in this *enlightened* country, that we are told from the highest Church-of-England authority, that a belief in them requires "a *prostration* of the *understanding*"! And what can the Church of Rome, or the Koran of Mahomet do more? Nor is this the worst,—the creeds and articles of churches, calling themselves *reformed*, represent our Creator not as "the Lord *merciful* and *gracious*, who willeth not that any should perish, but that *all* should return, repent and live;" not as the loving *Father* and *Benefactor* of the human race, but in colours that inspire dread, I had almost said *aversion*,—for what can restrain indignant feelings in those who believe that they see *uncontrolable power*, cruelly and unjustly used? And we must, indeed, have laid aside the use of our reasoning faculties, if we see not this in the God described by Calvin.

But the doctrine which of all others most powerfully demoralizes Protestants, is that of the *atonement* of sin by the blood of Christ. To tell men that if they are saved at all, it must be by the *righteousness of another* being *imputed to them*, and that all *they have to do*, is to *fix their trust* in this doctrine so "*comfortable to sinners*," to ensure the full benefit of it to themselves! What is it but to outrage all our ideas of rectitude and justice, to loosen even in thinking minds, all bonds of moral obligation, and in others, to open a *wide gate* for the indulgence of every passion and inclination, and to lead to crime and profligacy of every description? That there are many excellent persons who zealously adhere to this doctrine, I well know, and that their conduct is so preferable to their creed, may be well attributed to their frequent reading of the Bible, on every page of which that *personal righteousness* is inculcated, which these inconsistent beings aver to be unnecessary to salvation.

How much is it to be wished, that Unitarian views of Christianity were laid before the Reformed Jews:—there can be no doubt but it would be a powerful means of satisfying all their remaining doubts, and might be a material step towards the conversion of the whole people. Had every congregation amongst us a *Fellowship Fund*, zealously attended to, means would not be wanting to render this exertion, difficult as it may appear when compared with any efforts which we have hitherto made, *more than possible*.

Should you think these observations worth the attention of your readers, I request for them a place in the Repository. MARY HUGHES.

Hackney Road,
February 11, 1819.

SIR, THE careless manner of quoting Scripture, without understanding its meaning, and for the purpose of confirming prejudices and errors, has been a constant subject of regret to every thoughtful Christian; and seldom has there appeared a more striking example of this carelessness than in the letter of *Friend* Walker's, inserted in your Repository for October last, [XIII. 622,] but which, having resided at Brussels for nearly the past five months, I have but just read: to me it appears of too dangerous a tendency to pass unnoticed.

The writer, who professes himself to be one of the society of *Friends*, by way of apology for the fanatic fooleries which disgraced some of its members in the seventeenth century, remarks as follows:—"The concernments of becoming signs and wonders to the people by going about naked, putting on sackcloth, &c. among Quaker enthusiasts, *like unto Isaiah and other enthusiast prophets of old*, honest George [Fox] used to record, I believe very sincerely, as triumphs of truth:"—thus attempting to level the character of the Jewish prophets to that of the fanatics alluded to. This remark was once made to me by a confirmed unbeliever, who, like the generality of his fraternity, had examined the evidences of Christianity very superficially, in a conversation I held with him, in which I urged, as evidence of the truth of revelation, the fulfilment of the prophecies of Isaiah respecting the fall of Babylon, Tyre, Egypt, &c. That the same remark should be made

by a Christian, who boasts of the peculiar purity of his principles, must be a subject of equal surprise and regret.

I beg leave to observe, that the above remark, suggested by superficial Infidels, and superficial Christians, arises entirely from their ignorance of the meaning of Scripture phraseology. I should, indeed, have hoped, that there was scarcely a child in a sunday-school, who, in reading any of the passages in which the prophets were said to have walked about *naked*, but who would have been informed by the teacher, that the word *naked* in those passages had a very different meaning from that suggested by the mere sound. I was about to refer Friend Walker to various commentators to set him right on this point; but one will be sufficient. That rational, plain and useful expositor, Job Orton, thus paraphrases Isaiah xx. 2, 3: "At the same time spake the Lord by Isaiah, the son of Amos, saying, Go, and loose the sackcloth from off thy loins, *which thou hast worn as a mourning habit for the sins and calamities of Judah and Israel*, and put off thy shoe from thy foot: and he did so, walking naked, *that is, without an upper garment*, and barefoot."

I would recommend to Friend Walker, after reading this quotation, before he again censures the ancient prophets as enthusiasts, that he would pay a little more attention to their meaning, and he may rest assured that in that case he will not be less qualified to *write* on the subject.

This point is of the greater importance, if we reflect that the prophets in thus going *barefoot, naked, &c.* professed to act under the immediate inspiration of the Holy Spirit; equally so as when they delivered their important predictions respecting the fall of empires, or the still more important predictions respecting the Messiah. If, therefore, they were enthusiasts in the one case, what security have we that they were not enthusiasts in the others; and thus has a Christian, professing the purest of principles, with a dash of his pen endeavoured to destroy one of the main pillars of our holy religion: the prophet. Isaiah singled out for his attack, is generally considered by both Jewish and Christian commentators, as the peculiarly sublime and evangelical prophet, who prophesied far more amply and clearly respecting the Messiah, and foresaw more of the glory of his kingdom than any, if not all the other prophets, united; and in my opinion, had as little enthusiasm in his character as even Friend Walker!

I most earnestly hope I shall not be misunderstood by the following remark, as if I were in the least degree inimical to the free circulation of opinions, however erroneous. No, Sir, not only the Infidel, but the Atheist has, I think, a right to declare his sentiments, without any interruption from the civil magistrate; but I cannot on the present occasion help remarking, as somewhat curious, that the society of *Friends* have recently, in a fit of spurious modern orthodoxy, persecuted to the utmost of their power, one of the most respectable of their members, well known to you and to me, and to many of your readers, by expelling him from their fraternity, for his attachment to Unitarian sentiments, although he has proved that in what he has written on the subject, he has varied but in a trifling degree from the great and good—perhaps the very prime member of the sect—WILLIAM PENN: and that at the same time they can suffer another of their members to attack the universally-acknowledged foundations of our common faith, without even the slightest censure or notice!

Friend Walker, in his quaint, enthusiastic panegyric on his sect, is pleased to remark—"They" [the Quakers] "hold the most excellent system of religion that has ever yet appeared on the earth; a system more refined even than that of the primitive Christians, ere the gospel dove (Judæan) was crushed rather than cherished in the embrace of the imperial eagle (Roman)." Although we have the *ipse dixit* of the writer on this point, I must take the liberty of so far differing from him, as to declare, that, in my opinion, the primitive Christians were more "refined" in *their* system, and that they were free from certain errors in theory, and follies in practice, which have uniformly distinguished that otherwise very respectable society, of whose general worth I am

by no means insensible, and of whose individual excellence I am a happy witness. To specify particulars of their variations from the faith and practice of the primitive Christians, would lead me to a length that would neither correspond with my inclinations, nor that of your readers.* I merely drop the hint to Friend Walker, that he may not think more highly of *himself* or his sect *than he ought to think:* and I sincerely hope that his respectable fraternity will not be offended, if I, in *stirring up their pure minds, by way of remembrance,* drop the additional hint, that if they, as a body, should be somewhat more attentive to the purity of principle and practice, which distinguished the primitive Christians; who, while they *counted all things but loss for Christ,* were by no means insensible of the value of their rights as MEN, and as CITIZENS:—should they be more careful of imbibing that spirit of servility and worldly-mindedness; and of displaying, at least, a tacit approbation of that system of corruption, wickedness and conformity to the world, in its worst sense, which has so peculiarly disgraced modern Christians for the past half century:—they will by no means decrease in respectability in the eyes of the world in general, or the Christian world in particular.

B. FLOWER.

SIR, *March* 2, 1819.

DURING my visit a short time ago in Buckinghamshire,† there was presented to me, by a cottager, a Roman Catholic prayer-book, published at Dublin: while perusing it, I was surprised at finding the whole of the second commandment left out, but the number ten was preserved by dividing the tenth into ninth and tenth. I shall feel obliged by receiving a communication from any of your correspondents, what grounds they have for erasing so considerable a portion of what is almost universally approved sacred.

E. S.

Walthamstow,
SIR, *March* 4, 1819.

IN p. 56, of your Repository for January, I find this alarming declaration, sealed by the authority of Mr. Stodhart, of Pell Street, Ratcliff-Highway, that "they who deny the co-equal and co-essential godhead of Jesus Christ, will, with Unitarians, be damned to all eternity." I read this denunciation with a mingled feeling of astonishment, contempt and pity. My astonishment, indeed, was not called forth by any novelty in the thing, as the temper which dictates these anathemas is, unhappily, prevalent enough. But were the sentence rung in my ears every hour of every day, I should never cease to be astonished at the presumption of a poor fallible mortal, who should dare to seat himself on the throne of God, and shut the gates of mercy on all who do not think as he does.—Unitarians are to be damned to all eternity!—Not surely because they differ in their religious creed from Mr. Stodhart. And yet I defy him, in conjunction with all who hold the same opinion, to assign a better reason why they should be damned than this would be. Theologians are not always with caution bold, but he must be a bold man indeed, who should have the hardihood to deny that Unitarianism has ranked amongst its professors, men who have been eminently adorned with every Christian virtue. Nor would he be less audacious, who should venture to affirm, that Unitarianism does not embrace *every practical principle* of Christianity. Virtue, indeed, is to a Unitarian, the acknowledged end of his faith, and every article in his creed enforces the practice of virtue. But

* One error, however, I cannot help noticing, and which, as it is stated in J. Walker's letter, appears to me, as a rule of life, to be of a most dangerous tendency:—that which exalts the "light within," above the sacred Scriptures; and we perceive the unhappy effects of this error in the mind of the writer, whose "light within," or what I believe your readers will term his *fancy*, led him to think himself more enlightened than the "enthusiast prophet Isaiah!"—Which is genuine Quakerism—that of the venerable assembly who advised keeping "to the form of sound words, the Scriptures," or that of J. Walker, who despises such a test, I leave to be settled between him and his opponent B., "the well-meaning Bible Quaker."

† Near Weston, a village where the majority are Roman Catholics. (Also, a Catholic college.)

he does not believe the co-equal and co-essential Godhead of Jesus Christ; and, therefore, he is to be damned to all eternity. Mr. Stodhart, I am afraid, would not hear him, or he might plead, if not in arrest of judgment, at least in extenuation of his crime, that amidst the various and contradictory explanations which have been given of the Trinitarian doctrine, he was altogether at a loss to understand what it was that he was called upon to believe. Mr. Stodhart, however, (whose knowledge, no doubt, is equal to his zeal,) may perhaps be able to throw some new light on this perplexing subject, and may condescend to inform us how three *false** deities make one *true* God; unless, indeed, he should determine, in his anger, to leave us to find out the secret for ourselves. But Mr. Stodhart would say, mine is the doctrine of Scripture, and if the Unitarians would read the New Testament with impartiality, they would find it there expressed in every page. No doubt, if they would take Mr. Stodhart for their guide, and obligingly accept his interpretation of Scripture phraseology, they would find not only this doctrine, but every other article of his delectable system. But with Mr. Stodhart's good leave, they would rather see with their own eyes than with his; especially as, were they to borrow his optics, they might perchance, imbibe his spirit; from which, at present, every feeling of their heart revolts. But Mr S. would add, or if he did not, somebody would for him, the Unitarians *perversely* and *wilfully* shut their eyes against the truth. It is no wonder that they who usurp one prerogative of the Almighty, should, upon occasion, exercise another. And, in truth, many of our orthodox brethren have a marvellous faculty of diving into the hearts of their opponents. In the twinkling of an eye they can unlock the breast of a poor Unitarian, and there, amidst other dire and dreadful things, they can clearly behold original depravity, in the shape of carnal reason, arming itself in proud rebellion against the truth of God. Some of this perspicacious fraternity have ascertained that Unitarians are neither more nor less than unbelievers in disguise. Others, I am told, have discovered, that, in the heart of a Unitarian, piety at best never rises above the level of *infidel devotion*. As we have been accustomed to pay some respect to the injunction of our Master, "Judge not, that ye be not judged," we confess ourselves not qualified to carry on our theological warfare by this method of attack. We, therefore, leave it in the exclusive possession of our opponents; and much good may it do them.—But enough and more than enough on this ungracious topic. I will therefore, only add, that it is high time that this damning spirit of bigotry should hide its head and blush. Blush, indeed, it cannot, for bigotry, as it has no feeling, knows no shame. Let it, then, if it must be so, pour forth its fury while it may. The time cannot fail to come, when the wretched system which ministers fuel to this unholy flame, shall have been swept from the face of the earth by the progressive operation of that spirit of inquiry, which weak men may lament and bigots may execrate, but which no threats of damnation can intimidate, nor any mortal power repress.

E. COGAN.

SIR,

THE Rev. R. Stodhart [p. 56] stood up at a meeting of the Wood-street, Spitalfields, Charity School, and affirmed that "he who worshiped the *Father* alone, without God the Son and God the Holy Ghost, was an *ido-*

* The Father alone, saith Mr. Stodhart, is a *false* Deity. "To us there is but one God, even the Father," says the Apostle Paul. And in interpreting this declaration according to its literal meaning, I am supported by a good authority. A recent convert to Orthodoxy, in order to guard against the dire effects of interpreting Scripture upon the principles of rational criticism, has laid down a rule of interpretation, in terms to the following effect: that Scripture language is always to be explained according to the natural and obvious meaning of the words. Were this canon applied to the greater part of the New Testament, what woeful work would it make with the popular theology! It was kind, however, to endeavour to furnish a principle, which would at once clear up every difficulty. Mr. Stodhart, it is to be feared, would not have been thus indulgent; he would have contented himself with proclaiming, This is the truth, and if you will not believe it, you will be damned to all eternity!

later: for the *Father* alone was a *false Deity.*"

On looking into the Scriptures I find that Moses says,

"I, Jehovah, am thy God: thou shalt have no other Gods beside me."

I find that Isaiah says,

"I am God, and there is none else: I am God and there is none with me."

I find that Christ says,

"The first of all the commandments is, Hear, O Israel! the Lord our God is one Lord."

I look in vain for the terms God the Son, or God the Holy Ghost.

I ascertain from the express words of Jesus, that the Jehovah, the Lord, the God of the Old Testament is *the Father.*

"It is my *Father* that honoureth me, of whom ye (the Jews) say, that he is your *God.*"

And still more explicitly, that the Father only is the true God.

"That they may know thee *(O Father!)* to be the *only true God,* and Jesus whom thou hast sent to be the Christ."

I see that Jesus directs his disciples to pray to *the Father:*

"When ye pray, say, Our *Father* who art in heaven."

And that he asserts of those who worship *the Father,* that they are the true worshipers:

"The hour is coming and now is, when the true worshipers shall worship the *Father* in spirit and in truth:" and he adds, "*God* is a Spirit, and they that worship him must worship him in spirit and in truth:" thus affirming that the Being whom he had named the *Father,* is the Being called *God.*

Looking to the apostles, I see that Paul says,

"There are gods many and lords many: but to us there is but *one God, the Father.*"

I find that he *worships* the *Father:*

"For this cause I bow my knees unto the *Father* of our Lord *Jesus Christ:*" not to *Jesus Christ* himself; not to *God* the *Son;* not to *God* the *Holy Ghost;* not to a "*Trinity* of persons co-eternal and co-equal."

If then *Jehovah* was the *Father,* not the *Son;* if to the Jews there was one God only, and that God the *Father,* not the *Son;* if Christ taught us to pray to the *Father,* not to the *Son;* and if he declared that the true worshipers should worship the *Father,* not the Son; if *Paul* bowed the knee, not to the Son, but to the *Father;* and if the *Father alone* was a *false Deity,* and the worship of a false deity be idolatry,—then the *prophets, Christ,* and the *apostles* were idolaters!

A JEW OF BEREA.

"*Fire-Act London Clergy.*"

THE "Fire-Act Clergy" are not so nicknamed from their present doings, by which the minds of their parishioners are so much heated and inflamed, but from the amount of their benefices being regulated by an Act of Parliament which passed after, and in consequence of the Fire of London. The modus of assessment then and thereby fixed, appeared to the clergy in 1804 insufficient, and with no opposition from their parishes they applied to Parliament for relief, and obtained an Act raising the poundage. Still unsatisfied, they repeated their application to Parliament in 1817 for a further allowance; but their prayer was refused. This check has not discouraged them, and they have given notice of a new application on the same account to the present Parliament. The parishes concerned in the proceeding have taken the alarm, and have in almost every instance published Resolutions declaratory of their surprise at the intention of the clergy, and of their determination to resist them by every means in their power. In many of the Resolutions there are statements of the distresses and grievances of the parishes, under the weight of taxation and of the poors' rate, which well deserve the serious consideration of our statesmen. We take notice of them, however, on account of other statements, which ought to be put upon record, and of sentiments which manifest the altered state of the public mind. The Church has no longer the hold which she once possessed of men's prejudices and fears. To the imprudence of the London clergy we owe the proof of this, to them alarming truth. We are indebted to them, besides, for the publication of facts which shew the absolute necessity of a reformation in the Church, and which indirectly furnish an argument for Dissent. The agitation of this and similar topics may lead to a general

union of the intelligent and independent part of the community for effecting, by constitutional means, the long-needed Church reform. Should not this end be attained to the full extent that may be desired, certain abuses may be abolished or mitigated; which would be equally beneficial to Church and State.

The London clergy have fixed a longing eye upon the original statute of Hen. VIII., relating to them, which was superseded by the Fire Act. But their parishioners remind them that that statute was enacted in Popish times and in the spirit of Popery. Thus the parish of *All-Hallows the Great* have published the two following resolutions:

"Resolved unanimously, That the constructions and designs of the said Act, *framed under Roman Catholic authority, and in the time of Bishop Bonner*, have given rise to the most vexatious and destructive litigation, and have produced ill-will and discord between the clergy and their parishioners.

"Resolved unanimously, That the statements and doctrine urged by the Rev. John Moore, in his printed case respecting such dormant right, as if emanating from and sanctioned by the general body of the clergy, are *such as Protestant ministers, in the present day, ought not to avow and acknowledge.*"

That of *St. Andrew by the Wardrobe*, the following:

"Resolved, That *we sincerely regret that any minister of the Church of England should even hint at the revival of an obsolete statute, enacted in the dark ages of superstition and fanaticism, when the purse and the consciences of the community were equally under the dominion and control of the clergy of the Church of Rome.*"

And, to the same effect, but in still stronger terms, is one of the resolutions of the parish of *St. Gregory by St. Paul:*

"Resolved unanimously, That even in the worst of *monkish superstitions*, when the clergy of this country were under the declared dominion of the Church of Rome, and throughout eight successive reigns, from the 13th of Richard the Second down to the 37th of Henry the Eighth, the addition to the stipends of the parochial ministers, which the last-cited statute went to fix, was vigorously resisted, and unceasingly contested; and this Vestry indulges a confident hope that such a matured system of organized exaction, *originating*, as it did, *with a bigoted prelacy*, the supporters and champions of Popery, and now promulgated with the hope of extorting from the parishioners payments still more unwarrantable and burdensome, will at this day be firmly and resolutely opposed."

Many of the parishes have explained in their resolutions the original appropriation of Church Revenues, according to which only one third part belonged to the clergy. The reverend body would not, we dare say, be willing to revert to the old law and custom, and, taking tithes, oblations, &c., in full, to bear the charges of the poor, and of the erection and repairs of Churches. On this subject, the parish of *St. Andrew Hubbard*, thus express themselves:

"Resolved unanimously, That the Fire-Act Clergy, having in the year 1804 obtained a considerable augmentation of their livings, in consequence of the decreased value of money, and the enhanced price of the necessaries of life, now claim, as a matter of right, a still further increase, seeking in effect a revival of the statute 37th Hen. VIII., (which till within these few years was considered obsolete,) a measure which cannot be sufficiently condemned, and which we regard with the most serious alarm, especially when we recollect that *such payments were originally in lieu of oblations*, and applicable (according to the best authorities, viz. Blackstone, Burn and others) for the various purposes of *maintaining the poor*, (no poor laws being then enacted,) *repairing the Churches*, as well as for the support of the superior as also the inferior clergy."

The parish of *All-Hallows, in Lombard Street*:

"Resolved, That they recollect also, what is truly stated in the Resolutions of the London Clergy, (vide Times, 1st inst.,) that 'By very ancient custom the London clergy, over and above personal tithes, were entitled to receive, on Sundays and holydays, from the occupiers of the houses in their respective parishes, certain oblations in proportion to the rents, which at one time were settled, by arbitration and consent, at 3s. 5d. in the pound, and were, after subsequent dispute and litigation, finally established by 37th Henry VIII. at 2s. 9d. in the pound.' But the London clergy have omitted to tell their parishioners, that the excessive rate of 3s. 5d. in the pound, afterwards, by litigation, reduced to 2s. 9d., had for its appropriation, not only the subsistence of the clergy, but also *the expenses of the Church*, and

relief of the poor, for in these days the poor had no regular provision from any other source."

The parish of *All-Hallows the Great:*

"Resolved unanimously, That this Vestry are equally astonished at the conduct of the clergy, in assigning as a reason for such application, that they were entitled, and have now a dormant right, under a decree in pursuance of an Act of Parliament in the reign of King Henry VIII., to payments at the rate of 2s. 9d. in the pound, when it is evident that such payments were originally in lieu of oblations *offered under threat of excommunication*, and applicable to the three several purposes, of *maintaining the poor, repairing the Churches, and supporting the Clergy.*"

The parish of *St. Gregory by St. Paul:*

"Resolved unanimously, That, *however unnecessary it may be to revert to the origin and principle of tithes*, this Vestry cannot forget that the rate of 2s. 9d. in the pound was originally levied in London in lieu of the offerings and oblations anciently made to the Romish Church, and that the money so raised was declared to be for *the maintenance of the poor, the repairs of the Churches, and the support of the clergy*, these purposes being now provided for by later laws, the very end and intention of the grant of 2s. 9d. in the pound have ceased to exist, and such grant ought, in consequence, to be repealed."

One of the series of Resolutions, adverts to the foundation of Church property, and lays down a doctrine which must shock such of the clergy (if any such there be) as yet cling to *divine right*. The doctrine is asserted by the *United Parishes of St. Mildred and St. Margaret Moses:*

"Resolved, That the system of tithes having *no foundation in this country but legislative enactment*, the clergy can have no rights except what they actually possess in virtue of such enactments; and that to advance claims to the rights of the clergy, as they existed in the days of Popery, and which, in this instance, were abolished by law, is repugnant to common sense, and an insult to a Protestant country."

The same parishes give the clergy an unceremonious hint:

"Resolved, That the dissatisfaction expressed by the London clergy might have been justly urged as a reason for *not accepting* their respective benefices, and may, even now, be admitted as a defence of their *resignation*; but can by no means be considered as justifying their intended invasion of the property of their parishioners."

There are several resolutions relating to the amounts of the benefices of the *Fire-Act Clergy;* and their parishioners tell them that they have sufficient stipends, and more than sufficient. For example, the parish of *St. Antholin and St. John the Baptist:*

"Resolved, That of the fifty-one parishes which are within the equitable provisions of the act of the 44th Geo. III., c. 89, there are but few in which the Rector's maintenance (including glebe, parsonage-house, gifts and Church-dues) falls short of £300 per annum, and in many of those parishes it nets from £100. to £600. per annum."

The parishes of *St. Michael, Queenhithe*, and *Holy Trinity:*

"Resolved unanimously, That it is the opinion of this Vestry, that the clergy in general have at present sufficient, *and in many cases more than they are entitled to*, for the duty they perform, and in many instances have other Church preferments, and property attached to their livings; and when taken into consideration the difficulty in collecting the present rates, from the depressed state of trade, and the heavy demands made on the inhabitants for the support of the state, as well as the alarming increase of the poor rates, are determined to oppose the present application by every means in their power."

Many of the parishes state the value of their livings, and some of them naturally enough compare the wages with the work; e. g. *St. Bene't Fink, Threadneedle Street:*

"Resolved unanimously, That with respect to this small parish, the late augmentation to £200. per annum, is, in the opinion of the parishioners, a most liberal and handsome allowance for the duty performed, viz. *Prayers, and a Sermon on Sunday mornings only*, Christmas-day and Good-Friday, and the Sacrament administered once a month; *the inhabitants maintaining at their own cost*, the reading of Prayers, and a Sermon on the Sunday evenings, under the denomination of a *Lecturer*, (which, if their tithes are augmented, they fear they shall be under the necessity of discontinuing;) as also paying the clerk's salary, and that of all other attendants; together with the maintenance and repairs of their Church, which is a very heavy charge upon them.

"Resolved unanimously, that the incumbents of the said parish are styled perpetual curates, and hold this benefice with

any other preferment: and, in the memory of the oldest inhabitants, have *not been known to reside in or near London*, or perform the duty themselves; but have appointed a Sub-Curate, and oftentimes the service has been performed by the *Sub-Curate's Assistant*; and that without any controul of, and *very much to the dissatisfaction of the inhabitants attending divine service*."

Allhallows the Great:

"Resolved unanimously, That the stipend, as augmented in the year 1804 for the united parishes of Allhallows the Great and Less, is £333. 6s. 8d., which, with the rental arising from the glebe and the impropriate tithes of Allhallows the Less, produces nearly £500. per annum.

The united parishes of *St. Mary Aldermary* and *St. Thomas the Apostle:*

"Resolved, That the united parishes consist altogether of about two hundred houses only, and the present Rector, besides holding other very valuable appointments, receives from these parishes, for tithes, £250. per annum; for rents of glebe, as at present let, nearly £200. per annum more; besides surplice and other fees.

"That the said rectory is a living, in the opinion of this Vestry, the annual income whereof, without any increase, is a sufficient compensation for a clergyman to reside within the said parishes, and devote his time to the whole duties thereof, whereas the said united parishes *pay also an annual stipend to a Lecturer* to preach in the afternoon of Sundays, the Rector not being compellable to perform such duty."

The united parishes of *St. George, Botolph Lane, and St. Botolph, Billingsgate:*

"Resolved, That by the said Act, passed in the 44th year of the reign of his present Majesty, the sum to be paid to the Rector of the said united parishes in lieu of tithes, was fixed at £300. per annum, being an augmentation to the extent of two-thirds of the former stipend, and *a most abundant remuneration* to the incumbent, both as it respects the duty performed, being *only morning service on the Sunday*, and the extent and population of the parishes.

"That in addition to the said annual stipend of £300., the Rector of the said parishes is in the enjoyment of a parsonage-house in each of the said parishes, which must produce a considerable addition to his income."

St. Gregory by St. Paul, (which parish seems to be subject to the rate of 2s. 9d. in the pound):

"Resolved unanimously, That in many cases the Minor Canons of St. Paul's have, with the utmost rigour, enforced the payment of 2s. 9d. in the pound, from poor and distressed individuals of this parish, who have *in vain pleaded poverty*; that vexatious proceedings in Chancery and in the Exchequer, have been carried on against the inhabitants, thereby putting them to a great expense; and that in one instance, a second Bill in Chancery hath been filed by the Rev. John Moore, one of the Minor Canons, against an individual in this parish, (who has already paid 2s. 9d. in the pound on his actual rent, with the land-tax added thereto, as settled by the Deputy Remembrancer of the Court of Exchequer,) for payment of the said rate of 2s. 9d. in the pound, on a supposed value of his premises, *arbitrarily assessed by the Minor Canons themselves*; and that if the said Rev. Gentleman should obtain a decree, the individual against whom such bill hath been filed will actually pay 6s. 9d. in the pound.

"Resolved unanimously, That the tithes now enforced by the Minor Canons of St. Paul's against this parish, by virtue of the aforesaid statute, produce to that body a clear annual sum of between £1,400. and £1,700.; that, in addition thereto, *this parish pay a further sum of* £150. per annum, (their proportion of the stipend settled by the 44th of his present Majesty,) to the Rev. Richard Webb, the Rector, who is also one of the Minor Canons; and this Vestry perceive, with no small surprise, the name of that gentleman in the list of the petitioners; and that it is altogether at a loss to determine, on what plea he would claim a further remuneration for the performance of his duties, more particularly *as divine service has been performed for some time past only once on each Sunday*."

Broad complaints are made in some of the resolutions of the *non-residence* of the clergy, and of their holding *pluralities;* those abuses in the Church which good Bishop Burnet fruitlessly denounced, more than a century ago. The following are specimens,—

St. Andrew Hubbard:

"Resolved unanimously, That it is the opinion of this Vestry that no just cause exists for any increase, and that the London clergy in general, as a body, have at present sufficient, *and in many cases more than sufficient for the duty they perform*, and that their stipends are fully adequate for the due support of their character and true dignity. That *in many cases they are non-residents, their parsonages let out in counting-houses, and many have other Church preferment*, and the property at-

tached to their several glebes very considerable, all of which they forbear to state in their petition to the Honourable House of Commons."

The united parishes of *St. Mildred and St. Margaret Moses:*

"Resolved, That as their anxiety on the subject of emolument is but little consistent with the precepts of the religion they are appointed to teach, so neither is the case they have stated to the public consistent with the frankness it enjoins, inasmuch as they have not declared *how many of their body derive consolation for the slender stipend of separate livings, by the enjoyment of pluralities and other ecclesiastical benefits.*"

The united parishes of *St. George, Botolph Lane, and St. Botolph, Billingsgate:*

"Resolved, That while this Vestry admit the right of the parochial clergy to a competent provision, they cannot but deprecate the object of the petitioners in the petition now under consideration, *many of whom are (as in the case with the Rector of these parishes) in possession of other Church preferment to very considerable amounts, while they are residing away from their parishes, and the spiritual instruction of their parishioners, from whom they are seeking additions to their incomes, is left to stipendiary curates.*"

The parishes of *St. Alban, Wood Street, and St. Olave, Silver Street:*

"Resolved, That the inhabitants of these united parishes hear with regret, that the Fire-Act Clergy have again applied to Parliament for an increase of their stipends: feeling as we do the absence of any necessity since the last handsome advance, *more particularly in case of our Rector, who has two livings, besides other clerical emoluments*, we the inhabitants of the said united parishes feel it our duty to oppose, to the utmost of our power, any such addition to our already heavy burdens."

The parishes of *St. Michael, Queenhithe, and Holy Trinity:*

"Resolved unanimously, That we sincerely regret our Rector, the Rev. Thomas Coombe, D. D., has joined in the present application to Parliament, being previously acquainted with the sentiments of the inhabitants on the subject, as well as their means; and that the Vestry cannot but *deplore, that the Rector of these united parishes should betray such a want of humane feeling as to seek for an increase of his stipend, well knowing that in the year 1817 he did no personal duty whatever, and in the last year preached but two sermons, while the poor curate, who supplies his place, receives but £60. per annum, out of upwards of £300., the emolument of the living.*"

The parish of *St. Andrew Hubbard* reflect, in one of their resolutions upon the conduct of certain rectors in thwarting the wishes of their parishioners, with regard to *Lecturers*:

"Resolved, That we cannot but lament that in many parishes where the incumbents are petitioners for an increase of their stipends, (although, thanks to our Rector, we have no reason to complain) so little pains have been taken to conciliate the minds of their parishioners, *a refusal of their pulpits to the most respectable and unexceptionable clergymen, who have been the unanimous choice of the parishioners*, for lecturers, although they were to be paid by extra charges themselves."

That of *St. Andrew by the Wardrobe*, insinuates a charge of ingratitude against the Rector:

"Resolved, That in looking to the signatures of the said petition, we particularly lament that our present incumbent, "*a gentleman who obtained his situation as one of the most severely-contested elections ever held for this rectory, and in which a very large sum of money had been expended, should have been induced* under *any circumstances to lend the authority of his name, not only to the present petition, but to one of a similar nature presented to Parliament within one year after the election.*"

In general, the parishes express their apprehension that the present attempt of the clergy is only part of a plan of encroachment. Some of the resolutions rebuke in the severest terms the supposed avarice and rapacity of the clerical body. A hint is given in one or two of them on the influence of this spirit and conduct with relation to *Dissent.*

The united parishes of *St. Mildred and St. Margaret Moses:*

"Resolved, That the renewal of the application to Parliament, for additions to the increase of income so recently obtained is supported by no plea deduced from circumstances peculiar to the present day; it therefore leads to a *necessary suspicion* that success on this occasion would be

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* Mr. Saunders, brought into St. Andrew's by the *Evangelical* party.

only to extend the views of the London clergy, and encourage them to further attempts at the attainment of what they are pleased to call 'their ancient rights.'"

Allhallows the Great:

"Resolved unanimously, That the obvious intent of the clergy is to apply from time to time to Parliament, in order ultimately to obtain what they declared themselves entitled to, viz. 2s. 9d. in the pound, and that their present application is to double the sums which Parliament, in its wisdom, in the year 1804, granted to them, making the amount of the fixed stipend in no case less than £400. and £670. in the highest, independently of all glebes and perquisites.

"Resolved unanimously, That it is the opinion of this Vestry, that the clergy in general have at present sufficient, *and in some cases more than sufficient for the duty they perform;* that in many cases the clergy are non-resident, and have other Church preferment, and the property attached to their glebe considerable; and that the cases of smaller stipends are *only adduced as a stepping-stone* for increasing the whole, whether deservedly or not; so that in certain cases, livings which are already almost sinecures are still farther to be increased in value, by a heavier burden on the parishioners."

St. Gregory by St. Paul:

"Resolved unanimously, That by the Act of the 37th of Henry the Eighth, it was directed, that the decree to be made under such Act should be enrolled in the Court of Chancery; but the same not having been so done, it is fairly presumed, that the clergy, as they did not enforce the execution of such decree, abandoned the same, being themselves conscious of the oppressive burden it imposed on the people; and this Vestry cannot but view with the deepest concern the clergy of the present day zealously endeavouring to re-establish such claim, which must be productive of a spirit of disunion, highly prejudicial to the best interests of religion, *and will materially tend to draw the great body of the people from the Established Church.*

"Resolved, That this Vestry deeply regrets that a body of Protestant clergy of the Church of England should be induced to adopt a course of proceedings in which it is much easier to recognize an attempt to enlarge the benefits already derived from the revival of a long-exploded and *arbitrary grant, than the spirit of Christian humility and disinterestedness*, which is much better befitting their sacred character; *and that this Vestry cannot sufficiently reprobate the money-getting spirit which has marked the whole of their measures pending these proceedings.*"

The united parishes of *St. Michael, Wood Street, and St. Mary, Staining:*

"Resolved, *That this Vestry laments that the efforts of the clergy are not so much directed to objects of benevolence and patriotism as to the increase of their own emoluments, and that they leave the support of the religion of the country, for which they are so amply paid, chiefly to sectaries.*"

The resolutions which we have thus brought together, furnish matter for an additional chapter in the second edition of Mr. Bentham's "Church-of-Englandism."

One reflection must occur to every reader, a reflection, indeed, which is excited by almost every newspaper, namely, that there exists amongst us in the present day an unexampled degree of public spirit. Various causes may be assigned for it; our civil and political institutions, recent convulsions, present distresses, universal education and a diversity of religious sects: but the consequences of it no one can foretel, though it would seem allowable to predict that they will be favourable to freedom, truth and virtue.

E.

The Nonconformist.

No. VIII.

On the Intolerance of the Dissenters, usually denominated "Orthodox," as compared with that of the Established Churches.

THE great cause of all honest Intolerance, is the persuasion that belief in certain opinions is requisite to the attainment of future bliss. Those who entertain this idea must, in consistency, desire that the inquiries of their fellows should be restrained within peculiar limits. Some of them may imagine the circle within which the mind may expatiate with safety, to be more extensive than others, but all must alike feel that there are points, beyond which there is only one path to be chosen, without the most fearful danger. As the range of liberality is extended, the absurdity of the reverse proportionably increases. Of all those who deny to man perfect liberty of thought, or refuse to allow

his innocence in any speculative consequence to which it may conduct him, the Catholic is the most consistent and the most humane. He requires but a single effort—the resignation of all the discursive faculties, and then leaves the subject of his faith, in peace, to believe and admire: the Episcopalian sets an example of schism from his original Church, which he will allow no one to follow: while the Calvinistic Dissenter, more inconsistent still, is at once, openly nonconformist and intolerant; appealing against the miracles of the Roman Church to that reason which he will not admit as the judge of his own—and imposing on the young the duty of freest investigation, while he carefully inculcates that, unless its results are of a peculiar kind, everlasting torments will be the doom of the inquirer.

We should, however, fall into a greater inconsistency than those which we deplore, if we spoke of the bigoted as the guilty. Intolerance, unless it become active in the form of persecution, is a misfortune and not a crime. It is often mingled with the deepest and most intense affection, and a holy earnestness for the salvation of those whom it considers in fatal error, which claims a revering pity. In speaking, therefore, of the intolerance of our Dissenting brethren, we only mean to lament its consequences, not to censure the motives of those whose souls it darkens and oppresses. If the discipline of Dissenting churches seems to us to be founded on mistaken views of the Scriptures, and to be productive of bitter fruits, we cannot fail to acknowledge the stern honesty for which it has been famed, and the feeling of moral purity with which it is defended.

The ordinance from which the great body of Dissenters exercise a right of excluding those whom they think unworthy, is the Lord's Supper. To this commemoration of our Saviour's sufferings, they will admit none but those whom they believe the subjects of saving visitations from on high. Over those whom they allow to join in the solemn duty, they exercise a right of inspection, and maintain a power of forcing them to abstain from the privilege, if they become unworthy to enjoy it. For all this authority, which they most conscientiously exercise, we think they have no warrant from him whom we esteem as the only Master of Christians.

The Lord's Supper was instituted doubtless on a most solemn and memorable occasion. The active labours of Christ on earth were finished, and nothing remained for him but to suffer. He was about to leave the companions of watchings, toils and hardships, the partakers of his acute sorrows and of the deep joys with which his devotion to his God, or his love for mankind, sometimes cherished and sustained his soul. Endowed with a holy resolution to meet an agonizing death, he felt in its near approach some shrinkings of his human nature. A tinge of awful solemnity was on all his thoughts, discourses and actions. After celebrating the passover with his disciples, he exhorted them to eat and drink in remembrance of him. Hence, the early Christians were accustomed to assemble and break bread, in fond recollection of their great Master. On these occasions some irregularities arose, not in the admission of persons who were unfit to enjoy the social remembrance of Christ; but in the conduct of some who changed the solemn festival into an occasion for revelling: Paul, therefore, rebuked the offenders, and declared "that he who ate and drank unworthily, ate and drank judgment to himself, not discerning the Lord's body." The import of this reproof is so exceedingly plain, that it is surprising by what a total forgetfulness of the context the Orthodox Dissenters have construed it, as excluding not but a certain description of men from the table of the Lord. Nothing can be more clear, than that the apostle only warns those who eat and drink to vicious excess on the sacred occasion, that they render themselves awfully criminal. There is not a word in the Scripture which requires any qualification from a communicant except that which is necessarily implied, a sincere desire to participate in those feelings which the occasion is calculated to excite. There is, in fact, as much reason for requiring that men should be truly religious before they

are admitted to hear a sermon, or join in a public prayer, as that they should manifest any proofs of a fitness for heaven, before they are suffered to unite in affectionate remembrance of the death of him whose steps they ought to follow. Still less pretence is there for vesting in any earthly bosom the power of deciding on the fitness of one who desires to perform that which he regards a duty. Even supposing that the Lord's Supper might, in some states of mind, be received to the guilt and injury of individuals, the question whether this is the case or not, is one which *their* consciences are alone competent to answer: it is a matter which ought to rest only between man and his God. The Calvinistic minister who refuses to allow all whom he believes unconverted, to come to the Lord's table, lest they should incur the Divine vengeance, tells them in his discourses, that if they do not profit by his admonitions they will deepen the horrors of their eternal doom. They may "hear," but they must not "eat or drink judgment to themselves."

This exclusive system to those who have no other means of performing that which they regard as a duty, or of enjoying what they esteem as a privilege, except by undergoing the process required, from which their feelings or their consciences may revolt, is a great and serious evil. A man may be so firmly a Dissenter, as to esteem it sinful to join in the communion of the Established Church; he may be so orthodox in his general sentiments, as to feel it improper to seek the fellowship of those who differ with him, as to the person and work of his Master; and yet may be little prepared to pass through the ordeal which his fellow-christians require of him, before he can unite with them in celebrating the love of their common Lord. When it is remembered how large a portion of many congregations, who regularly attend public worship and assist in its support, do not appear among the members of the Church, it will readily be believed that this case is not of rare occurrence. Men who may have no doubt of their own fitness, even on the rigid principles of their sect, may shrink from disclosing the inmost movements of their soul to the critical decision of an assembly, in which the coarse-minded and the illiterate often form a portion of their judges. Thus they find themselves excluded, not from office or honour or gain, but from the performance of an act which they believe enjoined on them by Scripture, or which they feel would nurture and cherish the deepest and most sacred of their religious affections.

The Church of England is, in our opinion, very far to be preferred in its internal discipline. In its construction, indeed, a principle of intolerance is recognized—in one of its forms, eternal punishment is denounced against unbelievers—but it "bears its faculties meekly." It is the mildest of all establishments which impose a test. It will not, it is true, bestow its honours, or suffer those of the state to be enjoyed by any who refuse to yield to its authority; but it freely dispenses the ordinances of God to all who choose to share them. It suffers any, who do not live in open sin, to come to its communion; and thus incurs censure, and is abused by the Orthodox Dissenters. Their worst accusation, indeed, amounts to that which was made in terms against the Saviour, "He receiveth sinners and eateth with them." There are many traits of charitable feeling scattered even among its forms; which, though inconsistent with its articles, the numerous men of true liberality in its communion fondly contemplate. Universal charity breaks through its ceremonials, and almost neutralizes its dogmas. If it asserts all men are, by nature, tainted with Adam's sin, it suffers the guilt to be easily washed away in baptism:

> "A little water clears us of this deed;
> "How easy is it then!"

It drops all its intolerance in the grave. It deposits the body in the earth, whatever may have been the character of its late inhabitant, "in sure and certain hope of a blessed resurrection." It prays for all as *men*, not as outcasts or heretics. The harshest opinions contained in its forms, are not principles of action, except in its evangelical members. They do not reach the heart, or poison the genial sentiments of brotherhood and affection, which unite us involuntarily to all who are made of the

same blood, and liable to the same sorrows.

The Church of Rome, if it requires the most entire surrender of the reason, gives, at least, the most glorious return. If it inters the understanding of man, "it buries it in a triumphant grave." Its severer parts are touched and softened by the sense of beauty and grandeur which, amidst its absurdities, it cherishes: there is not more intolerance in an assembly of cardinals, than may sometimes be found in an evangelical tea party, and there is somewhat more to strike the imagination and captivate the senses. If the divine representations of the Virgin and her holy child, that mixture of maternal love and of devout awe in the sweet countenance of Mary, and of childlike innocence with unearthly wisdom in that of Jesus, do not justify the homage paid to the sacred mother, they have, at least, given us something which will make the world better and happier, when the spell of superstition is broken. To the Catholics are we indebted for these—for a thousand glorious representations of divine benignity and love—for pure and holy passion, tender sentiment and lovely shapes, coloured with the dews of heaven, and touched by the pencil of an angel.

The intolerance of Orthodox Dissenters is more unpleasing than that of the Churches of Rome or England, because it is not like the former, softened and redeemed by the magic influences of beauty; nor, like the latter, grown almost obsolete, and already half abolished in the kindly dispositions of its members. It is an active, vigorous, and soul-pervading principle. It does not, indeed, prevent those whom it afflicts from exercising benevolence towards their fellows; it hinders them not from assisting the needs of those whom they term the outcasts of heaven, or from fervently attempting to convert them; but it destroys all equal charities, all unison of soul, all entire participation in sorrow or in joy. It cuts off those who cherish it from the great family. The mighty deeds of times of old, are to them "lighter than vanity." The thoughts of early youth can scarcely stir or delight them. Between them and their fellows, in their diseased vision, there is already a gulph fixed; the seal of Divine approbation or of vengeance is already on the forehead. They have too much of nature remaining to burn or destroy those who partake not in their feelings; but they live in expectation of the day when they shall see it done by Jehovah. What hearty confidence, what unbosoming of the soul, can that man experience, who regards himself as already an heir of heaven, and his friend or relative, in the road to eternal woe? O no! There is no true toleration short of that which looks at the heart, not at the opinions—which sees even the errors of humanity, when palpable, with a tender eye—which traces out kindred virtue amidst the imperfections of the worst, which disarms "the soul of goodness in things evil;" and looks beyond the grave, in fond, though humble hope, of meeting all whom it has loved here in the presence of their elder brother, whom to "see as he is," will be to resemble.

T

Sir,

As the propriety of making an appeal to the legislature upon the subject of the imposition of Trinitarian forms in the marriage service, has lately been a topic of frequent discussion amongst those who are principally aggrieved by the present state of the law, I have thought it might not be uninteresting to your readers, or inappropriate to the general design of your valuable miscellany, to register in its pages the few cases to be met with in our books of reports, which tend, in any degree, to explain a fact, at first sight wholly unaccountable, namely, the tame relinquishment by the bulk of Protestant Dissenters, of a privilege, which the more spirited and consistent conduct of the society of Friends secured to themselves, at the time of passing the act of the 26th George II., usually called the Marriage Act.

I shall preface the cases to which I refer, by an extract from Blackstone's Commentaries, and a few remarks illustrative of the legal notions previously entertained in this country, (in common with many other Christian states,) of the essential nature of the matrimonial contract.

Mr. Justice Blackstone, in the 15th

chapter of his first book, has the following passages: "Our law considers marriage in no other light than as a civil contract. The *holiness* of the matrimonial state, is left entirely to the ecclesiastical law: the temporal courts not having jurisdiction to consider unlawful marriage as a sin, but merely as a civil inconvenience. The punishment, therefore, or annulling of incestuous or other unscriptural marriages, is the province of the spiritual courts; which act *pro salute animæ*. And taking it in this civil light, the law treats it as it does all other contracts: allowing it to be good and valid in all cases where the parties, at the time of making it, were in the first place, *willing* to contract; secondly, *able* to contract; and lastly, actually *did* contract, in the proper forms and solemnities required by law."—Upon the latter head, he remarks, "Any contract made *per verba de præsenti*, or in words of the present tense, and in case of cohabitation, *per verba de futuro* also, between persons able to contract, was before the late act, deemed a valid marriage to many purposes; and the parties might be compelled in the spiritual court to celebrate it *in facie ecclesiæ*. But these verbal contracts are now of no force to compel a future marriage, neither is any marriage at present valid, that is not celebrated in some parish church or public chapel, unless by dispensation from the Archbishop of Canterbury. It must also be preceded by publication of banns, or by licence from the spiritual judge. Many other formalities are likewise prescribed by the act; the neglect of which, though penal, does not invalidate the marriage. It is held to be also essential to a marriage, that it be performed by a person in orders; though the intervention of a priest to solemnize this contract, is merely *juris positivi*, and not *juris naturalis aut divini*: it being said that Pope Innocent the IIIrd was the first that ordained the celebration of marriage in the church; before which, it was totally a civil contract. And in the times of the grand rebellion, all marriages were performed by the justices of the peace; and these marriages were declared valid, without any fresh solemnization, by statute 12 Car. II. C. 33."

The above statement is substantially correct; but it hardly conveys a sufficiently precise idea of the state of the law before the Marriage Act. Prior to the edict of Pope Innocent, it seems* that the ceremony of marriage, merely consisted in the bridegroom coming to the bride's house, and publicly carrying her to his own. *After* the edict, the ecclesiastical courts, adhering to the maxim of the civil law, held a contract in words, of the present tense, to be *ipsum matrimonium*,† and in case of a refusal to celebrate the marriage, proceeded against the offending party or parties, as for a contempt of the ordinances of the church; but were not permitted to declare the marriage void for civil purposes, except in the cases of the wife's title to dower, or to an appeal of the death of her husband, for supporting which, the bishop's certificate of "*lawful matrimony*" was required by the courts of the law.‡ In one point, it is well known that our spiritual courts were inclined to go much further in favour of marriage than the common law, as they held, that the solemnization of marriage legitimated children previously born, without reference, as it should seem, to any contract;§ but the earls and barons

* See Moore's Reports, 169, 170, Bunting's Case.

† Strange, 937. Swinb. S. 17.

‡ See 2 Henry. Blackstone, 145.

§ It is well known that this is the case in Scotland, where the principles of the canon law have been more decidedly established, and less innovated upon, than in this country.

A striking instance occurred in the recent case brought before the House of Lords, on appeal, and reported in Dow's Parliamentary Cases, I. 148, under the title of M'Adam and Walker. The respondent Walker had been kept for several years, by Quintin M'Adam, Esq., as his mistress. On a certain day he called in his servants, and in their presence declared that she was his wife, and that his children by her were legitimate; upon which she rose, gave her hand, and courtsied, in token of assent, but said nothing. In the afternoon of the same day he committed suicide—but the marriage was, nevertheless, deemed complete and valid, so as to legitimate the issue. It is remarkable that the late Sir S. Romilly successfully argued in favour of the sanity of the deceased, which was attempted to be impeached.

of the realm repelled the proposal of the bishops to adopt this maxim, as a part of the statute law, with the celebrated answer, "quod nolunt leges Angliæ mutare quæ usitatæ sunt et approbatæ." It may be readily supposed, that whilst ecclesiastical censures retained their full vigour, few instances would occur of accidental or contumacious opposition to the papal ordinance; but it is clear that the courts of common law never suffered it to have the effect of making the religious ceremony essential to the general validity of the marriage.

The Reformation produced no decided change in the respective jurisdictions of the civil and ecclesiastical courts, in the article of marriage, although the superiority of the former has been, of course, less disputable since the complete annihilation of the supremacy of the Pope. Several imperfect attempts were made, during the reigns of Henry the VIIIth, Edward the VIth, and Elizabeth, to arrange the canons, and give them a specific statutory sanction, but nothing was effected beyond a general confirmation of "such of them as were not repugnant to the laws of the realm." In the year 1603, various constitutions and canons, including some regulations on the subject of clandestine marriages, were agreed upon in the convocation of the province of Canterbury, and confirmed by the king; but these canons have been expressly decided to have no binding effect upon the laity. See 2 Atkyns, 650.

In the times of the civil wars between Charles and his parliament, and until the Restoration, marriages were contracted before a justice of the peace: these marriages were by statute 12 Charles II. C. 33, declared as valid as if solemnized according to the rites used in the Church of England; but it does not appear that this ratification was necessary for any other purpose, than to guard against penalties and disabilities in the ecclesiastical courts. It must be admitted, however, that the enactment was calculated to strengthen the doubts which have been agitated since that period.

When the Toleration Act of the 1st William and Mary had emancipated Nonconformists from the terrors of the ecclesiastical courts, it was naturally to be expected that the Dissenters should, very generally, have availed themselves of their newly-acquired immunities in regard to the religious celebration of marriage. The perseverance and ultimate success of the Quakers in this respect, is a matter of notoriety. The validity of their marriages is not established by any positive enactment in Lord Hardwicke's Act; it therefore rests upon grounds and principles, which were antecedently, common to all Nonconformists. It is equally evident, however, that the other sects of Dissenters did not, in any considerable numbers refuse conformity to the established ritual in this particular; for in the statute 6 and 7 William III. C. 6 which imposed certain duties upon marriages, births and burials, there is a clause extending those duties to Quakers and Jews "cohabiting as man and wife, although not married *according to the law of England*," and a proviso, *that nothing therein contained, should make good any such marriage* or *pretended marriage, but that they should be of the same force and no other, as if the Act had not been made*—a cowardly enactment which shews a reluctance to admit what it was found impossible wholly to deny, and which was calculated and probably intended, to deter other Dissenters from following the example of their more consistent brethren.

There are, however, three reported cases in our courts of law, from which it is to be collected, that the Quakers were not the only Nonconformists who practised the celebration of matrimony according to their own forms. As these cases are very brief, and are the only documents which I have been able to meet with in elucidation of this part of the history of Dissenters, I subjoin them for the gratification of such of your readers, as may not have an opportunity of referring to the original authorities.

1. *Hutchinson and Wife, v. Brookebanke.* 5 W. and M. Mich. T. C. P.

Prohibition was prayed to the Ecclesiastical Court, upon suggestion of the statute of the 1st William and Mary, by which it is enacted, that no person dissenting from the Church of England, who shall take the oaths mentioned in an act of the same year, (namely, the new oaths of allegiance and supremacy,) and shall

subscribe the declaration mentioned in the statute of 30 Charles II., should be obnoxious to the penalties and forfeitures mentioned in the statute 22 Charles II. against conventicles, nor should be prosecuted in the Ecclesiastical Courts for nonconforming to the Church of England, except for non-payment of tithes, or other parochial or ecclesiastical dues: And moreover, *(outer)* that all marriages between Dissenters, (taking the oaths and making the said declaration,) solemnized before witnesses in the face of the congregation, by the said statute licensed, shall be good and valid in the law: And no persons shall be presented in the Ecclesiastical Court, for nonconformity to the Church of England in such marriages. And that the interpretation of all statutes belongs to the Common Law. And although the plaintiffs being Dissenters, have taken the oaths, and made the declaration according to the statute, and were married in the face of their congregation, in presence of witnesses according to the statute, and after banns published according to the discipline of the congregation; yet the defendants libelled against them in the Ecclesiastical Court, for incontinence and fornication between them, and compelled them to answer there, where they have pleaded all this matter, which the Court refused to admit.—Note, this was moved in Trinity Term last, and da · given in this Term, and the Ecclesiastical Court stayed in the mean time. And now this Term it was agreed, that the prohibition shall go, and that the plaintiffs should declare on the prohibition, so that upon demurrer the law shall be tried. Pemberton counsel with the plaintiffs in the prohibition. Levins for the defendant. See 3 Levins, 376.

II. *Wigmore's Case.—Mich.* 5 *Ann. King's Bench.*

The wife sued in the Spiritual Court for alimony: in fact, the husband was an Anabaptist, and had a licence from the bishop to marry, but married this woman according to the forms of their own religion. Et per Holt, C. J. By the Canon Law, a contract *per verba de præsenti*, is a marriage, as, I take you to be my wife. So it is of a contract *per verba de futuro*, viz. I will take, &c. If the contract be executed, and he does take her, it is a marriage, and they cannot punish for fornication, but only for not solemnizing the marriage according to the forms prescribed by law, but not so as to declare the marriage void. See Salkeld, 438; 2 Burn's Eccles. Law, 436; Holt, 450.

III. *Haydon v. Gould.* 4 *July*, 9*th Ann. At the Court of Delegates.*

One had issue three daughters. Margaret married to Richard Gould; Elizabeth who married Franklin, and Rebecca who married Haydon. Rebecca deposited £180. in the hands of Gould, and took his bond payable to Franklin for her use. Rebecca died, and Haydon, her husband, took administration; and now Richard Gould and his wife sued a repeal upon this suggestion, that Rebecca and Haydon were never married, and it appeared in fact that they were Sabbatarians, and married by one of their ministers in a Sabbatarian congregation, and that they used the form of the Common Prayer, except the ring; and that they lived together as man and wife as long as the woman lived, viz. seven years. On the other hand it appeared, that the minister was a mere *layman*, and not in orders, upon which the letters of administration were repealed, and new administration granted to Margaret Gould, &c., and now that sentence upon an appeal was affirmed by the delegates; for Haydon demanding a right due to him as husband, by the Ecclesiastical Law, must prove himself a husband according to that law, to entitle himself in this case; and though, perhaps, it should be so, that the wife who is the weaker sex, or the issue of this marriage who are in no fault, might entitle themselves by such marriage to a temporal right, yet the husband himself who is in fault, shall never entitle himself by the mere reputation of a marriage, without right. In this case it was urged, that this marriage was not a mere nullity, because by the law of nature, the contract was sufficient; and though the positive law ordains that marriage shall be by the priest, yet that makes such a marriage as this irregular only, but not void, unless the positive law had gone on, and ordained it expressly to be so. Vide Mo. 169, 170. Bract. lib. 4, C. 8, 9. 3 Jas. I., C. 5, 13. But the Court ruled *ut supra*. And a case was cited out of Swinburne, where such a marriage was ruled void. And an act of parliament was made to confirm the marriages contracted during the Usurpation, viz. 13 Car. II., C. 35; and the constant form of pleading marriage, is, that *it was per Presbyterum Sacris Ordinibus constitutum*." Salkeld, 119.

It is added by Read, Tit. Marriage, "that the Act of the 7 and 8 William, C. 35, seems to put this matter out of all doubt, which lays a penalty on clergymen *in orders*, if they celebrate marriage in a clandestine manner; for if the same privileges and advantages attended marriages solemnized by the Dissenters, as those celebrated according to the Church of England, how easily would that act be evaded, or rather rendered of no effect! There would then be no occasion for licence or banns; for making oath or *giving* security that there were no legal

impediments, but every one might do what was right in his own eyes, who should get himself admitted of a Dissenting congregation."

The first of the foregoing cases is nearly coeval with the statute to which I have already referred, and by which the marriages of Nonconformists were recognized for the purpose of taxation. Although the Court of Common Pleas granted a prohibition, in the first instance, against the scandalous proceedings in the Ecclesiastical Court, which eagerly clung to this last remnant of power over the souls and bodies of heretics, yet it is manifest that doubts were then entertained how far that prohibition ought to be perpetuated —in other words, how far the alleged marriage was legally valid. We hear no more of the case, and it is to be lamented that the Dissenters did not at once make common cause with the persecuted parties, instead of permitting them to compromise the matter with their tormentor, who, most probably, withdrew his proceedings from the fear of an unfavourable decision.

In Wigmore's case, which came before the Court of King's Bench upon a suit for alimony, it will be seen that Lord C. J. Holt expresses an unhesitating opinion in favour of the marriage, without referring to any decision or judicial opinion to the contrary: but by this time, it is likely that the mass of Dissenters had acquired the habit of conformity to the marriage rites of the establishment. The licence stated to have been obtained from the Bishop, was probably granted under the Stat. 6 and 7 William III., which provided against the celebration of marriage at any place pretending to be exempt from the visitation of the bishop of the diocese, without such licence or banns duly certified. It is, however, evident that the irregular and clandestine marriages, contemplated by the framers of the statute, were solemnized by persons in Church orders.

The case of Haydon *v.* Gould, exhibits the determination of the Ecclesiastical Courts to annoy, to the utmost of their power, those who exercised, to the full extent, the privileges of the Toleration Act, and *illustrates* the absurdity of entrusting a religious tribunal with an over the *property* of indi will be observed, that t was by an Ecclesiastical Co of appellate jurisdiction, a it was admitted that the issue of the marriage, mi themselves to temporal ri the husband was disabled thing through the mediu whose requisitions he had

The mischief and incon clandestine marriages, hac great height when Lord framed his celebrated Ma Of its beneficial policy, i civil point of view, there c doubt, notwithstanding th opposition with which it wa assailed; nor does there ap the slightest ground for ac legislature of an intolerant towards Dissenters upon th inasmuch as the exception includes the only two sects to have interested themsel cure an exemption from its

To conscientious Antit who have at length been p step across the threshold of ration, some relaxation of justly an object of solicitude views may be accomplish first, by an act allowing th brate their marriages befor of their own persuasion in registered, (as a preliminary the publication of banns, and in the parish church, o licence from a surrogate made necessary,) or, secon enactment empowering and the ministers of the establish the written request of the omit the obnoxious passag Liturgy, without prejudic marriage. The latter pla probably, meet with a m sanction from Parliament, a not infringe upon the existi of the law, though it is to that some portion of the cl feel, or affect great horror called upon to accommodat gious feelings of Unitaria creants," by waving one iot "sound form of words," whi theless, to impartial persons not merely doctrinal groun jection, and is far inferior in and pathos to other parts of

Prayer. The petition, of
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U. B.

Paddington,
March 10, 1819.

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JOHN DILLON.

(*Copies.*)

J. Dillon, Paddington.
Feb. 28, 1819.

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(*Reply.*)

"*Paddington,*

"SIR, *March* 6, 1819.

"I have only delayed answering your letter till I had time to give such particulars as might be useful to you.

"The line of conduct pursued by myself and *several* of my friends on the important subject of marriage, has been as follows: We had at first conceived that, conscientiously, there was no way open to enter into the marriage state, but by going to Scotland, or abroad. On further consideration it appeared, however, that every purpose, or more good might, perhaps, be gained by *submitting* to the laws, harsh and intolerant as they might be, and, *by means of a protest*, bearing our public testimony against them.

"Not to appear to take any undue advantage, I previously waited on the parson who was to perform the ceremony: you will see that this was a matter of some delicacy. The line of conduct I pursued, was, to behave towards him with every mark of attention and politeness, and this not from any respect for the man or his station, *but because it is the laws, or, at least, the practice of* the *country, and not the individual* which imposes upon us the hardship in question. I stated the case, *and asked his advice how I should act;* he was thus placed in a dilemma: for, advising me to submit to the law, I pointed out to him that this was counselling me to act against my conscience, advice which no honest or honourable man could give. I then stated that in former cases, much of the most obnoxious part of the ceremony had been omitted; but that if, at any rate, he compelled me to go through a ceremony obnoxious to my conscience, I must submit indeed, but that I should deliver *a protest* against it, to mark that *my mind* was no party to the degradation.

"At the time appointed, a protest, such as you have seen, having been drawn out, and signed by my intended wife and myself, just before what is called the *service* began, I put it into his hands, saying, '*We deliver this as our protest against the* religious *part of the marriage ceremony*,' or to that effect. He took it, and, requesting that no

further interruption might be made, went on; but little difficulty arose till I was bid to repeat the words, '*In the name of the Father, and of the Son, and of the Holy Ghost.*'—Here, of course, I paused—and, after a moment, told him that, as conscientiously disbelieving the doctrine of the Trinity, I could not repeat these last words. He expostulated—said he was only the servant of the law, and that we *must* say these words, or the marriage would be incomplete. I appealed to him, as one professing religion, and standing in what *he thought* a sacred place, whether he ought to call upon us to join in what, to us, was falsehood or blasphemy. The same answer as before. At length, finding resistance here vain, (though the point had been conceded to one of my friends by another parson,) I spoke to this effect: 'In the name of the Father, and *(but protesting against it,)* of the Son, and *(but protesting against it,)* of the Holy Ghost.' When the priest afterwards repeated the same words, ('In the name of the Father, and of the Son, and of the Holy Ghost,') the whole party turned away from the altar. The minister, in this instance, did not press us to kneel, and waived most of the prayers which follow. Indeed, we contend, that, after he has '*pronounced the parties to be man and wife,*' the marriage must be, to all intents and purposes, complete, and every thing which follows may and should be omitted.

"Thus much for my own case: I should say, however, that having been present at five or six marriages of my friends, (all of whom have acted a similar part,) we have found great difference in the manner in which the minister has behaved, and the line of conduct he has adopted. Some have appeared really shocked at what they called our impiety. Some were afraid of incurring censure from their superiors if the matter were known. Some have omitted, at our request, nearly all the ceremony, whilst in one instance the whole 'long ceremony,' as it is called, was insisted upon, together with the kneeling, &c.; but this experience has now convinced me never need be done by an individual, acting with the spirit and manliness which honest and conscientiou intentions ought to give us.

"I have only now generally to ad some remarks upon the difficultie you are likely to encounter. W considered it of great importance, a really called for, to pay no disrespec to the minister, as an individual; it i the system and not the man we objec to; he would tell us that his situatio was a painful one; our reply was, tha we knew it was such, and that w felt for him—but that ours was *mor* painful, to be called upon to g through a ceremony contrary to ou belief and our consciences. We con stantly kept up the distinction re ferred to in the protest, that we wer willing to submit to him as the civ officer appointed by the law to re gister marriages—we only objected t him in his *religious* capacity.

"On the subject of the *law* of mar riage, (with which, probably, you ar better acquainted than myself,) it ma be well to bear in mind, that th object of what is called *the Marriag Act* was, not to compel people to g to the Church of England for *religiou* purposes, but to ensure *publicity* an prevent illicit marriages; an objec which, we contend, would equall be gained, (even as the law no stands,) by presenting ourselves t the priest, and being registered b him, without our approaching h idolatrous altar at all.

"On one or two occasions th priest was, or professed to be, s shocked at our proceedings, that h threatened not to go on with th ceremony; this, we took leave t shew him, must be *at his own peri* as, while by law *we* were obliged t present ourselves there to be married *he*, by the same law, was *compelled* t do his part; and, as to any protes we might deliver, or objections w might verbally raise, the law ha made no provision against them, t justify his *therefore* refusing to com plete the marriage.

"By these means, acting with open ness and firmness, avoiding person offence where it was possible, bu even at the hazard of personal offenc maintaining the rights of conscienc myself and friends have, in variou instances, succeeded in bearing all th testimony in our power against th

base and iniquitous system which now exists. Too many, and particularly too many of the Unitarian body, have submitted to the yoke in silence. I am happy to hear of one more individual honest enough to act upon the dictates of conscience, and I must conclude with wishing you all that happiness which, entered into with upright and conscientious feelings, the marriage state is so capable of conferring; remaining, &c.,

"JOHN DILLON.

"P. S. I shall be happy to be informed of your further views and intentions, and how you succeed when the time arrives. Of course you will endeavour to give all the publicity to the protest, &c., in your power, as that is the principal good to be gained; above all, communicate with *The Monthly Repository*, particularly as you will see the Unitarians are about to petition Parliament on the subject. As many other individuals may wish to possess the information you apply for, I have been advised to send a copy to the Monthly Repository, where, as connected with a subject so interesting and important to Unitarians, it will probably be inserted next month. *Your* name, of course, I shall not mention, leaving the publicity of *that* to your own decision."

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCXLII.

Proposal to Kidnap George II. *when Prince of Wales.*

Lord Orford, in his *Reminiscences*, lately republished in a small volume, relates many anecdotes not calculated to flatter royalty or to gratify the Whig prejudice in favour of the two first Georges. He says, pp. 42, 43,

"On the death of George I., Queen Caroline found in his cabinet a proposal of the Earl of Berkeley, then, I think, first Lord of the Admiralty, to seize the Prince of Wales, and convey him to America, whence he should never be heard of more. This detestable project, copied probably from the Earl of Falmouth's offer to Charles II. with regard to his Queen, was in the hand-writing of Charles Stanhope, elder brother of the Earl of Harrington: and so deep was the impression deservedly made on the mind of George II. by that abominable paper, that all the favour of Lord Harrington, when Secretary of State, could never obtain the smallest boon to his brother, though but the subordinate transcriber. George I. was too humane to listen to such an atrocious deed. It was not very kind to the conspirators to leave such an instrument behind him: and if virtue and conscience will not check bold bad men from paying court by detestable offers, the King's carelessness or indifference in such an instance, ought to warn them of the little gratitude that such machinations can inspire or expect."

No. CCCXLIII.

Character of Doddridge in Verse.

In the *Congregational Magazine* for October 1818, is a series of "Nonconformist Portraits," under the head of "Poetry." We do not suppose that a trick has been played upon the Editor; but what enemy to the Nonconformists could have clothed the respectable and amiable character of Dr. Doddridge, in more ludicrous fustian than it is invested with in the following passage of this "Congregational" manufacturer of verse!

"Ours is a DODDRIDGE, gentle and devout,
"*Scooping* his knowledge from a thousand springs,
"Until, replenished *like a water-spout*,
"He rose and *shook it from his sounding wings;*
"Not as *that cistern*,—by *tempestuous flings*,
"But cool and calmly, as distilling dews,
"Or music floating from Æolian strings:—
"The genial drops, not scanty, nor profuse,
"*Watered Northampton.*——"

REVIEW.

"Still pleased to praise, yet not afraid to blame."—Pope.

ART. I.—*Sixteen Missionary Discourses.* By Richard Wright, U. M. 12mo. pp. 355. 7s. Eaton. 1817.

ENCOURAGED by the reception of his volume of "Discourses on Evangelical Subjects," [Mon. Repos. VI. 548 and 612,] Mr. Wright has published these "*Missionary* Discourses," so called because they have been preached in the course of his various missions, under the patronage of the Unitarian Fund. They are the best reply that could be made to certain writers who have insinuated that the Unitarian Missionaries are employed in sowing the seeds of religious intolerance and political disaffection. No one can read them and refuse to acknowledge that, whether the preacher be right or wrong in his opinions, evangelical truth, according to his own conceptions of it, is the sole object which he has in view, or to admit that, in his most controversial strain of discourse, he never loses sight of candour. By the matter and manner of these Discourses, in short, the supporters of missionary exertions, on Unitarian principles, are quite willing that the utility and efficacy of such exertions should be determined.

The Discourses are on the following subjects; I. Reason the Judge of what is Right. II. The Comprehensiveness and practical Importance of the Doctrine of the Divine Unity. III. The Goodness of God. IV. Evil from the Hand of God, and made subservient to Good. V. Jesus made both Lord and Christ. VI. Jesus Christ superior to all other Prophets. VII. The Pre-eminence of Jesus Christ in all Things. VIII. Christ the only Foundation. IX. Love to Christ. X. The Grace of God, and receiving it in vain. XI. Eternal Life the principal Subject of the Christian Revelation. XII. Death. XIII. The Causes and Cure of the Fear of Death. XIV. Future Judgment. XV. Hell, or the future State of the Wicked. XVI. Heaven, or the future State of the Righteous.

On [redacted] and practical topics, the preacher discourses with studied plainness and simplicity, constantly keeping in view the benefit of "the common people," whom chiefly he is called in his missionary journeys to address. He never departs from good sense to catch popularity, but whilst he is always rational he exhibits an Evangelical fervour which edifies the reader, and which must have affected the hearts of the hearers of the discourses, especially as they were delivered in the *extempore* form.

A few extracts will serve as specimens of these popular addresses.

On the subject of the Use of Reason in Religion, which is now happily common, but can never be uninteresting, Mr. Wright says smartly but truly,

"Those who call the reason of others carnal, think themselves spiritual, forgetting that their own reason is as much human, consequently as much carnal, as that of those who differ from them. They only call that reasoning carnal, which they cannot answer." P. 17.

In the Discourse entitled "Jesus made both Lord and Christ," from Acts ii. 36, there is much close reasoning, the mode of which will be shewn by one passage:

"The Apostle declares, that the person he speaks of, was *made* both Lord and Christ. This proves that whatever else he was, he could not be truly God. The word *made* can never be applicable to God; for whatever he is, he must be self-existent: what God is, he always was and must eternally remain: and, in the nature of things, he who is *made* what he is, cannot be God. Had Jesus been God, how could he have been *made* either Lord or Christ? God could not be made Lord; for he who is made Lord, was not always Lord, he was not Lord till he was made such; had he been always Lord there could never have been a time when he was made Lord; but he who is truly God, was always the supreme and universal Lord: had Christ been God, he must always have been this supreme and universal Lord; of course, there could never have been a time when he was made Lord; but the apostle positively asserts that he was made Lord, and distinguishes him from God, by whom he was made

Lord. A being who is properly God, could not be made Christ; for we have shewn that the word Christ means one anointed; the Christ of God, the anointed of God; but who should anoint God Almighty, give him a divine mission, and endow him with qualifications to execute it?" Pp. 118, 119.

Mr. Wright appears to us to be peculiarly happy in his correction of popular errors concerning "the Grace of God." He explains this phrase as denoting the "unmerited, unpurchased favour, which God hath communicated to the world by Jesus Christ," and says,

"This explanation of the word grace is illustrated and confirmed by its use when applied to other subjects besides religious ones. You have heard of acts of grace passed by earthly legislators, or proclaimed by worldly governors. What is meant by an act of grace among men? It is well known to be an act of favour, by which insolvent debtors are set at liberty, and their debts are cancelled, without the creditors receiving payment from any other person; or it is an act by which criminals are freely pardoned, without the punishment they had deserved being inflicted on a substitute in their stead. Did the creditors receive full payment, it matters not from whom, no act of grace would be necessary to liberate their debtors. Had the penalty of the law been executed, whether on the criminal, or on one whom the court accepted, as his substitute, no act of grace would be necessary to rescue the offender from that penalty.

"The gospel is an act of grace from the God of the universe, infinitely more glorious, more gracious in its provisions for the salvation of guilty men, than the most signal acts of grace that ever came from earthly thrones: it proclaims the free forgiveness of sins, and eternal life as the gift of God through Jesus Christ. To represent its blessings as the purchase of substituted merit, as all bought and paid for, is to frustrate the grace of God, and make the most stupendous of his acts of grace, less gracious than those of mortals." Pp. 213, 214.

The Discourses on what have been quaintly termed the "four last things," namely, Death, Judgment, Heaven and Hell, are inserted, the Author informs us in the Preface, on our recommendation (VI. 615). We thank him for this deference to our judgment, and rejoice that we have been the occasion of bringing forth sermons of so much practical importance. They will be read with deep interest by such as feel the power of vital godliness. Some speculations concerning the *place* of heaven and hell, in pp. 320 and 342, are perhaps less fitted for addresses from the pulpit, than for disquisitions designed for the closet; but the general tone of these last-mentioned discourses is sober and even solemn, and their evident tendency is to enforce the importance of religion, and the necessity of personal examination and labour with regard to eternal salvation.

Having descanted on the Christian view of death as *sleep*, the preacher says,

"This view of death is calculated to divest it of much of its gloom. Life is the day appointed for labour, trial, discipline and improvement, to prepare us for a future state. Why should we fear, at the close of this day, to retire to rest, under the guardian care of our Father and our God? The labouring man cheerfully retires, after the toils of the day, and rests till the morning: so may the good man retire from the labours of life at the close of it, to rest in peace, and enjoy the undisturbed repose of the grave, till the morning of the resurrection. Why should we indulge painful apprehensions in the prospect of the slumbers of the tomb, seeing we shall rest under the watchful eye of our heavenly Father, till called forth to enjoy an eternal day? The next moment to us, after we close our eyes in death, will be that in which we are called forth by our beloved Master, to join the society of the blessed in the immortal state." Pp. 278, 279.

We close our extracts with an interesting passage, which forms the conclusion of the Discourse on "The Fear of Death:"

"A man's future happiness or misery depends not on the feelings with which he departs from this life; but on his real character and moral state. A bad man, under the influence of some strong delusion, may die rejoicing, and go down to the pit with a lie in his right hand. A good man, in consequence of the nature of the disease which afflicts him, may have his last moments filled with gloom and sadness. God will render to every man, not according to his frames and feelings, but according to his deeds. If we live well, we cannot die otherwise than well, whatever our last feelings may be; nor can any thing deprive us of our future reward. An enlightened mind, a good heart, and a virtuous and benevolent life,

will prepare us for happiness, both in this world, and in the world to come." Pp. 290, 291.

There are some of the Discourses from which we have made no quotations, which we esteem very highly, and particularly those on the Unity and the Goodness of God.

In reviewing the volume, it has again and again occurred to us, that it will be found exceedingly useful in congregations destitute of ministers, where there is a taste for plain preaching, and in families, the members of which are engaged in religious inquiry, and are, at the same time, solicitous to cherish in their circle just religious feelings.

ART. II.—*The Doctrine of Instantaneous Conversion from Sin to Holiness, a Doctrine unsupported by Scripture. A Sermon preached before the Association of Unitarian Christians, residing at Gainsbro', Hull, Thorne, and adjacent Places, at the Chapel, Bowl-Alley Lane, Hull, on Wednesday September 30, 1818.* By the Rev. C. Wellbeloved, of York. Hull, printed by Ross, and sold by Rodford and Co. London, sold by Hunter. 1818. 8vo. pp. 50.

THE learned Dr. Jeremiah Hunt, who died in 1744, "had a strong persuasion that the age succeeding that in which he lived would be as remarkable for enthusiasm, as his own was for infidelity."* That his prediction has been accomplished, the present state of religious opinion amply shews. It would not be difficult to trace the leading causes of the ascendancy of this fanatical spirit among our contemporaries. Fully to pursue the investigation, would be little consistent however with the end that we have now immediately in view: nor should we in any degree have adverted to the subject, were it not that the true remedy or preventive of a mental as of a bodily disease may happen to be suggested by an acquaintance with its source. The neglect of the application of sound criticism to the study of the Scriptures we cannot but consider as one of the principal reasons of the prevalence of a theological system which, as we think, opposes alike the just philosophy of the mind and the tenor and declarations of the sacred volume. Although pure religion tends to interest the feelings deeply and effectually, it must at the same time be embraced by the understanding: and while that man reads his Bible to the greatest advantage, who makes the best practical use of it, yet, in order to learn what it really teaches, we must diligently compare it with itself, nor affix to the language of ancient and of Eastern writers ideas which are exclusively the growth of modern days, of Western climates, and of a corrupt and scholastic Christianity. This duty, we presume, is only of inferior obligation to the habit of perusing the word of life for purposes expressly devotional and moral. And the cure of those wild and visionary theories which abound in what is called the religious world would perhaps be met with in the diffusion of accurate scriptural knowledge among all ranks of the community. A highly seasonable and important service is therefore rendered to the most valuable of all causes by the publication of the discourse before us.

Mr. W. takes his text from Acts iii 19: "Repent ye, therefore, and be converted, that your sins may be blotted out." After offering some pertinent remarks on the error and the danger of applying such language "without any regard to the original import of the terms, or to the peculiarity of the circumstances attending the instances of conversion in the apostolic age, to subjects and cases perfectly dissimilar," he enters on an inquiry into the meaning of the phrases *conversion, to convert, to be converted* &c., in the New Testament, and, after a critical examination of them, infers that they are almost constantly used there to denote the relinquishing of Judaism or Heathenism for the faith and profession of the gospel. He does not indeed deny that such words may in some passages relate to the temper of the heart and the conduct of the life: "but then," says he, "we are to consider that this holiness of heart and life is regarded in the sacred writings as an effect, a consequence, a fruit of faith in the gospel. In this examination of these terms

* Kippis's Life of Lardner, xxxv.

and of the portions of the apostolic history in which they occur, the former and the less considerable part of the discourse is occupied: in the remainder Mr. W. endeavours to illustrate and establish three propositions, "1. That the conversion of Christians, that is, of those who are not idolaters or disciples of Moses, or conversion from a state of moral depravity and guilt to a state of righteousness, is not like the conversion of Jews or Pagans to Christianity, instantaneous; it is in its own nature a progressive thing. 2. Conversion of Jews and Gentiles to the faith of Christ, is a conversion that admits of no degrees, but conversion from sin to holiness admits of almost infinite degrees. 3. The conversion of Jews and Gentiles to the Christian faith was equally necessary for all; but conversion from sin to holiness, though necessary for all, is not to all alike necessary." From the whole the preacher draws the conclusions, that the doctrine of instantaneous and supernatural conversion is a dangerous delusion; that the articles of faith which pass for *orthodoxy* are inconsistent with truth; that the ordinance of infant baptism, about which so many keen disputes are now carried on, is wholly destitute of the efficacy so commonly ascribed to it; and that fidelity, zeal, benevolence, and a supreme regard to personal holiness, should dictate and accompany our profession of what we deem to be the pure gospel of Jesus Christ.

We are mistaken if this short analysis of the sermon under our review will not give our readers a strong desire to make themselves better acquainted with its reasonings. But we shall not have discharged our duty to the author and to the public without adding some observations suggested by an attentive perusal of his discourse.

Did he need any authority besides that of the Christian Scriptures for the sentiments which he has advanced, he might find it in one part of Dr. Paley's writings;* although the sentences we shall transcribe from them do not appear to express his latest opinions:†

"It is manifest," he remarks, "that no change equal or similar to the conversion of a Heathen can be experienced by us, or by any one educated in a Christian country, and to whom the facts, precepts and hopes of Christianity, have been from his infancy familiar."

Then to the question, 'What do the scriptural terms *conversion*, *the new-birth*, &c., mean, if they do not mean what modern religionists suppose?' he answers "nothing: nothing, that is, to us; nothing to be found, or sought for, in the present circumstances of Christianity."

We cannot but be of opinion that he and Mr. W. are substantially correct: nor may it have been useless to shew that the characteristic sentiments of a sermon preached, in the year 1818, before an association of *Unitarian Christians*, had occurred to such a man as Paley at least as long since as the year 1777. Reference might indeed be made to a far higher antiquity in their favour, as well as to other illustrious names among the clergy of the Established Church. Such an appeal however would be justifiable solely for the purpose of disarming that prejudice which refuses to read *Dissenting* and still more *Unitarian* divinity.

The labour employed by Mr. W. in an elucidation of the point which he aims at establishing, and his copiousness in treating of his subject, entitle him to great praise. His arguments are excellently calculated to set the matter in dispute for ever at rest; though no one who has any acquaintance with the world and with human nature, will be sanguine enough to expect that this will speedily be the result of even the strongest reasoning and the most perspicuous illustrations. Still, much may be hoped for from controversy conducted with knowledge and ability and temper, qualities which this discourse assuredly exhibits.

Perhaps we may be allowed to intimate that in opposing one extreme it becomes us to guard with the utmost care against the other, and to remember how near is *Scylla* to *Charybdis*. We should not have been sorry had Mr. W. qualified in some degree the following observation (p. 6):

"Even the history of our Lord himself, fruitful as it is of the most admirable

* Sermons and Tracts, (1811,) pp. 57, 59.

† Mor. Repos. IV. 448, 451.

maxims of piety and virtue, is, in fact, a history of the controversy between himself and the Jews of his age, concerning the justice of his claims to be considered and received as the Christ, the Son of God, and a summary of the peculiar duties and privileges of those who were to be witnesses to the world of his death and resurrection."

Now to this statement we know not that any persons could in reason object had the preacher said,

"The history of Our Lord, is, *in a very considerable measure*, a history of the controversy between himself," &c.

Of Mr. W.'s position the *tendency* (not, we are sure, the design) is to prove that the interest of Christians in the evangelical narratives is less general and extensive than has been supposed even by many well-informed and reflecting readers of them. But will he maintain that the history of which he speaks is *nothing more* than a history of the controversy between our Saviour and the Jews of his age, &c.? The respectable author's words appear to imply as much; though we can hardly conceive that this is really his meaning. Those writings which it is usual to denominate *the gospels*, are the *records* of Christianity: we distinctly admit that they do not constitute our religion; yet to the large majority of believers in Jesus, through succeeding ages, and in different countries, they attest the justice of his claims to be considered and received as the Messiah, and furnish a summary of the duties and privileges of *all* who subscribe to his credentials and embrace his doctrine. *Historical memoirs* of an individual, must, from the nature of them, be *local* and *temporary*, in respect of the scenes, the persons and the circumstances described: the useful purposes however for which they were framed, have no such limits in effect, or in the contemplation of the writer; so much otherwise that if the subject of these memoirs be pre-eminently illustrious, and especially if he be a religious teacher and reformer, but most of all, if he be a divinely-commissioned Messenger and Saviour, the narratives of him will be calculated, and, in the order of Providence, intended, to become κτημα ες αει, a bequest to all posterity. Such is the character, we are persuaded, of "the history of Our Lord." Was it not drawn up that *we*, of this distant generation, as well as his personal attendants, might acknowledge him to be the Christ, the Son of God? To this end his miracles, his predictions, his religious and moral lessons, his example, his sufferings, his death, his resurrection, all conspire. When, on a very remarkable occasion, he declared, 'Verily, I say unto you, wheresoever this gospel shall be preached in the whole world there shall also this that this woman hath done, be told for a memorial of her;' when, in the spirit of the most comprehensive love, he uttered this language, 'Neither pray I for these alone, but for them also who shall believe on me through their word;' whenever, in short, he inculcated those virtues, and denounced those vices which pertain to mankind at large we must unquestionably regard him as speaking to a far wider circle than 'the Jews of his age.' We grant that not a few passages in this history demand a restricted interpretation. As to these, the necessity of their being so understood is obvious and urgent. We agree too with Mr. W. that "it requires some good degree of attention and judgment to discern what is common to all believers in all ages, and what peculiarly belonged to the first disciples." But these concessions do not forbid us to insist that there must actually be scope for discrimination; which, in truth, there would not be were the history of our Lord nothing more than a history of the controversy between himself and his contemporaries. The view which the preacher takes of "the apostolic epistles," we deem more correct. In regard both to them and the Four Gospels, a previous knowledge of the subjects discussed, of local customs, of incidental circumstances, and of the sentiments, &c. then prevailing, is, no doubt, essential: and, if they be perused in the exercise of it, we shall, as is probable, see reason to acknowledge that they are always of high value to the Christian in point of his faith and duty.

Our inference then is, that the history of our Lord may more properly be defined 'a history of those events attending his ministry, which it was expedient for his followers to know, and for the world to admit, with the

view of their being rationally convinced of his Messiahship.'

It may well be deemed singular, yet is strictly true, that "the word *conversion* occurs but once through the whole New Testament. Nor are the passages numerous in which we meet with nearly the same or with any similar expression. One text in which *to be converted* represents some *moral* change, is Luke xxii. 32: it predicts Peter's *repentance* after his denial of his Master. And the word has not a different meaning in Matt. xviii. 3: "Except ye *be converted*, and become as little children," in which clause there is evidently a reference to certain qualities of the understanding and the heart.

As a specimen of Mr. W.'s judicious criticism and reasonings in the former part of his discourse, we lay before our readers the following passage (p. 11):

"We may be certain," says he, speaking of the Jews whom Peter addressed in his second sermon, (Acts iii. 12—,) "that they had not all become false witnesses against Jesus, or concurred in the subornation of such testimony. It is highly probable that they had not all assented to his condemnation or preferred to him a murderer. And if they had, this surely is not the only sin of which the apostle would exhort them to repent; it is not on their repentance of this that he would teach them to build the hope of pardon for all their other sins. These considerations may induce us to believe, that the repentance and conversion here urged, are no other than a change of opinion or of faith, which might lead indeed to the reformation of the heart and life."

The remaining division of this discourse, principally consists of *ethical* reasonings and illustrations of the most admirable kind, characterized by pertinency, clearness and force. How accurate and how seasonable are the remarks in p. 27!

"It is an incautious definition which is often given of repentance, or conversion, that it is a total change of heart and life. Even to many, to whom that change is necessary in a certain degree, a total change of heart and life would be a change greatly for the worse, because the number of their evil habits may be surpassed by the number of those that are good: virtuous dispositions may prevail to a much greater degree than such as are vicious; so that not being very far from what they ought to be, a total reverse of character would remove them further."

This preacher well observes that the parable of the labourers in the vineyard "has no reference to moral repentance" (p. 37). He is of opinion that it regards the Jews of our Saviour's age exclusively: we think, however, though at present we have not time to shew, that its subject is *the calling of the Gentiles*. On either supposition, it can have nothing to do with the doctrine of late individual conversion. The attention we have bestowed on Mr. W.'s sermon, proves our sense of its superior merits: and we hope that it will be widely circulated and seriously perused.—With great satisfaction we perceive that the first part of this gentleman's edition of the *Holy Bible* is announced as being *in the press*.

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ART. III.—*A Speech on the Propriety of Revising the Criminal Laws, delivered Dec.* 10, 1818, *before the Corporation of the City of London.* By Samuel Favell. 8vo. pp. 80. Hunter. 1819.

THE Common Council of the City of London have acted up to their character, as the representatives of the metropolis of the most enlightened kingdom in the world, by a petition to the legislature for the revisal of our criminal code, now generally acknowledged to be sanguinary and cruel. The petition and the resolutions introducing it are pertinent as to their matter, judicious in their arrangement and temperate in their language. They were brought forward by Mr. Favell, who has been long known in the city of London as the steady advocate of peace and humanity and reform. He has given his Speech, on this occasion, to the public, and a more able exposition of the argument for a revision of our criminal law, or a more manly and at the same time prudent assertion of the principles of humanity, as far as they affect this question, has been rarely seen. He entrenches himself deep in great authorities, and his selection of names and facts, and of written or spoken passages, makes his Speech as interesting as it is convincing.

Subjoined to the Speech are up-

wards of twenty pages of "Remarks, by a Friend." In these, we trace the hand of a gentleman who is in the constant habit of enriching our pages from the treasures of his well-furnished mind, and whose stores of knowledge are always at the command of any defender of the cause of truth and freedom and mercy. They are a valuable addition to the Speech, and from them and the Speech itself we have been tempted to make several extracts, but are obliged to forbear, on account of the many publications claiming notice in our brief Review.

ART. IV.—*Notes on a Visit made to some of the Prisons in Scotland and the North of England, in company with Elizabeth Fry, with some general Observations on the Subject of Prison Discipline.* By Joseph John Gurney. 12mo. pp. 178. Longman and Co. 1819.

MRS. FRY's benevolent and successful efforts to reform the female prisoners in Newgate are known to the public. In a former part of this work, we have, we believe, inserted an interesting account of the visiting association of which she may be considered as the head. This little volume records another "labour of love" undertaken by her in conjunction with her brother, the Author. A journey, "connected with the concerns of their own religious society, that of Friends," was made subservient by these philanthropic persons to the further object of inspecting jails, and pointing out improvements in their management. Their observations are here published, and the reader of them will admire equally the wisdom and prudence, and the benevolence and zeal of the visitors.

The public will be surprised to learn the miserable state of certain of the jails in Scotland. Happily, some of them are uninhabited; but in the manufacturing districts these receptacles of misery are crowded, and some of them exhibit incredible scenes of vice and wretchedness:

"No airing grounds; no change of rooms; tubs in the prisoners' cells for the reception of every kind of filth; black holes; no religious service; jailers living away from their prisons, consequently, an impossibility of any inspection, and an almost total absence of care; free communication through the windows of the cells with the public." P. 105.

In the Scotch jails there is commonly a long iron bar fixed in the floor, through which the legs of the prisoner are fastened by rings, by which means the legs are constantly kept apart from each other, and the prisoner is prevented from undressing or going to bed.

The law of debtor and creditor is more severe in Scotland than in England. There, if a debtor escape from prison, the jailer or the magistrate becomes answerable for the debt. The consequence is a rigorous confinement, such as can be justified only in the case of the most desperate criminals.

The want of lunatic asylums in Scotland has led to the confinement of lunatics in the jails, and some cases are stated by Mr. Gurney of the treatment of these unhappy creatures which harrow up the feelings.

There are some exceptions to this miserable state of things in Scotland, and in most of the places visited, reforms were in contemplation.

In the North of England, the jails are variously managed. Some have been strangely neglected, but others are in the way of reform, and some of the Bridewells are really houses of correction and moral improvement.

The usual evils of jails, pointed out by Mr. Gurney, are insufficiency of food; want of clothing; no firing (in Scotland); the crowding of prisoners in sleeping-rooms; fetters, a marked cruelty in the case of prisoners untried, who must be presumed to be innocent; disregard of cleanliness; want of inspection and competent superintendance; the non-classification of prisoners, so that debtors and criminals, youths and veteran culprits, men and women, the tried and untried are sometimes mingled together, and treated alike; the absence of instruction; and above all, the want of employment. These evils are not found in all jails; all of them perhaps in none; and there are a few instances where enlightened and humane magistrates have banished them altogether. The supply of labour for prisoners, and the division of the profits of it with them, seem to be the best

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*—Representacion hecha á S.
El Señor Don Fernando* VII.
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e of the Cortes.* By D. Alvaro
Estrada. 4th edition. Lon-
819.

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es to entitle them to the gra-
Spain? They established a
representative government; they abolished the Inquisition; they diminished the monastic orders; they decreed the political liberty of the press; they did more—they saved their country, and *they shed no blood.*

D. Alvaro is at this moment under sentence of death—an honour which has been conferred on almost every illustrious Spaniard who has identified himself with his country's liberties. But the arm of the tyrant cannot reach him here; and he may yet see

"O vengu é dia dichoso!"

the triumph of moral greatness over brute and barbarous force.

The present picture is indeed a melancholy one:

"A monarch who, in spite of his solemn promise to govern his people with paternal kindness and in the liberal spirit of the times, (see Ferdinand's Decree of May 4,) suffers himself to be led by a fanatic priesthood, and from the moment of his installation re-establishes that tribunal of blood and horror, whose end and object is to assassinate and destroy all who dare to differ from its inexorable ministers, men who encourage children to betray their parents, and wives to sacrifice their husbands. A government whose theory is deceit and falsehood—whose practice, oppression and infamy. A government which allows nothing but the eulogium of its crimes and persecutions,—which applauds treachery and revenge as the first of social virtues,—which expatriates the worthiest and the wisest of its dependents,—and welcomes and rewards the betrayers of their country. A government ever fluctuating between furious violence and shameful timidity. A nation, whose privilege it is to know that its king is the absolute master of property and life,—which to deny is sedition, or perhaps high treason." Pp. 104, 105.

The appeals he makes to other governments seem irresistible:

"Do the monarchs of Europe consider the poor Africans worthy of their commiseration, who never tasted the sweets of civil liberty—and will they not interest themselves in the sufferings of a nation, which struggled so nobly, and sacrificed so much for the independence of all, and for its reward, has been hurled into the abyss of the Inquisition, and subjected to a government whose horrors are a thousand fold more unbearable than the slavery of the blacks?" P. 109.

It is most unjust to accuse the Spaniards of inertness or indifference

to the possession of civil freedom. Since Ferdinand's return, there have been no less than seven organized attempts to shake off his ignominious yoke. Some of the best blood of Spain has been spilt in the hitherto vain effort: those efforts will not be finally lost.

"No desfallece, ni se ve oprimido
Del varon fuerte é ánimo constante
* * * *
En la mayor adversidad sufrido
La airada suerte con igual semblante
Mira seguro, y alentado espera."
Arguijo.

To avert the ruin which seems inevitable, unless a change of measures be introduced into Spain, D. Alvaro recommends to Ferdinand that he give a general amnesty to all who are suffering from political persecution; that the Cortes be immediately convoked; that friendly commissioners be sent to treat with the insurgent provinces of America; that the liberty of the press be decreed; that the Inquisition be abolished; and that trade be universally free with the Spanish colonies. Pp. 140, 141.

He might as well speak to the winds and the waves. The remedy (if found) will be found in the evil. Spain cannot be re while Ferdinand is its mas tribunal which shall depose tuated prince, will be hono shouts of gratulation from great and good and genero insulted world.

ART. VI.—*The Worship unauthorized by Scripture course delivered July 22, Brighton, before the Sout tarian Society.* By John 12mo. pp. 34. Hunter a 1818.

AFTER an animated int Mr. Fullagar proce proof of the proposition, w the title of his sermon. the argument fairly, conduc ciously, and brings it to a s conclusion. We have few or tracts expressly on this we recommend this discour fitted and fully entitled to blank in the catalogues of Societies.

POETRY.

SONNET.—TO REASON.

(From Apeleutherus.)

"There is a spirit in man, and the inspiration of the Almighty giveth them understanding."

Thou noblest gift of Heav'n to human kind
To guide the gen'rous purpose, to controul
The waves that o'er the tortur'd bosom roll,
And check the heart to lawless joys inclin'd;
Bright emanation of that wondrous Mind
That governs all, by Thee th' aspiring soul
Pervades all space, and sees throughout the whole
One mighty plan, by boundless love design'd!
Thrice happy he, who owns thy sov'reign sway;
Who, [illegible] the sons of priest-
And firmly trusting Nature's fr
Amid the storm right onwar
way
Through this dim vale of sor
reach
The peaceful mansions of ete

SONNET.—TO BENEVOL

(From the same.)

Parent of all the virtues which
To visit wretchedness with sw
To pour the healing balm o
grief,
And deck with smiles "the l
divine!"
Heav'n's orbs resplendent at t
shine,
By Thee from chaos rose t
earth;
For when the Almighty wor
ture birth,
The scheme, the glory and the
thine.

Blest Angel! who, ere Time began his race
Didst in the bosom of the Father dwell,
Where'er Thou art is Heav'n, thine absence hell!
Spread thy bright flame, unveil thy beauteous face,
Extend thy reign, thy gen'rous triumphs swell,
Till one unbounded Heav'n all worlds embrace!

LINES

By an African Woman.

(From an American Newspaper.)

Imagination! who can sing thy force?
Or who describe the swiftness of thy course?
Soaring through air to find the bright abode,
Th' imperial palace of the thundering God.
We on thy pinions can surpass the wind
And leave the rolling universe behind:
From star to star the mental optics rove
Measure the skies and range the realms above.
There is one view we grasp the mighty whole,
Or with new worlds amaze th' unbounded soul;
Tho' winter frowns, to fancy's raptured eyes
The fields may flourish and gay scenes arise,
The frozen deeps may burst their iron bands,
And bid their waters murmur o'er the sands;
Fair Flora may resume her fragrant reign,
And with her flow'ry riches deck the plain;
Sylvanus may diffuse his honous round,
And all the forest may with leaves be crown'd;
Show'rs may descend, and dews their gems disclose,
And nectar sparkle on the blooming rose.

MORNING HYMN.

Again the morning's beams proclaim
The glories of thy sacred name;
And heaven and earth and air and sea
Reflect Thy might, Thy majesty!

Thy everlasting love is spread
O'er valley, plain and mountain-head;
Breathes in the breeze, and lights the dew,
'Tis ever active—ever new.

But man, Thy friend, Thy fav'rite shares
Thy kinder, Thy peculiar cares;
And what is man, that he should be
A friend,—a fav'rite, Lord! of Thee?

O be it my unwearied aim
To merit this distinguished name;
All other praise—all other bliss
Is weak, is vain, compar'd with this.

A.

TO A VIOLET.

Sweet flower! Spring's earliest, loveliest gem!
While other flowers are idly sleeping
Thou rear'st thy purple diadem;
Meekly from thy seclusion peeping.

Thou, from thy little, secret mound,
Where diamond dew-drops shine above thee,
Scatterest thy modest fragrance round;
And well may Nature's Poet love thee!

Yes! I have envied thee, sweet flower!
And long'd like thee to live obscurely:
Sheltered in some benignant bow'r,
And breathing forth my soul so purely.

Thine is a short, swift reign I know—
But here,—thy spirit still pervading—
New violet-tufts again shall blow,
Then fade away—as thou art fading,

And be renewed; the hope how blest,
(O may that hope desert me never!)
Like thee to sleep on nature's breast,
And wake again, and bloom for ever.

A.

FREEDOM.

(From the German.)

Better to sit in freedom's hall,
With a cold, damp floor, and a mould'ring wall;
Than to bow the head, and to bend the knee,
In the proudest palace of slavery.

OLEARIUS.

ON AN INFIDEL.

(From the German.)

* * * * laughs and jests at me; while I
Return an honest, heartfelt sigh.

KAESTNER.

OBITUARY.

1818. Dec. 21, at his house, *Hinckley, Leicestershire*, after a lingering illness, which he bore with exemplary patience and resignation, Mr. SAMUEL CRAVAN, aged 78, many years a respectable hosier of the same town. Mr. Cravan was for more than half a century, a zealous and highly-respected member of the Presbyterian Society of Hinckley. He was an upright and honourable man: as to his particular views, he was an Unitarian Protestant Dissenter; and his interest, in what he deemed the cause of truth, was warm, yet unobtrusive. He did not speak of religion as of a thing in which he felt no concern, but having himself felt the happy influence of Christianity on his own heart, he was anxious that others should taste and know the pleasures of true religion. He was habitually prepared to meet death, in whatever way it might approach him: this was a frequent topic of conversation with his most intimate friends, and he often spoke of it as an event highly to be desired: he always spoke of dying with a composure and tranquillity equally removed from stoical indifference and presumptuous assurance. In his frame of mind were seen the security of the Christian's hope, and the mild glory of the Christian's triumph. Many were his acts of kindness and charity, but they were performed without ostentation; their operation was often in secret, but of their effects many now living can testify. A funeral sermon was preached on occasion of his death, by the writer of this sketch, from 1 Pet. i. 3, to a numerous congregation.

C. N. S.

1819. Jan. 23, at his house at *Moriston*, near *Glasgow*, after a long and painful illness, ROBERT SMITH, Esq., aged 73. He was buried in the High Church Yard, on the 29th instant. A very numerous and respectable train of mourners, among whom were several of the Professors of the University, accompanied his remains to the place of interment. Mr. Smith's father was an elder in the North West Church, during the ministry of the Rev. Dr. Findlay, afterwards Professor of Divinity. A tribute of personal respect, and of congregational gratitude, was on the following Sunday paid to the memory of the deceased, in the services of Union Chapel. The preacher selected, as appropriate to the occasion, the words of the devout Simeon, (Luke ii. 29, 30,) "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen t vation."

This gentleman possessed a wa benevolent concern for the improve mankind, and had diligently availe self of the means with which Pro had amply favoured him, for gaining mation on the principal subjects affect the progress of human civil In the formation of his political a gious opinions, he evinced a determ to think for himself. He was a and well-informed believer in the authority of the Jewish and Christia lations. Those who were favoure his unreserved intercourse, could admire the rectitude of his moral pri the soundness and vigour of his standing, the generosity of his disp and his habitually pious and chee ference to the government of a w benevolent Creator. Mr. Smith w principle a Unitarian Christian; an ever this may in vulgar opinion from his worth and sully his rep Christians of *all* denominations, w genuine honesty in the avowal, an rality * in the support of what they to be the truth;—all who are sup "the fear of man which bringeth a know how to appreciate and how t a firmness of principle which shr from the certainty of popular odiu a manly assertion of the right and private judgment, not in the barre *theory* merely, but in the palpal resistless evidence of human life. merciful hands of our heavenly who judgeth righteously, his pu elevated piety will secure for hi approbation which is "better tha and all the joys by which life is guished. (Thus far was inserted Glasgow Chronicle.)

For several years past, Mr. Sm retired from the active employment the hurry and bustle of life; a chiefly confined himself to the o pleasures of domestic intercourse, increase of that useful knowledge, he already possessed in abundance delightful when a taste has been like his, so pure and rational, in fa books of a right description, wh capable of yielding to the mind,

* Mr. Smith subscribed £150. the erection of Union Chapel, G which sum, though at first lent, h wards wholly relinquished. Se Repos. XII. 636.

from worldly cares, the most elevated sentiments, and the most virtuous occupation. Reading was not, however, with our friend merely a refined species of self-indulgence. In the words of the Roman Dramatist, he considered nothing human foreign to him. In whatever tended to ameliorate the condition of the human species—in the various philanthropic institutions for the increase of knowledge—the reformation of religion—and the wider spread of human civilization—his benevolent heart was warmly interested. With a mind liberalized by intercourse with the world, and acquaintance with the literary dead—he could seize at once the topics most calculated to yield to others solid instruction and genuine improvement. He could converse with ease to a very late period of his life, with a minuteness of accuracy remarkable for his years, upon the topics of his reading; and he was accustomed to attach that reverence and value to the records of his knowledge, only to be felt and realized by those who, like him, enjoy leisure and other facilities, for the attainment of a literary cast of mind. Our departed friend had evidently a leaning to works, the professed design of which is, to convey, in a practical and devotional strain, pure and elevated conceptions of the Author of our existence, of his character, his perfections, and moral government. These he would peruse and re-peruse, till he had imbibed the spirit, and become familiarized with the sentiments of his author, and thus acquired a fresh supply of nourishment for his own religious and virtuous contemplations.

In the remarks which I have now made, I have purposely aimed at a general description of that literary and devotional taste which our excellent friend had acquired. I should be sorry, however, for a moment to believe, that all the piety and moral worth which exist in the world, require the adoption of a particular religious creed. I cheerfully and readily acknowledge, that such a character as I have described, has been possessed by many, whose sentiments were the most remote from those which our departed friend, in common with ourselves, professed. But all that I wish to have admitted, and this we have a right to demand, is, the same liberal concession in reference to our own religious community. There are those who affect to deny to Unitarians even the possibility of that religious excellence, which will render meet for the Divine favour. But this charge, which can seldom be brought except by contemptible bigotry, conjoined with profound ignorance, is repelled by unequivocal proofs, which the obituary of every month presents to the candid judgment of the Christian world; and is amply refuted by the excellences possessed by the individual whose memory we have now been fondly retracing. The saying of that amiable Prelate, the late Bishop Watson, of Landaff, when referring to the sentiments of his friend, the Duke of Grafton, which in his last and best days were perfectly Unitarian, will not be unappropriate: "If any one thinks that a Unitarian is not a Christian, I plainly say, without being myself a Unitarian, that I think otherwise." It will not be the least circumstance of interest, that our departed brother was to the last, a well-informed and most zealous advocate for the essential principle on which we dissent from all other Christian communities. He understood his principles thoroughly, and he valued them as one who understands them thoroughly will naturally do. Many of you will recollect with what ardour he assisted, a few years since, in the prosecution of plans designed to promote the prevalence of primitive Christianity in this populous city; and how exemplary and punctual was his attendance upon the religious services of my predecessor, conscious as he was of the weight of popular odium which this conduct involved. That we have lately been altogether deprived of his presence with us in our public devotions, is to be attributed to his distance of five miles from the Chapel, and to the nature of a painful and insidious disease, which would otherwise have rendered it scarcely within his power. For I can tell you, from his own mouth, that in this interval, his zeal for our prosperity has been unremitted, and that to be able to return hither to bear his continued testimony to the great truths of the gospel, was one of the chief desires of his heart. But thus it hath not seemed good to a wise and gracious Providence. *That* life, which was already extended beyond the age allotted in Scripture to man, is now come to a close! And never more, in this mortal state, shall our brother worship with kindred spirits the God of his fathers!—But there is another world to come, in which his strains of devotional praise shall be again renewed. The now corruptible body shall be reanimated, and furnished with ever-increasing vigour. This mortal shall be clothed with immortality; and then, in common with every true Christian, every virtuous and pious servant of God, he shall use the triumphant exclamation, "O Death, where is thy sting? O Grave, where is thy victory? Thanks be unto God, who giveth us the victory, through our Lord Jesus Christ."

B. M.

Glasgow, Feb. 10, 1819.

1819. Feb. 13, at *Knutsford*, in the 76th year of her age, ELLEN, widow of the late Mr. John BENNETT, threadmaker. The only near relatives she has left behind her, are two daughters, who complied with a request she made to them a few hours before her dissolution, by attending her remains to the grave. The following is an extract from the sermon preached on the occasion of her death:

"Since I last had the satisfaction of addressing you from this place, our society of Christian worshipers has lost its oldest member, and one of its warmest and steadiest friends. All of us have, therefore, humanly speaking, great reason to lament that dispensation which has removed her from us. During the lengthened period of seventy years, she has devoted herself, week after week, to the service of her Maker, in this his sanctuary. The returning sabbaths were, indeed, always her chief delight, and, till within the last two months, when the powers of nature became too feeble for the effort, she never failed to walk to the house of God, in company with you, to join in these solemnities. Her last wishes and prayers were breathed out for our prosperity and increase.

"Religion had her heart, her cares, her voice,
"'Twas her last refuge, as her earliest choice."

And do no feelings of concern and regret rise in your hearts, on the loss of such a friend and fellow-worshiper? Another place is vacant in this house, and will yours never be vacant likewise? Or are you indifferent to a service which your parents loved as their lives, and supported with all their energy? Because the tide of fashion is against you, even the fashion of this world, which passeth away, will you desert or neglect a profession which produced in them well-principled, steady, consistent and useful characters, *characters* which, under God's merciful government, will constitute their passport to a happy and substantial immortality; *characters*, which caused their descent into the grave to be as the sun setting in his strength to the last moment of day, and as he dips below the horizon, still sheds his effulgence over the western sky?

"I now address myself to those who feel most acutely the extent and severity of the loss we have all sustained. She is for ever removed from your mortal sight, who watched for your preservation, who laboured for your support, who planned for your welfare, who prayed and lived for your improvement and happiness. As then you venerate and fondly cherish her memory, fulfil her dying request, and, as she exhorted you, *trust in God*. Make a friend of Him who had ever, as she h been a friend to her during many h of trial and affliction. Make a frien Him who can never die, who, if you him in sincerity and truth, will be guide through every temptation danger, and your never-failing sup under those difficulties and sorrow which the happiest condition in this w is at all times subject. Trust in Him, conform your whole temper and behav to his revealed will, and he will ass your griefs, and multiply your comf Thus will the departure of her you lo prove to you the richest blessing heaven could bestow, for it will incite to every thing that is noble, virtuous good."

J.

Feb. 15, aged 64, at the village of *Broughton*, in *Nottinghamshire*, SEVERN, relict of the Rev. William Sev of Hull. The removal of Mr. Severn death on the 22nd of June, 1813, wa many readers of the Repository will re lect, an event perfectly sudden, wh therefore gave a shock to the feeling his partner, naturally of a very ner and irritable constitution, too powerfu be ever completely overcome. Other cumstances also, as her intimate fri well know, contributed to produce o *sional indications* of *sensibility*, wh with a more robust frame, might prob never have appeared. She bore, howe as a *Christian professor*, a long-protra and severe illness with great fortitude resignation; confined to her room ne two years, and one, to her bed. The *solations of religion* were her *only adequate* support; though at times expressed some fears respecting the OF DYING; wishing, as she often said, pleased God, she might depart in her s —and this wish was kindly granted he

Mrs. Severn's remains were interre the General Baptist Chapel at C Broughton, where she died.

March 12, at Hackney, SARAH, wif Joseph FRANKLAND, of Sun Street, Bish gate, beloved by all who knew her. one virtue shone brighter than anothe was her strict adherence to truth on occasions.

— 12, at his lodgings in Baliol Coll Oxford, of which he was master, in 58th year of his age, the Right Rev. J PARSONS, D. D., Lord Bishop of Pe borough.

— 15, Mr. WILLIAM GASKELL, of B *rington*, sail-canvas manufacturer, w

42 years of age. Though the life of this gentleman was passed in scenes of domestic retirement, his many excellent qualities were not confined to the immediate circle of his relatives and friends. He possessed a warm and affectionate heart, ever alive to the feeling of want or distress in others. For many of the latter years of his life he devoted himself much to the study of the Sacred Scriptures. He examined the Word of God with a mind free from prejudice, intent solely to discover truth. By these means, and by a diligent perusal of the History of the Christian Church, and the Early Opinions of the Fathers upon Subjects of Doctrine and Practice, he had acquired a valuable fund of theological knowledge, possessed by very few lay Christians. And such was the benevolence of his disposition, that he was eagerly desirous to impart to others those views of Christianity which afforded so much of genuine pleasure and satisfaction to himself. In the promulgation of Unitarianism, his efforts, as they are chiefly known in the neighbourhood where he resided, will there be duly appreciated by persons of every sect. He had lingered since last summer under the effects of a rupture of a blood-vessel, which gradually reduced his bodily frame to extreme weakness. Happily, his mental faculties preserved their accustomed vigour. He viewed the gradual, but certain, approach of death, with composure and resignation; and, within twelve hours of his departure, spoke to the writer of this article of his wishes respecting the conducting of his funeral, with steadiness and solemn firmness of mind, which speak volumes in favour of consistent and rational views of Christian doctrine, and which demonstrate their powerful tendency to take away the sting from Death, and to deprive the Grave of its victory. He has left a widow and six children to lament the heavy loss of a kind husband and a most affectionate father.

H. G.

March 17, in *London*, Mrs. Nancy Titford, of *Seven Oaks*, aged 25, in child-bed, of her third child (whose life has been spared). Her sufferings at the commencement of her confinement were great and severe, and she bore them with the utmost patience and resignation: but afterwards, she was considered by her able medical attendants and surrounding affectionate relatives, to be on the recovery, and she herself looked forward to it as at a short distance, was cheerful and easy in her mind, and under little suffering of body. But the awful change which rapidly took place, was a blow as unexpected and sudden as overpowering and distressing to her bereaved husband, near and dear relatives, and sympathizing friends.

In all the different situations and duties of a child, a wife and a mother, her conduct shone with a steady, gentle and unblemished lustre. Her mind was cultivated, her understanding solid, her heart single and upright, her love warm, tender and sincere. All who knew esteemed and loved her. As a Christian, she was gentle, humble and confiding: having made the personal profession of Christianity by baptism, in the way she thought right upon the uninfluenced reflection of her own mind, she was regular in her attendance at the Lord's Supper with the church to which she belonged; and also a lover of family worship.

W. J. T.

Lately, at her father's house, in *Duffield*, *Derbyshire*, Sarah Saxton, youngest daughter of Thomas Saxton, Esq., of that place. This truly valuable and amiable young woman was only in the 20th year of her age. Her mind was richly stored with various kinds of knowledge, and, upon religious subjects, had reached a discrimination and maturity far beyond her years. Her natural capacity was good, and her dispositions and temper were as lovely as her person; but at the same time, her manners were so gentle and unobtrusive, that few were acquainted with the sterling worth of her character: indeed this could be appreciated only by such as were *intimately* acquainted with her; and never, perhaps, was it more justly observed of any one than of her, that "those who knew her best, loved her most." The cheerful resignation, or rather the dignified composure, with which she bore an illness, which, there is reason to believe, she always apprehended would be fatal, is among the best consolations which her affectionate and deeply-afflicted parents have to support them—it balms the recollection of the past, and it brightens every hope of the future.

Her death was thus noticed by an intimate friend in a provincial Newspaper:

"To all who knew her, the benevolence and goodness of her heart were manifest, but it remains for the few alone, unto whom she communicated freely, and unfolded the recesses of her soul, to tell of her cultivated mind, and superior worth."

E. R.

INTELLIGENCE.

DOMESTIC.

Religious.

Unitarian Fund.

[*Report* of 1818: *Mr. Wright's Journal of his Mission in Scotland*, in 1817, concluded from p. 125].

5. *Ferry.*

A village near Dundee. A member of the Dundee church resides here, and is doing what he can to enlighten his neighbours. I visited him, and preached to a small attentive audience.

6. *Aberdeen.*

In this city and its vicinity there are several Unitarians, and other persons who are favourable to Unitarianism. I spent one Sunday here, and preached three times to large and attentive audiences. The congregation in the morning was estimated at four hundred, that in the afternoon at six hundred, and that in the evening at eight hundred persons, and I was informed many went away who could not get into the place. I hired the Caledonian Hall for the purpose. So far as I could learn, many who attended possess a disposition to inquire after truth, and judge for themselves. Besides conversation at other times, I spent one evening in conference with those who are declared Unitarians. I had a pretty long debate at my lodgings with a party of Calvinists, on some of whom what was said seemed to make an impression. Could proper means be applied, I think an Unitarian church might soon be raised in Aberdeen.

7. *Blackford.*

A village in Perthshire. In this village there is an Unitarian church, the history of which is briefly as follows. The first time I was in Scotland I heard there were a few Universalists at Blackford: I visited, preached among, and had a good deal of conversation with them. They were none of them at that time Unitarians. The second time I went to Scotland I did the same, and found them more favourable to Unitarianism. The third time I went to the North I renewed my visit, and found they were become Unitarians. Ever since they have held regular meetings for the worship of the one God, and for mutual instruction. When they meet with sermons which they think proper, they read them publicly. They have been visited by no Unitarian minister but myself. The person who took the lead in conducting their meetings is gone to America; still they go on and hold their religious meetings as before. I spent a day with them, *and preached* in their usual place of meeting. Here is an example which be followed wherever there are two Unitarians.

8. *Falkirk.*

In this town and its vicinity th for several years been Unitaria they hold no regular meetings. I here once to a pretty large compa

9. *Carluke.*

Here I preached to a pretty l attentive audience; and should h sited Carluke, and have spent day with the brethren, had not hours prevented. Had a good interesting conversation with the Unitarianism, who are pretty nu this village and its neighbourhoo

10. *Wishaw.*

In this village I preached to tive audience.

11. *Lanark.*

Here I preached on the Castle respectable assembly. There Unitarians in this town.

12. *Carnworth.*

In this place I preached in the Hall, to a small company.

13. *Renfrew.*

In this town there are several U and, if public meetings were ke small congregation might be es I preached to an attentive audien

14. *Kilburchan.*

In this village there are seve informed and respectable Unita preached to an attentive and pr congregation.

15. *Port-Glasgow.*

Since I was here before, the n Unitarians in this town has i they have not yet begun to hold but talk of doing it, and I hope soon commence them. I preach and was well attended.

16. *Greenock.*

I was surprised to find that no had been held at Greenock sinc Harris left Scotland; that when don of Glasgow had offered to g preach, his services had been and that no steps whatever had b to keep the congregation Mr. H collected from being scattered. who are regarded as leading perso the Unitarians in this town, seem nothing can be done till they hav erected, and a minister fixed am and that nothing can be done minister. They seem to think th is not exactly the time when a should be attempted. They talk ing; but no spot is fixed on, n

d. One of them told me would be a more favourable ree years hence. I believe tarians in Greenock whose wishes are very different; a the more humble walks of those I conversed with my y. Though previous notice on my arrival I found no h in had been provided, no given, nor even the friends rmed of my coming, though m had been received by considered as managers at s before. Mortifying as it ings in this state, I resolved h at Greenock, or to return to Port-Glasgow, where I have a congregation. At was procured; but it being nd the notice very short and d no congregation the first e second evening a small as- gether, to whom I preached. ry I have not a better report eting Greenock: this report painful duty to make, and tated facts, without venturing comment on them.

17. *Darnick.*

mlet of Melrose. I preached day three discourses. The e well attended. In this e several well-informed and rians. They have suffered attempts have been made to n their trade, on account of sentiments, since I was here hey have continued steadfast nion. I preached in a car- . At Darnick I was met by Melrose, Jedburgh and Gal- l which places there are Uni-

the following places, but ing for preaching.

1. *Dalry.*

lage there are several Unita- uld have preached, had not of the inhabitants been too e-occupied by a company of by a juggler, the former of d them with comic scenes, with two pennyworth of mys- ening; so I spent the time a with my friends.

2. *Kilwinning.*

a few Unitarians in this vil- e inhabitants are either so r so deeply prejudiced, that d impossible to obtain a con- consequently all I could do then the brethren.

3. *Kilmarnock.*

ed to find a person in the d of this town who is a friend to the cause; but on my arrival discovered that he lived many miles distant, and could find no opening to do any thing. In some parts of Airshire there are Unitarians who will not stir in the Unitarian cause.

4. *Carstairs.*

There are persons favourable to Unitarianism in this village; but no place could be procured to preach in, and the weather would not admit of being abroad.

5. *Biggar.*

Here no place could be procured to preach in, and the weather was unfavourable to being in the open air; nor could we discover that any persons were either disposed to hear or to converse with us.

6. *Covendon.*

A village at the foot of the hill called Tintoc. Here we spent several hours in interesting conversation with several persons who are favourable to Unitarianism. They were working men, but intelligent, and well-informed for persons in their situation.

7. *Tillicultrie.*

In this village there is one Unitarian family, with whom I spent part of a day; but there were not persons sufficient disposed to hear to have a public meeting.

There are individual Unitarians, or single families, in various other places which I had not time to visit.

I had intended going farther north than Aberdeen, but was too long detained in the West to have time to do it.

Remarks on the whole.

Though there is but one new Unitarian church since I was in Scotland in the year 1814, viz. that at Blackford, the cause has been making progress during the last three years; the knowledge of the Unitarian doctrine is further extended; more tracts are got into circulation; a number of individuals in different places have received the doctrine, and new members have been added to the Unitarian churches already formed.

On the whole, the prospect is encouraging in North Britain: if proper means be used new churches will be formed, and the cause will make more rapid progress than it has lately done. There is an evident abatement of prejudice, animosity and intolerance in many places, and an increase of liberality and the spirit of free inquiry.

It cannot be denied that, in some places, there has been a neglect of those means which ought to have been used for the promotion of the cause, and a want of exertion, without which success is not to be expected; but it is hoped our brethren will be more active, and by their union, zeal, diligence and persevering exertions, do all they can to promote the knowledge of the truth, and the prevalence of the true *spirit* and practice of Christianity.

The circumstances of the times have been unfavourable, especially in manufacturing and commercial districts; they have entirely changed the worldly condition of some, and involved others in perplexity and trouble: whatever allowance may be made for those who have suffered in this way, those who have become more prosperous ought to abound in the work of the Lord, in proportion to their increased means and growing prosperity.

Whatever defects I have observed among my brethren in Scotland, I have seen much more to praise than to blame: their friendship and hospitality; the Christian fellowship and pleasing intercourse I had with them; the readiness with which they received the word, and attended to what I thought it prudent to suggest for their consideration, and their affectionate conduct during my sojourning among them, I shall long remember with heartfelt satisfaction.

May the God of all grace enrich them with every blessing, send prosperity to their churches, and give success to all their efforts for his glory and the good of their fellow-creatures. Amen.

Unitarian Association.

MARRIAGE LAW.

THE Committee having had occasion to re-consider the draft of a petition on the subject of the Marriage Law, as published in the last Repository, [p. 125,] have, in compliance with the suggestions of some friends to the cause, and to obviate possible objections, altered it in some respects, as will be seen by the subjoined copy. The public will now have both before them, and will adopt the one that appears best.

It has appeared desirable to the Committee, that the question should be agitated in the present session, and persons desirous of petitioning, are therefore recommended to proceed in getting their petitions ready for presentment; the ultimate use of all or any part being, of course, best left to circumstances, in the discretion of those who will be entrusted with advocating their cause.

It need hardly be added, that two petitions, copied on parchment, should be signed by each set of petitioners, one to each house of Parliament.

To the Right Honourable the Lords Spiritual and Temporal in Parliament assembled;

or,

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled

The humble petition of the undersigned Showeth,

That your petitioners are Protestan Dissenters differing from the Establishe Church with regard to the doctrine of th Trinity, [and resident at or near or [usually assembling at for the purpose of religious worship].

That the marriage service, required b the existing law, is inconsistent in severa points with the religious belief which you petitioners conscientiously entertain.

That by the municipal laws of man Christian states, as well as of this kingdom prior to the Act of 26 Geo. II., c. 33 commonly called the Marriage Act, th matrimonial contract has been considered as essentially of a civil nature, although usually consecrated by some religious ceremony.

That, accordingly, the marriages of Dissenters, celebrated in the face of their own congregations, after the date of the Toleration Act, were considered valid by our courts of law, although some attempts made to disturb such marriages in the Ecclesiastial Courts, served to dispose the majority of Dissenters (between whom and the Established Church there was then no essential difference in points of doctrine) to conform in that particular to the ritual of the Church.

That whilst your petitioners are far from wishing to impugn the policy of the Marriage Act, considered as a measure of civil regulation, they beg leave to suggest, that in its operation, in connexion with the present Church service, it imposes a burthen on conscience, which they humbly conceive was not intended by the legislature, as may be fairly inferred from the exemption in the act of the two classes of persons, against whose religious feelings and discipline it seemed particularly to militate.

That the just and liberal disposition of the legislature, manifested towards your petitioners, by the act passed in the 53d year of the reign of his present Majesty, c. 160, has encouraged them to hope that their religious opinions present no sufficient objection to the extension in their favour of the recognized principles of toleration; but they humbly submit, that such toleration is in their case necessarily incomplete, while they are obliged, by the marriage law, to join in a service repugnant in many parts to their religious feelings and principles.

Your petitioners, therefore, humbly pray that your [Right] Honourable House will take their case into your serious consideration, and afford them such relief in the premises, as in your wisdom shall seem meet.

And your petitioners shall ever pray, &c.

itarian Chapel, Boston.

ian congregation at Boston,
was raised by Mr. *Platts*,
aster. He is succeeded by
Jones, late of Namptwich.
congregation has flourished
it a circular, from which the
an extract, has been issued,
Minister, and Mr. C. Wright,
e Committee:

e of meeting, which is at
ied by the Unitarians here,
veniently and unpleasantly
much too small; and it is
ential to the interests of Uni-
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ption has been entered into,
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f about £800. applicable to
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ase of purchasing land and
ntended new chapel, is esti-
00., so that the congregation
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r made every possible exer-
themselves, the members of
on know of no other method
ng their purpose, than the
e aid of the friends to Uni-
ughout the kingdom."

nd that the estimate of the
round includes a sufficient
Burial-Ground,—an object
ever to be overlooked in the
Unitarian Chapels.

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ian Tract Society.

Anniversary of this Society
Thursday the 11th March,
ndon Tavern, Bishopsgate
the meeting for business,
, Esq., was called to the
ecretary read the report of
, in which an allusion was
the discontinuance of some
on the alleged ground that
cts are printed by the So-
ommittee allowed that the
ich had been urged on this
not wholly uncalled for;
not had it in their power
ishes of the subscribers or
in this particular. They
luring the year only three
wo of which they had, with
sidered as unsuited to the
Society, as to their literary
the third manuscript, which
pen of Mrs. *Mary Hughes*,
ed 2000 copies; and, not-
a smaller number of the
circulated during the last, than during the preceding year, they had been obliged to reprint several of the *old* tracts, which, from their generally-acknowledged merit, continue in considerable demand. Of these reprints 20,000 copies had been thrown off, and it was apprehended that two or three more of the tracts must be reprinted, before all the subscribers could have their allotments. The number of copies printed during the last year, had therefore amounted to 22,000, which was an increase of 8,000 upon the number printed during the preceding year. It was also stated, that the amount of *new* subscriptions was nearly, if not quite equal to those which had been discontinued. From an abstract of the Society's proceedings, it appeared that there have been 266,000 tracts printed since its formation, of which, about 16,500 were circulated during the last year.—Of these 16,500 tracts, about one-third had gone out in boards, no less than 500 volumes having been ordered by the subscribers, the country societies and the publishers. And, if it may be argued from this circumstance, that the subscribers have not an opportunity of distributing the single tracts so widely as they have had, it is gratifying to learn, that the Society's tracts are thought worthy of constituting a part of more costly libraries, or of being suitable presents for servants and other young persons.

The Society's present property was stated to be as follows:

Balance in the hand of the Treasurer - - -	74	14	1
Due from the publishers, country societies, &c., part being in stock liable to be returned - - -	165	9	8
Estimated value of the stock on hand - - -	239	13	0
	479	16	9
Due from the society for paper, &c. - - -	140	10	4
Balance of the society's property - - - -	339	6	5

Thanks were voted to Mrs. *Mary Hughes*, for her continued literary contributions; also to the Treasurer, the Secretary, the Committee, the Auditors and the Collector, (Mr. Marsom,) for their services during the last year.

The following gentlemen were elected into office for the year ensuing:—

James Esdaile, Esq., Treasurer.

Mr. *George Smallfield, Secretary.*

Committee:—Rev. Dr. *T. Rees*, Messrs. *Frend*, *Hart*, *Bayley*, *David Taylor*, *Holt*, *Watson*, *Richard Taylor*, *J. Bowring*, *W. L. Barton*, and *Joseph Fernie*.

Auditors:—Messrs. *John Taylor*, *D. Gibbs* and *T. Gibson*.

Between fifty and sixty of the subscribers and other friends to the society afterwards dined together; Mr. *J. T. Rutt* in the chair.

Among the sentiments proposed to the meeting as toasts, and prefaced with the chairman's accustomed ability, were the following:—The Reform of our Criminal Code; Mr. Richard Taylor, and the friends of justice and humanity in the corporation of London; Dr. Lindsay, and the extension of knowledge by the education of the poor. Mr. *Talfourd* gave a short but appalling description of our numerous and sanguinary penal statutes, but confidently anticipated a great, and no very distant, reform of the Criminal Code of this enlightened country. As a ground of his hope, he stated that, animated by the example and the benevolent intentions of the great man whose loss all parties have recently had to deplore, many professional gentlemen were rising superior to long-cherished prejudices and interested considerations, and were ready to join the national call for a nearer assimilation of our criminal laws to the dictates of philanthropy and the precepts of the Christian religion. Mr. *Taylor* observed, that he and the friends of humanity and justice with whom he acted, had had the satisfaction of seeing a greater progress made during the last twelve months, than during twelve preceding years, in the opinion that punishment should be proportioned to crime, and that the end of punishment should be the reformation of the offender. Dr. *Lindsay* expressed his cordial concurrence with the objects of this society, and his conviction that its tracts would have a tendency to restrain the young from the commission of those crimes, which the demoralizing system pursued in this country for a period of twenty years, has unavoidably and naturally produced. He rejoiced in the dissemination of knowledge among the poor, not only in Great Britain, but on the Continent, and particularly in France; where, he stated, that he understood there were already 880 schools established for the education of *all*, without distinction of sect or party.

In the course of the evening, the secretary announced that the committee had another tract under consideration, which, if approved of, would shortly be published. This, it is understood, is now in the press; and, that it is an abridgment of Mr. *Hanway's* popular work, entitled, *Advice from Farmer Trueman to his Daughter Mary.*

Miscellaneous.

Right of Appeal.

The Attorney-General, availing himself of the sensation caused by a Trial by Battle having been claimed, and, strange to say, allowed by the Court, in a late case of Appeal of Murder, has attempted an alteration in the Constitution of the greatest magnitude; namely, to take away from the subject the right, which has existed from the earliest times, of prosecuting *in his own name*, in criminal cases, for redress of injuries; and to give to the Crown a new and uncontrouled power in all such cases of preventing the execution of the laws. So that, under pretence of abolishing a mode of trial which had long been obsolete, an occasion is taken of giving the king a dispensing power, by which he can prevent any murderer from being brought to justice or even to trial; leaving the lives and property of the people wholly in the hands of the executive, without power of obtaining redress against any ruffian under the protection of the Court.

An attempt was made by the Corporation of London to excite attention to the subject, by a petition presented to the legislature, founded on the annexed Resolutions, proposed by Mr. R. Taylor, who cited the authority of Holt, Dunning, &c., in favour of the Right of Appeal, contended that it had no connexion with Trial by Battle, explained its nature, and asserted its use and importance. Under the latter head we extract the following from his speech:—"That pardons have been abused by governments, we find from Blackstone, in a passage which he considered an approbation of this limitation of the power of the crown in the English constitution:—in treating of murder, he said, 'Our law has provided one course of prosecution, by Appeal, in which the king himself cannot pardon murder; so that he could not imitate the Polish monarch who remitted the penalties of murder to all the nobility.' From this it appeared, Blackstone thought that in an arbitrary government mischief might arise from pardons; and it seemed evident that the learned judge meant to pay a compliment to our constitution, by shewing our possession of this controul over the crown. He observed another instance of similar tendency in a Jacobite writer, who could not be suspected of wishing to lessen the powers of the crown.—Dr. King, in his Anecdotes, says, 'During the minority of Louis XV., a prince solicited the Duke of Orleans, who was Regent, to pardon a murder he had committed, after having been pardoned for a similar crime once or twice before. He assented, but gave him notice that he would certainly pardon whoever killed him: which,' says the Doctor, 'put a stop to the barbarities of this Bourbon prince.'" To those who remember the outrages committed by military officers at York, (where the brother of our

of the present ministers knocked off the hat of an unoffending citizen, and sabred him on the head as he stooped for it,) at Norwich, at Yarmouth, at Brentford, at Brighton, and the numerous other instances, in which the people are placed at the mercy of the now enormous standing army of the crown, it must, we should think, appear desirable that the subject should retain in his own power the means of securing redress.

We lament to add, that the Bill has proceeded to a third reading, without calling from any of those Members of Parliament, on whom we have been used to rely as the guardians of our rights, the least opposition, or any explanation of the grounds of their acquiescence.

Resolutions.

ATKINS, MAYOR.

At a Common Council, holden in the Chamber of the Guildhall of the City of London, on Thursday the 25th day of February, 1819,

"Resolved, That the mode of proceeding by Appeal in criminal causes is one of the oldest parts of the common law of this kingdom, and hath been pronounced by those eminent lawyers, Chief-Justice Holt and Lord Ashburton, to be a most noble birthright of Englishmen, and a great pillar of the constitution.

"Resolved, That the Right of Appeal in cases of murder, hath become of vital importance to the security of the people, as a check on the abuse of military power; and that a legislative abolition of this right would leave it at the discretion of the government to prevent, in any case, the course of judicial inquiry as well as to dispense with the execution of the law.

"Resolved, That the continuance of the mode of trial by wager of battle hath tended to prejudice the subject in his possession of this ancient right, and to frustrate and pervert the ends of justice.

"Resolved, That the freemen of this and of divers other the cities and towns of the kingdom are exempted by their charters from all obligation to trial by battle; and, therefore, as wager of battle is not essential to process by Appeal, no argument against its continuance can be founded on the impolicy or injustice of such a form of trial: and as the possibility of bringing to a second trial those who have been already acquitted by a jury arises only from an Act passed in the reign of Henry VII., this consequence may, in the opinion of this Court, be completely removed by an amendment of that Act.

"Resolved, That petitions be presented to both Houses of Parliament, praying that, in any Act to abolish the wager of battle, they will not take away from the people of this realm their ancient and undoubted right of Appeals in criminal causes.

WOODTHORPE.

The Syrian Archbishop of Jerusalem, Gregorio Pietro Giarve, has lately arrived in this country. He is in the dress of the Apostle St. James, [so say the newspapers, but we confess our ignorance of the fashion which St. James established,] with the blue turban, a long robe, &c. His long beard, and venerable and apostolic appearance, attract great notice, and excite much curiosity. The Archbishop's object in visiting England is to solicit assistance, and obtain some of the machinery to establish a printing press at *Mount Lebanon*, for preparing, and there distributing, correct editions of the Sacred Scriptures in the Syriac language.

Another account mentions his arrival at *Paris*, (we suppose on his way to England,) and his application to the King of France to be furnished from the Royal Printing-office, with an assortment of Syriac types, for the purpose of publishing some religious works addressed to the Greek Christians. He is described in this notice as a *Maronite* bishop. The *Maronites* are a sect, or rather tribe of Christians, who, for many centuries, have inhabited the mountains of Syria. Their origin is obscure. They are subject to the Porte, but their mountainous situation enables them to maintain many privileges which no other Christians in the Turkish dominions enjoy. It is said that they will not permit a Mahometan to reside amongst them. Their number is estimated at upwards of 100,000 souls. From the beginning of the thirteenth century, they have been united with the Church of Rome, but in spiritual as well as temporal affairs, they assert no little independence. Their clergy elect a head, with the title of Patriarch of Antioch. The marriage of priests (though not of bishops) is lawful. This body of men are supported by voluntary aids, and by the labour of their own hands. Communion is administered in both kinds. Mass is celebrated in Syriac, which few of the people understand; the gospel alone is read in Arabic for their instruction. There is a Maronite college at Rome. Some of this singular people are described as *Nonconformists*, who hold the Church of Rome in great abhorrence.

Since the above was written, a meeting has been held in London of friends to the "Intellectual and Moral Improvement of Syria," Sir Alexander Johnston, Knight, F. R. S. (late Chief Justice of Ceylon,) in the chair and a subscription opened to promote the object of *the most reverend* Gregory Peter Giarve's visit. The fol-

lowing statement has been published by this meeting:

"There are in Syria and the neighbouring countries, about one million of persons who use *the Carshun language;* that is, they speak Arabic; but, in writing it, they employ the Syriac character. These people have very few books among them, there being printing presses for the Carshun no where but at Rome and at St. Anthonio, near Tripoli in Syria, and but a small number of books printed at these presses. The main body of the people are, in consequence, in a lamentable state of ignorance; and their poverty is so great, that they have not the means of relieving themselves."

Fire-Act Clergy. [See pp. 166—171.] The Committee of the House of Commons, to whom the petition of the London Clergy, under the Fire-Act, was referred, came to a resolution on Friday, March 12, that the petitioners had failed to prove the allegations in their petitions.

The lately vacant see of *Peterborough* is filled by the translation of *Dr. Marsh* from the see of Landaff. The new bishop of Landaff is *Dr. Vanmildert*, the Regius Professor of Divinity at Oxford, and Preacher at Lincoln's-Inn.

The Rev. *Christ. Wordsworth*, D. D., Rector of Lambeth, is appointed *Chaplain* to the *House of Commons*.

The *Church Union Society*, established in Wales, under the patronage of the Bishop of St. David's, have this year adjudged their premium of £50. for the best Essay on the Evidences from Scripture that the soul immediately after death is not in a state of insensibility, but of happiness or misery, to a writer under the signature of *Eusebius Oxoniensis;* and £10. each to the Rev. Johnson Grant, and the Rev. Edward Griffin, for the two next best Essays on the same subject.

The Earl of *Morton* is to be High Commissioner to the Church of Scotland.

The University of *Oxford*, true to its character and reputation, has unanimously agreed to petition against any repeal of the laws now existing against Roman Catholics.

The question of an *Application to Parliament* for the *Repeal* of the CORPORATION and TEST ACTS, (to which we alluded under the head *Correspondence*, in the last Number, p. 136,) is, we believe, at rest: the reasons for the Dissenters not moving, at present, are probably (for we speak not on authority) that the leading members of their body are more actuated by timidity than by zeal for their rights,—that the Opposition are not disposed to clog their march to power with the prejudice that would be thrown upon them by taking up the cause of the Dissenters,—that a parliamentary application by the Dissenters might injure the cause of the Roman Catholics,—and that the Dissenters are not yet ripe for an unanimous, simultaneous movement, which alone could succeed.

PARLIAMENTARY.

House of Commons. **Monday, March 1.** Lord CASTLEREAGH moved for a Committee to inquire into the State of Prisons. His lordship endeavoured to shew that the present state of crimes was unavoidable, and that the Criminal Law did not deserve to be stigmatized as unreasonably severe. The motion was carried without a division, and a Committee appointed, consisting of gentlemen from both sides of the House.

Tuesday, March 2. Sir James MACKINTOSH brought forward his motion for the appointment of a select Committee, to take into their consideration so much of the Criminal Law as related to capital punishment in the case of felony. He delivered on the occasion a very able speech, in which he replied with singular felicity to the objections of the timid. The motion was opposed by Lord CASTLEREAGH, who wished all inquiries relating to Criminal Law, to be confined to his own Committee, previously appointed; and enforced by Mr. BUXTON, who, in a very eloquent speech, shewed the necessity of the measure, and exposed the futility of the noble Lord's objections, and the inadequacy of one Committee to such a variety of important objects. After an animated debate, the minister was beaten on a division, there being for the original motion, 147, against it, 128; majority 19. The Committee thus appointed consists of effective members; and we congratulate the country on this new triumph of humanity.

In the *House of Lords*, March 4, a discussion took place, on the motion of Lord HOLLAND, respecting the *state of the Slaves in the West India Islands.* His Lordship expressed himself satisfied with the measures adopted by the colonial legislatures for preventing the importation of slaves; and he allowed their good intentions with regard to the improvement of the condition of the negroes, though the result of the steps taken with a view to this end was less satisfactory. In *Jamaica*, as

act was passed, about a year and a half ago, providing the appointment of twenty curates to instruct the slaves, at a salary of £300. currency each. But it had been found impossible to procure respectable clergymen of the Church of England at the salary offered. What the legislature had done in consequence, he knew not, but he was sorry that they had passed some acts of an intolerant kind against the influx of missionaries. He thought that persons brought up in a humble sphere of life were the fittest instructors for the negroes, and he strongly recommended the employment of missionaries from the *Moravian Brethren*, on whom, as a sect, he pronounced high encomiums. These missionaries he would engage as schoolmasters. And, to encourage the negroes to receive instruction and baptism, he would suggest that registers of their spiritual improvement should be kept, and that such of them as were thus proved to be competent, should be admitted to give evidence in courts of justice. This distinction would gratify that natural ambition which the negroe, as well as every other human being, has to acquire importance. The Right Reverend Prelate, who had shewn so laudable an anxiety for the improvement of the negroes, would, he trusted, give his support to a measure of this sort. When he saw that temporal inducements were requisite to procure clergymen to preach the gospel, he could not think it improper that such inducements should be held out to the negroes to become Christians.—Lord BATHURST, after some observations on the colonial legislative provisions for the registry of slaves, and on the further measures contemplated at home, added, that in what the noble Lord had said respecting the appointment of curates, he had done justice to the intentions of the legislature of Jamaica. The salary of £300. currency, which amounted to little more than £150, had been found insufficient; and besides, the duties which the curates had to perform were not described. The objection as to salary had, however, been removed, and he hoped that proper appointments would speedily take place. The noble Lord thought that there was a difficulty in procuring a proper supply of clergymen of the Established Church, and certainly considerable difficulty had been experienced in that respect, though the Right Reverend Prelate who had been applied to had made every effort to overcome it. Great difficulty arose from this circumstance, that no person can be ordained by a bishop, except for some specific preferment or duty within the diocese of that prelate. The Bishop of London usually made the appointments, but, in fact, *he had no legal authority over the West India Islands*. In the beginning of last century, it had occurred to Bishop Sherlock, that there was something irregular in the exercise of that authority; and, upon investigation, that was found to be the case. Still, however, it had been found necessary to continue the practice of ordination for the colonies; but in doing so, *the Bishop of London overstepped, in some measure, the bounds of his authority*. There was, of course, no little difficulty in the Bishop taking all the responsibility on himself. When a person was ordained for general colonial service, it was well known that the examination was not of precisely the same nature as that which would take place were he to exercise his clerical duties within the diocese. It would therefore be advisable to obtain some security, that persons ordained for the colonies did actually go to them, and when there, did not immediately return to act as clergymen in this country. The noble Lord had adverted to means of enabling a certain portion of the black population to give evidence in courts of justice; and it appeared to him that for that purpose it was necessary for the negroes to possess a competent knowledge of the Christian religion. He agreed with the noble Lord in this view of the subject; for the mere certificate of baptism would not be a proof of improvement in religious knowledge, if the negroes could obtain it without due preparation. They would willingly be baptized three or four times over, as *they believed it to be a charm against enchantment*.—The BISHOP of LONDON said, the noble Lord who had in so able a manner brought forward this question, had done him nothing but justice in attributing to him a sincere wish for the religious and moral improvement of the negroes. He could not, however, agree with the noble Lord in the manner in which he had proposed to communicate that religious instruction. The noble Lord had been too ready in concluding that recourse ought to be had to *sectaries*, and that temporal inducements were necessary to induce clergymen of the Church of England to perform their duty. The Church of England had as yet had very little opportunity of making efforts in the colonies. The clergymen appointed for Jamaica had, in some publications, been blamed for not doing more than they had yet accomplished; but what was expected of them was really beyond their physical powers. There were in Jamaica 19 parishes of great extent; each of these parishes was from 30 to 40 miles long, and about 20 or 30 broad. It was not possible, therefore, for any man to maintain that sort of communication with the population of such parishes, as might subsist between a clergyman and the population of a parish in England. When he was

informed of the act granting £200 currency as salary for curates, he made inquiry among merchants acquainted with Jamaica, as to the propriety of that sum, and they assured him that it was not sufficient to maintain any person in the character of a gentleman. In consequence of his representations on the subject, the salary had been increased to £500 currency, which he understood amounted to something between £250 and £260 sterling. This it was expected would be found sufficient, and thus one great difficulty as to the appointments was removed. He did not yet, however, know what conditions would be proposed along with the salary. What the noble Secretary of State had said on the subject of the appointments was correct. It had been found, after an inquiry made by the law-officers of the crown, that the Bishop of London had no jurisdiction over the colonies. They had, however, from the necessity of the case, continued to act, and had corresponded on the subject of appointments with the governors of the West-India islands. The learned prelate proceeded to detail at great length measures which have been adopted for the religious instruction of the negroes, and observed, that *that instruction was best confided in the hands of the clergy of the Established Church.* — Lord HOLLAND explained that in using the words temporal inducements, he meant what was admitted, that the salary was thought insufficient for persons educated for the Church of England: he had, therefore, recommended the Moravian Brethren as a means of removing that difficulty. The noble Secretary of State was not correct in saying that *he* thought a competent knowledge in the Christian religion necessary to the admission of negroes to give evidence in courts of justice. He wished it to be distinctly understood, that he had given no opinion on that question. He had merely said, that many persons were of opinion, that a considerable degree of religious instruction must precede any improvement in the condition of the slaves, and it was with the view of conciliating that opinion he had suggested the plan which he had briefly described.

English Catholics.

House of Commons. March 4. Lord NUGENT rose to present a petition from the *English Catholics*, praying for relief from certain grievous civil disabilities to which they were well known to be subject. The petition was signed by upwards of 10,300 persons, many of whom represented families of the highest rank and antiquity in the kingdom. At the head of this list, which contained eleven peers and thirteen baronets, was his Grace the Duke of Norfolk, hereditary Earl Marshal of the kingdom. The statements in the petition had undergone such ample and frequent discussion, that the minds of members must be sufficiently informed as to them. The prayer was for a relief to which that House would think the petitioners highly and peculiarly entitled. He felt happy to be assured, that the general feeling on this question was fair, good and candid. When he contemplated the memory of the great and good men in whose hands such a petition had been formerly placed, he acknowledged, with unaffected dismay, that he felt himself unfit for the task. It was natural also that he should feel diffident in coming forward as the advocate of a question which for so long a time had the support of that man whose loss the House had so recently to deplore, (the late *Mr. Elliot*, Member for Peterborough,) a man whose whole life had been spent in the strict and able discharge of those high duties which his situation as a statesman and a senator had required, and who died, leaving the bright example of so many public and private virtues, among which his zeal and perseverance in behalf of his long-suffering fellow-countrymen (the Roman Catholics) stood eminently conspicuous. When this question had engaged the attention and employed the talents of such a man as Wyndham, and of so many other distinguished senators, from Elliot up to Burke and Saville, up to that period when the first repeal of that bloody and unnatural code, the penal laws, took place, it was natural that he should be diffident at the consciousness of his own inability to follow in their path, and to take upon himself the advocacy of a cause in which they had acquired such deserved celebrity. It was, however, a relief to him, that this subject would, he presumed, be brought forward at an early period, by a right honourable member, (Mr. *H. Grattan*,) who had ever stood foremost in advocating the rights of his Roman Catholic countrymen—a man, whose presence alone *(Mr. Grattan was then in his seat)* forbade him from saying what he felt with respect to his powerful talents and incessant exertions, as the first and the last in the great and glorious cause of religious liberty. (Here the noble Lord entered into a detail of the great severity with which the penal laws pressed upon the Roman Catholics, and commented at some length upon the patience and the uniformly steady conduct with which they bore their privations.) He would not enter into the question, how far the House ought to make the grant which the Catholics sought for, the subject of negociation; but his own opinion was, that it would do no good. It would tend to create differences and divisions amongst the Catholics themselves, and would certainly lessen the value of

the gift which the legislature might be disposed to bestow. The petitioners complained, and, he conceived, with justice complained, that they were subjected to two grievances—the one, political disqualification, and the other, religious obloquy; the latter arising out of the former. They complained that these were not the consequence of any political tenets hostile to the government of the country, but for religious opinions, for which, he conceived, they ought to be responsible to God alone. Was it, he would ask, consistent with the mild and tolerant nature of the British constitution, that so large a portion of our countrymen should be thus held in continued obloquy, because they differed from a great body of their fellow-subjects in some religious points? They were Englishmen by birth, by education, and by feeling; and yet, because they professed an attachment to certain religious principles, which to them appeared to be right, they were insulted, debased, and rendered aliens in their native land. Would any gentleman, in a company of gentlemen, think another less worthy of the ordinary marks of respect paid in civilized society, because he adhered with steady attachment to certain religious rules; or would he attempt to impugn the motives for such belief? Undoubtedly not; and yet for nothing more than that attachment were the Roman Catholics of this country deprived of their rights as British subjects. The noble Lord adverted to the signing of Magna Charta, which had been extorted by that love of liberty and attachment to their country which distinguished the Roman Catholics of those days; love and attachment which, he would assert without fear of contradiction, had not less characterized their Roman Catholic descendants to the present period. He said that the attachment of the Roman Catholics to their religion during a long period of persecution and suffering, was a proof of their honour and good faith. In those, he maintained, would the Protestants find their best security. Without them, there could be nothing to depend upon; with them, they had every guarantee which it was possible to expect. With these impressions strong upon his mind, he begged to present to the House the petition of the Roman Catholics of England. Their situation, he begged to remark, was worse than the Roman Catholics of Ireland; they were debarred of many privileges which the Irish Catholics enjoyed. At the same time he begged to be understood, as not wishing to separate their interests. He conceived the benefit of emancipation equally due to all; and however highly he valued each as a body, he would not advocate the rights of either, to the exclusion of the other. His object was, that conciliatory measures should be adopted towards them all, as he was sure that would be a step tending to consolidate the strength of the empire. The petitioners did not enumerate their grievances; they complained generally of their exclusion from political rights, and they relied for their restoration upon the justice, wisdom, and liberality of Parliament.

Lord MORPETH wished to take an early opportunity of expressing his opinion of the character of the petitioners, who were, by an unjust law, deprived of the means of exerting their abilities in the manner which, as British subjects, they had a right to expect. They did not speak of their loyalty, for that the house knew well; but they humbly prayed that the house might take the subject of their grievances into serious consideration. He trusted the House would do so, for no portion of his Majesty's subjects possessed stronger claims on the attention of the legislature.

Dr. PHILLIMORE conceived the subject of so much importance, that he could not suffer the present opportunity to pass without offering a few observations. The House had heard the nature of the petition; they would hear that many of the names affixed to it were the descendants of men whose bravery and patriotism were mixed up with the brightest annals of English history. They would find the names of men to whose ancestors the country owed so much on many and important occasions, but who were now, by an illiberal and cruel code, deprived of the means of following the glorious example which their forefathers had left them; but who, nevertheless, were still distinguished for their private virtues, and every way worthy of their country and their birth. Well had the noble Lord who presented the petition said that the subject was important. It was indeed highly so, and he trusted that every member of the House would give it his most serious consideration, before its merits came to be discussed; and that they would consent to have wiped from their statute-book a code so repugnant to the mild spirit and principles of the constitution, so disgraceful to the character of their country as a free nation. The time for considering this question he considered was peculiarly favourable. We were at the beginning of a new parliament, at a period of profound peace, and when every thing conspired to render an inquiry effective. He thought that this consideration was due to the character and conduct of the Roman Catholics, who, though remarkable for their loyalty and attachment to the constitution, were nevertheless subjected to penalties *to which no other portion of his Majesty's subjects were exposed.*

Mr. W. SMITH did not intend to have addressed the House upon this subject, but was induced to offer one observation in

consequence of what had fallen from the hon. and learned gentleman who last addressed the House. It had been said that no other portion of his Majesty's subjects were subject to the same political disabilities as the Roman Catholics; but it should be recollected, that the *Protestant Dissenters*, of whom he had ever been one, were exposed to the same test oaths, to the same disabilities, and, with the exception of eligibility to a seat in parliament, of which he was an instance, were incapable of holding any situation, civil or military. He was a friend to the prayer of the petitioners now before the House. He was as anxious as any man that they should be admitted to an equal participation of the benefits of the constitution with their Protestant brethren; but at the same time he hoped the House would consider, that when they discussed the merits of the Catholic question, they *should not omit the claims of the Protestant Dissenters, which were equally founded in justice.*

The Petition was then read, and ordered to lie on the table, and to be printed.

House of Lords. March 15. Lord AUCKLAND moved the order of the day for the commitment of the *Chimney-Sweepers' Bill*, designed to supersede after a time the use of climbing-boys. He relied upon the facts that had come out in evidence. The inhabitants of the parish of Christ-Church, he said, had met to petition against the bill. In the course of the proceedings, it was suggested that it would be proper in the first place to try how far it was practicable to sweep chimneys by machinery. A machine was produced, and experiments made; and the result was so satisfactory, that the very persons who assembled for the purpose of petitioning against the Bill, actually signed a petition for it. Another fact had occurred in making experiments on the chimneys connected with the House of Commons. In consequence of the directions of the Speaker, a person had proceeded to sweep with a machine, and he could only sweep 19 chimneys out of 61. The housekeeper, however, was determined to continue the experiment, and under his superintendence no less than 60 out of the 61 were swept. The chimney that remained unswept, required some alteration to make it accessible to the machine.—The Earl of LAUDERDALE contended that no machine that would answer the purpose had been invented; the Bill would therefore increase the danger of fire in the metropolis. With regard to this Bill, as in many other cases, mankind were carried away by ideas of humanity. He concluded with telling stories relating to his taking calomel, and to an Irishman who, sending, according to country custom, a *goose up* his chimney to sweep it, was reproved by a humane neighbour, w said that he might have sent up two ducks —The Earl of HARROWBY was not ab to entertain their lordships with any joke either relative to himself, or extracted fro Joe Miller, but believed very little w necessary to support a measure founded humanity, and which they had reason conclude was perfectly practicable. Th noble Earl had shifted his ground, and n longer rested on his general principl with regard to free labour. The best a gument for the Bill was, that it woul afford time and opportunity for makin the arrangements necessary to the abolitio of climbing boys.—On a division, the were for the Bill, contents, 20; not contents, 37: majority, 17. *Thus the Bi is lost.*

LITERARY.

A society has been established at *Car marthen*, under the title of *The Cambria Society*, for the preservation of the remain of ancient British literature, poetical, his torical, antiquarian, sacred and moral, and for the encouragement of the national music. The first object of the Society is to collect a complete catalogue of all Welsh manuscripts, in the principality and elsewhere. Copies will be taken, as opportunity serves, of all manuscripts that may be discovered, such copies to be lodged in the British Museum. A complete collection of Welsh printed books is also contemplated, to be deposited in the library belonging to the school in Gray's Inn Lane. The Society has requested Mr. *Edward Williams* to reside, for a certain portion of the year, at Carmarthen, to superintend the printing of the Society's publications, and *to give instructions to young students in Welsh poetry and literature.* Mr. Williams's prospectus of collections for a new History of Wales, collected and translated from ancient historical documents in the Welsh language, is printed and published at the expense of the society.

It is well known that in spite of his own positive denial, the late Sir *Philip Francis* has been asserted to be the author of the *Letters of Junius*. If indeed he were, his threat is fulfilled and the secret has perished with him. Sir Philip's will, dated April 28, 1818, contains no allusion whatever to *Junius*. A tract is now in the course of publication at Edin-

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* The House of Commons has had some experience of this course of parliamentary tactics, by which a humane proposal is laughed out of doors; but it may be questioned whether success in this case will be accounted an honourable triumph by the public and posterity.

an of *C. M. Chalmers*, which is, to refute the P. Francis, and to esta- f another eminent cha- inspected.

Regent's Levee, on the T. Valpy was presented of delivering into the yal Highness the first w combined edition of *Variorum Classics*.

iental MSS. bequeathed of Cambridge, by the traveller, Buckhardt, ards of 300 volumes, , and are now deposited ary.

h is about to publish a r Monk and the Quar- the subject of his late ridge.

ne of "Sermons for the by the Rev. Mr. *Butcher*, l be published in the ng month.

REIGN.

'RANCE.

al agitations have pre- last month in France, he opposition of the to the liberal measures . It is something new s of the crown engaged a party whose avowed rease the power of the *Ultras*, or violent mo- House of Peers, were a 54. To turn the scale, as adopted the revolu- creating 60 new peers, btained a majority. Of there are 15 out of 23 by the ordinance of 1815 oleonists. All of them beral opinions; many of ; and one, if not more, e Upper Chamber con- 36 members, not includ- mee, the Princes of the Chancellor, President of This bold step has en- *Tories*, and they have nces in the provinces. l of intolerance has been streets; but by the re- testants and the vigour it, the assassins of 1815 last dispatches arrived, threatenings.

ris of the date of 24th that the agitations re- of elections, which the Ultras wished to alter, are at an end. The proposition of the Peers to that effect was rejected in the Chamber of Deputies by a majority of 56 votes, out of a total of 244. The chamber consists of 250 members, and there are four or five seats vacant, so that not above one or two members were absent: a striking proof of the deep interest taken by the assembly in public questions, and of the resolution of the majority to discharge their duty as guardians of the Charter. A popular English Journal (The *Times*) has naturally contrasted the fidelity of the French Chamber with the carelessness displayed in our own parliament, where, upon an average of attendance, the gravest subjects are disposed of by one third of the members. The speech of the keeper of the seals in the Chamber of Deputies "tore the veil that concealed from public view the horrible assassinations that took place in the South of France during the years 1815 and 1816, and produced in the chamber an effect difficult to be described." Yet, the Dissenting ministers of London have been again and again charged with *aggravating* these enormities! This is another proof that time is in alliance with truth. The preponderance of the liberal party in the Chamber of Peers is now decided: in a division on a question, calculated to try the strength of the parties, the ministers had a majority of 119 to 47.

Both *Catholics* and *Protestants* in France were, till lately, characterized by *religious indifference*. Nothing in England struck a Protestant minister of Paris with more surprise, on a visit which he made two or three years ago to this country, than the number of theological publications, and especially magazines, issuing from our press. In France, he observed, there was no controversy, nor was there a single religious monthly publication. Since the period of his visit, there has been a visible movement in the public mind of France, in favour of inquiry and reform; as a proof of which, it may be stated, that the Protestants have set up a monthly publication, entitled *Archives du Christianisme*, and the liberal Catholics another, under the title of *Chronique Religieuse*. The Protestant Magazine was established, we suspect, at the instance of some zealous Calvinists in England, as a means of promoting in France an "evangelical" *revival*. It must, however, be differently conducted before it produces this or any other effect: the numbers of it that we have seen are very meagre. The Catholics are more fortunate in their work, owing principally to their Editor, the Abbé *Gregoire*, who is well known for his talents and philanthropy. [Mon. Repos.

XII. 7, 8.] The *Chronique* cannot be compared with our English magazines; but it is compiled with ability and displays some spirit, and has now and then some interesting articles of intelligence. The design of the Abbé *Gregoire* and his associates, is to uphold the liberties of the Gallican Church, against the *Ultra-montane*, or Popish faction; to expose the bigots in the church of France, who are disposed to introduce the doctrine of the *Infallibility of the Pope* and the habit of unconditional submission to Rome; to defend and protect the clergy who took the liberal side in the Revolution; and generally, to oppose and correct superstition, and to encourage as much freedom of thinking and acting as is consistent with the Catholic religion in its most liberal form.

The *Gallican* is, in some degree, a *Reformed* Church. Such, at least, it appears in the eyes of the Pope, and, we are sorry to say, of some of the English Catholic priests. *Dr. Poynter*, Vicar Apostolic of the *London District*, has lately adopted a measure of some severity towards the French priests residing in his province, who amount in number to nearly 400. He has required them to sign, under pain of interdiction, a declaration of absolute subjection to Pius VII., and Pius himself, by a bull, dated September 19, 1818, has approved the Vicar's proceeding. He declares the nonsubscribers *schismatics*. A papal bull is, however, not what it once was: while some of the French priests, within the titular see of London, have subscribed unconditionally, others have done so only with qualifications, and the *majority* have refused all subscription whatever: these are suspended from their functions.

The new *Concordat*, proposed in 1817, had, in the middle of last year, given rise in France to about *thirty* publications, *pro* and *con*. The controversy is yet warm and appears likely to continue.

Since the peace, *Schools for all* have been introduced into France, and, though the oldest is not yet three years old, there are already *eight hundred* of them! These schools propagate themselves: to establish one in a province, it has been well said by our benevolent neighbours, is to sow the seed of more. They have had to encounter in France the same objections which have obstructed their progress in England, but the press ensures their success. The French call them *Schools of mutual Instruction*. The Society which promotes them have individually and collectively issued many publications relating to them: they have now established a *Monthly Journal of Education* to give information of the success of the new method.

To crown all, a *Bible Society* has been established at Paris, under the sanction the government.

The *Duke de Richelieu* has lately shew a degree of disinterestedness and gener sity which is not common with statesme On his retirement from office, to make w for the present ministers, the two Chambe on a message to that effect from t king, passed a law creating in his favo a *majorat* of 50,000 francs (upwards £2,000 per annum). Whilst the law w in progress, he signified his intention not accepting the proposed grant. Th gratitude of Louis XVIII., however, to man who had contributed so much to t restoration of the Bourbon family, whi was also felt or feigned by the ministe and the chambers, urged on the measur It is now law; but the Duke, adhering his resolution (a resolution differing fro that of a royal English Duke, on a recer occasion) of *not adding to the burdens the state*, has signified to the mayor Bourdeaux, that the pension, so honourabl granted to him, shall be devoted to "som establishment for the relief of humanity in that town, with which his family wa formerly connected. Whatever may b thought of the Duke de Richelieu's ser vices to the *people* of France, his patrioti and benevolent example deserves to b recorded for the admonition of statesme and in honour of human nature.

Several sanguinary and fatal *duels* hav lately taken place in France, in conse quence of which the Attorney-General i the royal court of Paris, (M. Bellart,) ha instituted *prosecutions* against the surv vors. He states that this measure has bee adopted "not on account of any violatio of the rules consecrated by usage in case of single combat, but because voluntar homicide, according to the laws of Franc is a crime, even though the result of duel, unless the duel is unpremeditate and engaged in solely from the necessit of self-defence; because a pre-concerte duel is an insult to the laws, which giv no one the right of avenging his ow cause; because the public ministry, spe cially appointed to enforce the executio of the laws, would betray all its duties i not prosecuting the known authors ascertained homicides; and because th maintenance of public security, and th peace of families and society is deepl interested in preventing the propagatio of the fatal and anti-social error, th human life may be destroyed, provided is in a duel, without the fear of incurri any kind of punishment."

Marriage appears still to be regard as a civil contract. The inferior tribu of *Louvain* has condemned the Sie

Vansoens, parish priest of *Cortenaeken*, in a fine of 100 francs, for having given the nuptial benediction to persons not married before the civil magistrates.

There lately appeared at Paris, in three volumes, 12mo., *Psalmi ad Hebraicum veritatem translati et in ordinem naturalem digesti*, attributed to a modest and virtuous magistrate, who has studied profoundly the original language, and who, in 1809, published a French translation of the Psalter.

M. *Maillet-la-Coste*, professor of eloquence in the royal college of Montpelier, already known by works which shew fine talents, has just published at Paris, an eulogy on *Rollin*, an essay for the prize proposed by the French Academy. In vindicating Rollin, the professor launches his thunders against the Jesuits, Rollin's enemies.

The bodies of *Descartes*, *Montfaucon* and *Mabillon*, have been removed, with becoming funeral pomp, from the Musée des Antiques, and interred in the Church of St. Germain Desprès. Exclusive of a separate inscription on a coffin of each, the following has been engraved as common to the three:—"Quorum cineris religiosè primum loculis suis conditos, dehinc communi fato per XXV. annos inter profana ruina, cum terræ sacræ renovatâ piarum exequiarum pompâ redderentur, regia inscriptionum et humaniorum litterarum academia, titulis adscriptis, serioribus ætatibus, commendavit."

Spain.

The late rising at *Valencia* [p. 133] was more serious than was at first imagined. Eighty individuals, many of them distinguished by rank and services, have been arrested; and the number liable to arrest throughout Spain, from a supposed connexion with the same plot, amounts to the alarming number of 4700 persons. *Elio*, the governor of Valencia, has received a letter, threatening revenge from "a thousand poniards" for the blood lately shed.

Whilst the intelligence from every other country of Europe shews the progress of the human mind, and at once excites the hopes and gratifies the desires of the Christian philanthropist, the news from *Spain*, whether political, ecclesiastical or literary, only raises a sigh over poor human nature. The *Madrid Gazette* announces, for instance, that the general of the *Capuchins*, in his quality of Grandee of Spain of the first class, has had the honour of being covered in the presence of the king: at the same time appears the decree of the Grand *Inquisitor*, prohibiting certain books, such as *Annales de l'Inquisition*, by M. Llorente. [See p. 91.] All reading, however, is not suppressed: the prospectus of a weekly journal has reached us, which is to be devoted, not to dangerous matters of politics and religion, but to *bull-fights!* It is proposed in this work, so fitted to Spain in its present state, to give the detail of every encounter, the genealogy of every animal, who is its master, the names of the *Toreadores*, *Picadores*, *Matadores*, &c. the arms employed, the wounds received, the dogs let into the ring, the number of horses killed and also wounded, and whether slightly or mortally. Worthy studies for the subjects of Ferdinand, man-milliner to the Virgin Mary! The reader has probably had enough of this prospectus; but it may add to his stock of knowledge to be informed, that the projected magazine will detail the operations of two important personages, necessary to the getting up of a bull-fight, according to etiquette: the one is the *hangman*, who has his box on one side of the arena, in order to be ready, if any *toreador* break the rules of this noble contest, to inflict upon him the prescribed punishment, namely, two hundred lashes; the other is a *priest*, a *father confessor*, who is in another box at hand, with his consecrated oil to administer *supreme unction* to any of the *toreadores* who may be mortally wounded!

Italy.

Rome.—The *Diario di Roma*, or Journal of Rome, announces that an Englishman, M. *Sams*, has recently bought upon the continent a complete manuscript of the *Hebrew Pentateuch*, of very high antiquity. It is written upon skin, thought to be goat-skin, and forms two volumes, or rolls, two feet broad, and one hundred and sixty-nine long. It is said to have been obtained from a reduced Jewish family, who, having given it in pledge for a limited time, had not the means of redeeming it. This valuable manuscript is not *unique*, (says the *Chronique Religieuse*,) if, indeed, it be not the same that was in the possession of M. de la Serna Santander, at Brussels, which we once saw at his house, and of which he gives a description in the learned catalogue of his library, Vol. I. p. 8; he believed it the most ancient in Europe. This manuscript, formed of fifty-seven skins, sewed with threads of the same material, is a hundred and thirteen feet long, the characters large and handsome, without vowel points.

A Leipzig literary journal announces the discovery of a treasure in ecclesiastical literature. The celebrated *Ulphilas*, the Arian bishop of the Goths, who flourished about the year 365, had, it is well known, translated the Holy Scriptures into his own language, called *Mœsogothic*. This translation was wholly lost, until the year 1597, when a considerable part of the four gospels was found in the library of a monastery in

Westphalia. The manuscript is called the *Codex Argenteus*, from the letters being in silver and gold It is in the library of *Upsal*, and is highly valued by the *Swedes*. There have been three editions of it, the first at Dort, in 1665; the second at Stockholm, in 1672; and the third at Oxford, in 1750. The Oxford edition contains the observations of Benzelius, and remarks, together with a Gothic grammar, by the learned editor, Mr. Edward Lye. Long afterwards, a discovery was made of a manuscript in the library of Wolfembutel, which contained fragments of the Epistle to the Romans: this was published in 1762. Such is the history of this famous work down to the present times. The account from Leipzig is, that the Abbé *Ange Maio*, one of the librarians of the Ambrosian Library of *Milan*, to whom we are already indebted for the recovery and publication of several inedited fragments of ancient authors, lately discovered, on examining some manuscripts, that under the Latin writing there was another writing of a different cast; this writing thus disguised by the superficial manuscript, he has found to be *Ulphilas's Mœsogothic Translation of the Thirteen Canonical Epistles of Paul*, which was considered to be entirely lost. The Abbé proposes to publish this translation, for which already *Ulphilanian* types, of different sizes, have been founded. This publication, which will throw new light over the sacred writings, is said to be impatiently expected by the learned.

An edition, by subscription, of the complete works of M. *Tamburini*, is projected at *Milan*, to make *thirty-four* volumes in octavo. *Tamburini* is one of the professors of the university of *Pavia*. His productions, Latin and Italian, are accounted the classical books on their several subjects. In advanced age he preserves, it is said, all the energy of his intellectual faculties and of his character. He is quoted as a proof that Italy is not the seat of prejudice and superstition; having displayed throughout the whole of his lengthened life exemplary zeal in opposing licentious casuists, flatterers of power, and abettors of *ultramontane* prejudices, and in promoting the triumph of the true principles of religion, which always engaged both his understanding and his affections.

A new Latin translation of the *Psalms* has been lately published at *Genoa*, by M. *François Ricardi*, who had previously published in the same language a translation of the Canticles.

A royal decree has been issued at *Naples*, for the establishment of an asylum for the *poor blind*.

It is announced on authority episcopal sees of *Piedmont*, to the of fifteen, have been recently fille superseding of some of Bonapa shops, and particularly of *Mave* regretted by the liberal journali being described as able and excell As a compensation, however, th with much satisfaction, that the S government, at the desire of the P raised some parish priests to the rank, much to the chagrin of the who had, until the French Re appropriated the bishoprics to th order. The elevation of M. d' A formerly a priest in the diocese o is a measure much extolled, he declared foe to tyranny. He is b Alessandria. His pastoral letter o ing upon his office is published, tracts from it are before us, whi justify the praise that has been upon him. In Piedmont, feudal kept up, and the new bishop addr *order* of noblesse with great faith on the rights of the poor. The letter is in Latin, and yet a par directed to titled females. Anot teral letter is much spoken of, M. *Bigex*, bishop of *Pignerol*. T French, which appears to be g used in the diocese. One great the letter is to reclaim the Prote the valleys of *Vaudois*, which a diocese of Pignerol: the tone of to be mild and affectionate. The tants in the valleys amount to about they are under the superintende dozen ministers, to each of whom dinian government allows an annu of a thousand francs, about forty

UNITED STATES OF AMERICA

The legislature of the United St given great umbrage to the politi Europe, by their refusing, contra report of one of their own commi censure General *Jackson* for his in seizing two of the Spanish po putting to death, as spies, two Eng of the names of *Ambrister* and *Ar* who were found fighting on the the Indians at war with the Unite One of these unfortunate men was in defiance of the verdict of a court The transaction appears to be con the law of nations, and is certainly by cruelty. But America will be by loss of character: the British ment will, we dare say, seek n revenge than that which it finds in opinion.

The United States have gained accession of strength by the purc the *Floridas* from Spain. The 5000,000 of dollars, and these ar paid to citizens of the United State

indemnification for alleged Spanish spoliations. Spain finds herself too weak to hold these colonies, and therefore resigns them under a colourable pretext: a part of the price is, no doubt, the stipulated neutrality of the United States with regard to the South American Republics. East and West Florida are estimated to contain a population of 40,000 souls. They abound in the productions of the West Indies. Under the protection and encouragement of a wise and powerful government, they will become every year more valuable. To the United States, this territory is of the greatest importance, as the possession of it secures them in the south from contact with European powers. It lengthens too their line of sea-coast, and gives them complete command of the mouth of the Mississippi, and of the Gulph of Mexico. In war with this country, the United States would now possess increased means of annoying the trade of our West-India Islands; this we lament, but we hope that the interests of both nations will long keep them in a state of peace.

The American newspapers have lately published the following letter to *General Washington*, from Lord (then the Hon. Thomas) *Erskine*, in the blank leaf of a presentation copy of his "View of the Causes and Consequences of the Present War with France:"

"Sir,—I have taken the liberty to introduce your august and immortal name in a short sentence, which is to be found in the book I send to you.

"I have a large acquaintance amongst the most valuable and exalted classes of men: but you are the only human being for whom I ever felt an awful reverence.

"I sincerely pray to God to grant a long and serene evening to a life so gloriously devoted to the universal happiness of the world."

"T. ERSKINE.

"*London, March* 15, 1797."

The government of *New York* adopted in 1817 a custom long established in New England, that of setting apart a day after harvest to thank the Almighty for his bounties. This is at once a festival of piety and of benevolent gaiety. Collections are made on this day in the churches; and in addressing to Heaven thanksgivings for the Divine blessings, care is taken to clothe them amongst the necessitous.

St. Domingo, or Hayti.

Our notice of this country in the last Number, p. 125, was scarcely correct. Instead of saying that it is divided into two "sovereignties," we should have said that the government of the *northern* part of the island is an absolute monarchy, and that of the *south-west* a republic. *Christophe* is, therefore, a king; *Boyer*, the successor of the lamented *Petion*, a president. Both governments are zealously promoting schools for all. In both, establishments are formed for the advancement of literature and science. And, in the republic at least, the assistance of distinguished foreigners is eagerly solicited in the province of education. Here, too, the press is active, and blacks and men of colour are emulating the whites in the display of intelligence. They have several newspapers and magazines. One of the latter, l'*Abeille Haïtienne*, The Haytian Bee, is both political and literary. No. 21 contains a poem on the immortality of the soul, against Materialists and Sceptics. In No. 24 is inserted a law of the 26th of June 1818, discussed and adopted by the Chamber of Representatives of Communes, adopted by the Senate, and published by the President, decreeing the establishment, in every department, of an hospital, where the sick and infirm may receive assistance, kindness and the consolations of religion.

NOTICES.

Mr. *Ashworth, of Rossendale*, announces that there has been received for the New *Unitarian Chapel, Rochdale*, from

Liverpool Unitarian Fellowship Fund,	£20
Sheffield Unitarian Fellowship Fund,	5

Several contributions have been received for the Meeting-House, *Colchester*, which will be duly acknowledged by an Advertisement, when the account is closed.

It is expected that the *Seventh* Anniversary of the *Scottish Unitarian Association* will be held at *Edinburgh*, the last Sunday in April.

The Annual Meeting of the *Southern Unitarian Fund* Society will be held at Portsmouth, on Wednesday, April the 7th, the morning service at the General Baptist Chapel, Thomas-street; and the evening service at the Unitarian Chapel, in the High-street. The Rev. Abraham Bennett, of Poole, will preach in the morning, and the Rev. John Pullager, of Chichester, in the evening.

On Wednesday, April 14, will be held at Bridgwater, the Second Meeting of the *Half-Yearly Association of Ministers and Friends residing in part of Somersetshire and Dorsetshire*, who are united on the important principle that God the Father is alone the object of worship. The Rev. Samuel Fawcett, of Yeovil, is expected to preach. Divine service to begin at eleven o'clock.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

The Christian Reformer, or New Evangelical Miscellany. By the Editor of the Monthly Repository. Vol. IV. for 1818. 12mo. Boards 6s. 6d.

Religious Liberty and the Rights of Conscience and Private Judgment grossly violated by an anonymous Writer in the Gloucester Herald; with Replies to his Letters and Additional Remarks. By the Rev. Theophilus Browne, M. A., Minister of the Unitarian Chapel in that City. 12mo.

The Trinitarian's Appeal Answered, in a Letter to the Rev. Samuel Newton of Witham. By A Layman. 12mo. 6d.

A View of the Intellectual Powers of Man; with Observations on their Cultivation, adapted to the Present State of this Country. Read in the Literary and Philosophical Society of Liverpool, 20th November, 1818. 8vo.

The Essentials of a National Church briefly explained, scripturally enforced, and humbly recommended to the Consideration of the Legislature. By a Friend to a more Comprehensive Liturgy. 8vo. 2s. 6d.

The Deity of Jesus Christ subversive of his Sonship and Mediation; and inconsistent with the Common Faith of Christians. By Richard Wright, Unitarian Missionary. 12mo. 3d.

An Essay on the Duty of Free Inqu in Matters of Religion. By the sam 12mo. 3d.

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CORRESPONDENCE.

Communications have been received from Messrs. L. Holden; H. Taylor; J. Jevas J. H. Bransby; Holbrook Gaskell, and W. Harrison; and from Philalethes; Matth Moderation; C. M.; D.; Selrahc; P. K.; An Occasional Reader; A Tyro; Brev X; Homo, and Angelica, whose sex we must take the liberty to doubt.

Our *Intelligence* takes up so much room, that although we are extending t Magazine beyond the limits which prudence prescribes, we are obliged to try t patience of some of our Correspondents. May we add, that the length of their pap sometimes tries ours?

We beg leave to suggest to our friends who supply us with *Obituary* accounts, t many of our subscribers object to the unqualified panegyrics of which they often c sist. It is difficult, we are aware, to repress on these occasions the tender enthusi of friendship, but would it not be better to restrict these communications to a b statement of *facts*, and a delineation of the *leading features* of character?

Dr. *Charles Lloyd* wishes to avow that our reasons (pp. 129, 130) for regardi without sympathy, the case of the booksellers who are under prosecution for selling "Age of Reason," are to his mind altogether insufficient; and an anonymous C respondent from *Liverpool* considers our remarks "uncalled for, ungenerous cruel." Be it so. We have nothing farther to say on the subject, except that are amongst the few Christian writers that have pleaded the *right* of unbelievers publish their opinions, and that it would be hard if after this we were not allowe judge of the *expediency* of using the right in any particular case.

THE

Monthly Repository.

K.] APRIL, 1819. [Vol. XIV.

HISTORY AND BIOGRAPHY.

History of the Presbyterian Congregation in Lincoln.

principal person who laid ground of Protestant Dissent oln, was Edward Reyner, who was ejected from the of St. Peter's at Arches, in on the passing of the Act of ty in 1662. He had been ed at Lincoln, was a popular and a man of considerable ınd talents.*

he rigorous treatment of the rmists had abated, at the of the reign of Charles II., hael Drake, who had been om the living of Pickworth, tingham, and had retired to ıabitation at Fulbeck, came ıday to preach to a few peo- house of Mr. Daniel Disney, a, in the parish of St. Peter's now (May, 1818) Mr. Hett's. llowing reign, when the had more liberty, Mr. moved with his family to ınd superintended a congre- ich was very inconsiderable, l him, even with the patro- he Disneys, but the small 15. per year. However, his seems to have been effec- ngthening the cause of Dis- ıncoln, as the society some r the Revolution became erous and respectable.

ake was born at Bradford ire, and was a member of College, Cambridge. In 1645, Sir William Armyn, an who favoured the re- urty, presented him to the Pickworth, near Folking- e resignation of Mr. Weld, a person of considerable note amongst the Puritan clergy, and who on the breaking out of the war retired into the associated counties, and at last fixed himself in Suffolk.

Palmer, in his Nonconformists' Memorial, (II. 428,) says of Mr. Drake, that "he was a truly excellent and amiable person. In his friendship he was most hearty, sincere and constant; in his preaching and praying exceedingly affectionate and fervent; in his life very holy and unblameable; in his whole conduct he manifested more than ordinary simplicity and integrity. He was a man of great meekness and moderation, affability and courteousness, humility and self-denial. He was remarkable for his carefulness to abstain from the appearance of evil, and patiently laborious in the gospel; an excellent Hebrician and scripture preacher. He was so unexceptionable, upon all accounts, that they who used to inveigh most freely against Dissenters, had not a word to say against him."

He seems to have quite deserved this character, for, on his retiring to Fulbeck in the year 1662, he was treated with great respect by Sir Francis Fane, who was an old cavalier and as steady a supporter of the hierarchy and ceremonies as any man living. Yet Sir Francis conversed very freely with him, and once told him that the clergy of the Church of England had the worst luck of any in the world, for in all other countries and religions they were held in estimation, but here they were under contempt.

Mr. Drake continued a Dissenter to his death; but his son Joshua Drake conformed, and accepted the vicarage of Swinderby in 1692, on the

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ımer's Noncon. Mem. 2nd Ed. 7.

presentation of Daniel Disney. This Joshua died in 1727, and was succeeded by his son, who died vicar thereof, 1765.

The congregation most probably increased after the passing of the Toleration Act; at least all the sectarians were encouraged by this measure to make a more open show of their profession, and in the year 1725 Mr. Daniel Disney, assisted by a few substantial yeomen out of the country, and some respectable tradesmen of Lincoln, making ten in all, purchased a piece of ground and built the present chapel in the parish of St. Peter's at Goats. The property was vested by deed in these ten, and their successors, in trust, for the benefit of the society, or "Church of Christ," as it was called, of which Mr. Thomas Cooper was the late, and Mr. Joseph Cappe the then pastor. When the ten trustees are reduced to four, they are to fill up, by a new appointment, to the original number of ten. It would almost appear by the provisions of this deed, that religious liberty was not even then considered as on a stable foundation. For it contemplated the possibility of a repeal of the Toleration Act, by providing that, on this event, the chapel and estate should become the private property of the trustees for the time being, their heirs, &c. It cannot be precisely ascertained whether the society at Lincoln was at this time Presbyterian or Independent, as it is merely designated as the "separate congregation or Church of Christ," and the trustees are not limited in their admission of ministers by any particular creed or doctrine. But it is most probable that it was of the former sect, as the society has come down to our times under that name. The doctrine was no doubt Calvinistical, though softened of the asperities which characterized the faith of the early Puritans.

After this period the society seem to have flourished considerably, at least in their temporal concerns; for in no less than eight years after the building of the chapel, they were, by savings out of their fund, enabled to realize the sum of £150. in the purchase of a small estate at Caythorpe; and at the end of twelve years more they laid out £200. in the purchase of a house for the minister. All this s to have been done from the con contributions of the members c society, nothing appearing as a faction or bequest from any part member. How long their affair tinued thus prosperous, and they began to decline, does no actly appear. But sometime the year 1766 we find them en bered with debt, and a few years unable to support a resident mi Their pastor, the Rev. S. Hc resigned on the payment of a pension from the trustees, whi enjoyed till his death. To do al could, the trustees agreed wit minister of the extra-episcopal c of Kirkstead, (the Rev. S. Dun then under the patronage of th neys, to preach at Lincoln six days in the year, at the stipend guineas: this also enabled him ceive two annual benefactions, pa to the minister doing actual d the chapel under the appoin of the trustees: one a rent-c out of the Kirkstead estate of £(the other a moiety of the rent close at Morton, near Gainsbor

The same gradual change had place in the doctrines preach the ministers at Lincoln, fro period of building the chapel, s general with respect to the Presbyterian sect, which had t off, one by one, all the more guishing points of Calvinism, a ministers of this body had m them become avowed Arians some of them at this time Soc Mr. Dunkley was a decided but the congregation did not them follow the new creed o minister. Some, more warm tached to the old doctrines, join Whitfieldian Methodists, whic probably the principle cause decline of the old congregation.

Sometime about this period ciety, which was a mixture of cular Baptists and Whitfieldia thodists, obtained leave of the t to hold their worship in the on the Sundays, when it was no pied by their own minister. these people kept together, a room was built, in which the assisted by a donation from th tees. Soon after this they c

the Baptists going to another place of worship; the Methodists remained and still continued to occupy the chapel on the terms before-mentioned.

About the year 1789, Mr. Dunkley died, and the trustees neglecting to appoint a successor, the Methodists from this time to the year 1803 enjoyed the exclusive use of the chapel as a place of worship. During the time they had the possession, they remained in connexion with the successors of Whitfield, and preached Calvinism in all its purity; except in one instance or two at the latter part of this period, when the minister had been procured from the Independents, at the instance of one of the trustees. But they afterwards returned to their old connexion. For the last fourteen or fifteen years donations had been frequently given to some of the ministers by the trustees, and sometimes in pretty large sums. This was a species of support of which the affairs of this people seem to have stood in need, and which they probably might have long continued to receive, could they have stooped to a little condescension. But unfortunately for them, they were, some time in the year 1803, seized with ambitious notions. Some zealous men, and wise calculators, amongst them, to whom the laws of *meum* and *tuum* seemed familiar, insisted that their long occupancy by sufferance, gave them a full claim to the chapel and all that belonged to it, and it became no longer necessary to receive as a gratuity what they might claim as a right. In conformity to this opinion they, calling themselves the "Calvinistic Church at Lincoln," sent a notice to the acting trustee to produce to them his account of the receipts and expenditure of the funds belonging to the chapel. This was not taken any notice of, and they were preparing to follow this step by a more vigorous proceeding, when an event of an unexpected nature happened to them, and forced them to alter the nature of the attack.

The trustees, after this refractory spirit had appeared amongst their tenants, were waiting for the most favourable opportunity for getting rid of them. They soon found this, and on procuring the keys in a peaceable way from the door-keeper, by the exercise of a little stratagem, they shut them out of the chapel. Finding the attack thus unexpectedly turned against them, the Methodists were puzzled how to proceed. But after a little delay the matter was brought on again by them, in the shape of an information before the magistrates, stating that they had been forcibly kept out of their chapel, &c. This mode of proceeding is founded on an ancient statute made in the times of turbulence and disorder, providing a summary remedy for persons forcibly dispossessed of their property. But when the hearing came on, the magistrates quashed the information on the ground of the informants not being able to swear that any force had been exercised. It is curious to observe, that this Calvinistic Church, had their information been regular and admitted by the magistrates, intended to establish their right to the chapel by proving themselves Presbyterians; for which purpose they had mustered from their body three Scotsmen, who were prepared to make oath to that effect. Finally, they made a third attempt by appealing to the Board of Deputies in London, to have the least chance of any assistance from whom, it is necessary that they should belong to some one of the great Dissenting bodies of Presbyterians, Baptists or Independents. They chose now, for some reason or other, to state themselves to be of the last denomination. But as the trustees were able to shew, very readily, that the Rev. Mr. Griffiths, their pastor, who was one of the appellants, and a long line of his predecessors, came from Lady Huntingdon's Academy, this application was without effect, and the trustees have been ever since in the peaceable possession of the chapel and estate.

In 1804, the few that remained of the Presbyterian society, together with several others who had recently adopted Unitarian views, applied to Mr. Belsham and Mr. Wellbeloved, Divinity Tutor of the Manchester College, removed to York, to recommend a minister to them. A gentleman of the name of Howson, a student

at York at that time, was recommended to them upon trial, and Mr. Wellbeloved, at the request of the society, re-opened the chapel on the 19th of August, with a very appropriate sermon, in the morning, from Philip. ii. 2: "Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind." In the afternoon, he preached from Luke iv. 18: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor," &c. On the next Sunday, August 26, Mr. Howson preached, and the society engaged him to preach for them one year, at a salary of £60. At the termination of the year he left Lincoln, and on the 28th of October, 1805, about two months after Mr. Howson's departure, Mr. Israel Worsley, through the recommendation of Mr. Belsham, preached twice, and the society meeting in the evening of the same day, gave him an unanimous invitation to become their minister.

Mr. Worsley was not prepared to reside with them immediately, but came with his wife and family on the first of January, 1806, Mr. Wright, the Unitarian Missionary, having preached the Sunday before, three times.

In the course of Mr. Worsley's first year of residence at Lincoln, he was informed that a stated minister had a claim upon the Kirkstead estate, then and now in the possession of Richard Ellison, Esq., to the amount of £6. annually, which had never been demanded since the death of Mr. Dunkley, of Kirkstead, in 1789. Mr. Worsley therefore claimed it, and it was afterwards granted annually without demur. To an active mind like Mr. Worsley's it was natural to inquire into the source of this annual allowance from Kirkstead, and this inquiry gradually led to the important discovery that Mr. Ellison was unjustly holding in his own hands a very pretty estate of more than a hundred acres, which was left by the family of the Disneys, of whom Mr. Ellison purchased the whole of Kirkstead, for the support of the Dissenting cause in that village. See some interesting particulars on this subject, Mon. Repos. VIII. 81.

Mr. Worsley laid the foundation of a chapel library by a present of nineteen volumes, which were gradually increased by presents from others and annual subscriptions, partly during his time, and partly since his departure, to more than one hundred and thirty volumes.

On the morning of April 11th 1813, Mr. Worsley, in consequence of his acceptance of an invitation from the Unitarian Society in Plymouth preached his farewell sermon, and in the afternoon, Mr. Hawkes preached his first sermon as his successor. In August the same year a Sunday school was instituted, which has averaged from that time to the present, from seventy to eighty scholars. These are taught gratuitously, partly by the young people of the congregation, and partly by teachers who were formerly scholars. Since the institution of the Sunday school, a Sunday school library has been established, which now consists of more than a hundred volumes. Near the close of the year 1817, a Fellowship Fund and Religious Tract Society were commenced, and also a meeting on the Wednesday evening at the Vestry, commencing with a short prayer, then a portion of some work, connected with the Unitarian views, is read, and every one present is at liberty to make any remarks he may think proper: a short prayer concludes the exercise. All these are kept up with growing spirit, and will, it is hoped, lead to beneficial effects.

S. and H.

THE CORRESPONDENCE BETWEEN LOCKE AND LIMBORCH, TRANSLATED,

WITH HISTORICAL NOTES.

The Correspondence between Locke and Limborch, 1685—1704.

(Continued from p. 149.)

No. 40.

Philip à Limborch to John Locke.

Amsterdam, May 16, 1698.

My worthy Friend,

YOU will now learn that your last letter reached me safely. I immediately read it to that eminent person; who, being then particularly engaged, proposed another time more convenient for a long conference, which the importance of the subject justly deserved. In a few days he invited me to renew my visit, when I again read to him your letter. He approves of your arguments, if the definition of God, which you propose, be admitted, for it is manifest that a Being absolutely perfect, or, which amounts to the same thing, containing in himself all perfections, can be only one. But he wishes for an argument not drawn from the definition of God, but merely from natural reason, and from which may be deduced a definition of God. He would thus form his demonstration:

1. Admit an eternal Being, independent, existing by the necessity of his nature and *self-sufficient*.

2. Such a Being is only one, and there cannot be several such Beings.

3. That Being who is one, contains in himself all perfections, and that Being is God.

That eminent person says, that the first proposition is admirably established in your Essay *of Human Understanding*, [B. iv. Ch. x.] and by the same arguments which he has employed in his Demonstration, so that he has found his own thoughts expressed in your train of reasoning. But he anxiously desires to have your proof of the second proposition; which being clearly proved, the third may be easily deduced from the two former. He says again, that all divines and philosophers, even *Descartes* himself, assumed, rather than proved, the second. I have no doubt but he will communicate to me all his method of argument on this subject. I think, however, that he will wait till he has seen your arguments, that he may compare your reasonings, which he is now considering, with his own. But who can pursue this subject without changing the order of these propositions, and placing the second of them in the third, and the third in the second place? For, when it has been proved that there exists a Being, eternal, independent, *self-sufficient*, from thence it may be farther shewn that such a Being must comprehend in himself all perfections; because it is impossible that any perfection can be wanting to an eternal, independent and *self-sufficient* Being. Thus having proved that such a Being must comprehend in himself all perfections, it may hence be inferred, that such a Being can be only one. But in such a method this difficulty occurs: we regard thought and extension, as totally distinct in their nature and properties (I adopt the terms of those who start this difficulty). But admitting thought to be eternal and independent, which I dispute, can we also regard extension or matter as eternal, *self-sufficient* and independent on eternal thought? Thus would be established the notion of two eternal Beings. Yet describing matter as eternal and independent, it would by no means follow that it included all perfections. Wherefore it seems necessary, first to prove that a Being, eternal and independent, is only one, before it can be proved that he comprehends, in himself, all perfections.

For if the second proposition, that an independent Being is only one, were incapable of proof, it does not appear that religion or the necessity of worshiping that Being alone, would be done away, because I entirely depend on that one Being who created me. To him alone, therefore, I am obliged; him I am bound to love, with my whole heart and mind, and to obey all his commands.

If besides that Being there exist another on whom I have no depen-

dence nor am under his inspection, I have no relation to such a Being, nor can he exercise any controul over me. Indeed, neither of these Beings can have any cognizance of the other, or at all influence each other's condition. For, because each is *self-sufficient*, he cannot therefore acquire any greater perfection by any nearness to, or distance from the other, or lose any thing of his perfection: otherwise he would not be *self-sufficient*. Therefore, though it be highly gratifying to an inquirer after truth to be able clearly to demonstrate an independent Being to be only one; yet if it should happen that it cannot be clearly demonstrated, nothing seems to be thence detracted from the necessity and perfection of religion, because it is only one Being upon whom I depend. Such was the substance of that eminent person's discourse, so far as I understood him.

I have not examined the train of argument in your Essay *of Human Understanding*, though I doubt not but you have proved that there is some Being on whom we depend, and that such a Being is eternal and *self-sufficient*. The argument to prove this is clear and convincing. But I know not whether you could thus prove that you depend on one Being alone, and could not depend upon more. The argument of that eminent person, indeed, implies that I depend on an eternal Being, but I have not yet seen it proved by him that I depend on one Being alone; which only respects the first proposition. For in the second, it is laid down that besides that eternal Being on whom I depend, no other Being can be eternal. So that here it seems, probably, to be understood, that I depend on one Being alone, yet I have not found that distinctly proved, which is, however, necessary to be done before we proceed to the evidence of the second proposition. It is also to be examined whether, indeed, reason permit the supposition of eternal and *self-sufficient* matter, for if a Being can be *self-sufficient* and eternal, such an one must be every way perfect; whence it follows, that matter, which is an inert substance, destitute of all life and motion, cannot possibly be understood to be eternal and *self-sufficient*.

That eminent person desired that would inform you distinctly wha kind of proofs he desires. He ex pressly directed me to send you hi best respects. He thanks you for th pains you have taken to gratify him and regrets the afflicted state of you health; and if it should ill allow yo to indulge profound speculations, h requests that you will not expos yourself to the fatigue of studies, bur densome in your state of ill health, o unfavourable to your recovery. I the mean time, he ardently wishes fo you a firm and vigorous health; an that, should that permit, you wil greatly oblige him by sending you opinion of the second proposition a now stated by me, according to hi views of the subject. You will judg for yourself concerning his method and what to answer. I only add, tha when I read your letter to him h did not require a copy, but acqui esced in the terms which you ha proposed. Had he made such a re quest I should have politely refused But he had too much kindness tha to give me pain.

It is quite time to leave off. Fare well, most worthy friend.

Yours affectionately,

P. à LIMBORCH.

No. 41.

John Locke to Philip à Limborch.

(*Lettre de* M. *Locke à* M. *Limborch.*)

Oates, May 21, 1698.

SIR,

THOUGH my health will not al low me easily to indulge my desire to execute the orders of that great man who so favourably accepted my re flections, inconsiderable as they were it is however certain that I could not sacrifice it on a worthier occasion than in pursuing the subject to which he calls my attention, and thus shew ing my inclination to obey him. Ye this engagement will scarcely deman such a sacrifice, for if I do not hazar my reputation in his opinion, I am satisfied that my health will not suffe by this correspondence. Having t do with one who reasons so clearly and so fully comprehends the subject I shall have no occasion to say much to be understood. His great pene tration will enable him at once t perceive how my arguments are sup

ported; so that, without engaging myself in long deductions, he will easily perceive whether they are well or ill-founded.

I cannot help remarking his exact judgment in the orderly arrangement of his propositions, and it is true, as he well observes, that in putting the *third* in the place of the *second*, divines, philosophers, and even *Descartes* himself, assume the Unity of God instead of proving it.

If, when the question was first proposed to me, I had comprehended, as I now do, the intention of that learned person, I should not have offered him the reply which I sent you, but one more concise and better suited to the order of nature and reason; each article appearing in its proper place.

I think that whoever turns his thoughts upon himself, must assuredly know, without being able to hesitate, that there has been, from all eternity, an intelligent Being. I also believe, that it is evident to every reflecting person that there is also an infinite Being. But I say, that as there must be an infinite Being, so that infinite Being must be eternal, because that which is infinite, must have been infinite from all eternity, for any additions made in time, could not render any thing infinite, if it were not so in itself, and of itself, from all eternity; such being the nature of infinite, that nothing can be added to, or taken from it. Whence it follows, that infinite cannot be distributed into more than one, and must remain in one alone.

This, in my judgment, is a proof *à priori*, that the eternal, independent Being is only one, and if we add the idea of all possible perfections, we have then the idea of a God eternal, infinite, omniscient and omnipotent, &c.

If this reasoning should accord with the opinion of the excellent person who will examine it, I shall be very much gratified. And if it should not appear to him satisfactory, I shall esteem it a great favour if he will communicate to me his mode of argument, which I will either conceal or divulge as he may choose. Pray assure him of my profound respect.

I am, &c.

J. LOCKE.

No. 42.

Philip à Limborch to John Locke.

Amsterdam, Cal. Jul. 1698.

My dear Friend,

YOUR last letter I communicated to that eminent person, who is much obliged by your exertions, in compliance with his request, though he does not fully acquiesce in your mode of reasoning. His own method is to prove, in the first place, that there must be some Being self-existent and *self-sufficient;* then that such a Being is only one; and in the third place, that such a Being contains in himself all perfections, and is, therefore, God. But you, in your train of argument, presume, as evident to every man of serious consideration, that there must be an infinite Being, as to whom, nothing can be added or taken away. This appears to him the same as to take for granted that there is an all-perfect Being, which is the third proposition of his *Thesis.* And thus, by anticipating this third part of his Thesis, you prove the second. Yet the second should rather have been first proved, from whence the third might then have been concluded. For this reason I submitted to your consideration, whether his order might not be advantageously changed, and then his third would become his second proposition. But as the reasoning proceeded in the other order, the proposition ought not to have been presumed, but rather proved from the first proposition. Or, adopting his method, it ought first, from the acknowledged existence of an eternal and *self-sufficient* Being, to be proved that he is one; and then from this proof it might be deduced that such a Being must be infinite or all-perfect.

He has not yet communicated to me his method, and I very much doubt whether he will. His scruples are the same as yours. He fears the severe censures of the divines who set a black mark on whatever does not proceed from their own school, and allow themselves to traduce it as the vilest heresy. I will try, however, whether, in a longer conversation which he has promised to afford me, I may not discover something, which I will endeavour to send you.

Farewell, my most worthy friend.

Yours affectionately,

P. à LIMBORCH.

No. 43.

Philip à Limborch to John Locke.

Amsterdam, Sept. 12, 1698.

My worthy Friend,

SINCE my last conversation with that eminent person I have had no opportunity of meeting him, as he has been lately indisposed with a slight fever. I have conversed with one of his friends, who remarked, that he could not approve the reasoning of that eminent person, when he contended, that if we grant thought to be self-existent, and quite distinct from matter or extension, it will follow that neither could have any knowledge of the other. Extension, indeed, (he said,) can have no knowledge of thought, but it cannot from thence be concluded that thought can have no knowledge of extension; because since thought is self-existent and independent, it is also infinite, and thence must be able to conceive the existence of extension, by the innate force of its own infinite powers.

But when I replied that the eminent person in question disapproved of the reasoning by which all other attributes are ascribed to a Being self-existent and independent, before it has been proved that he is only one, he answered, that such a Being must be affirmed to be infinite, not only in his own nature, but to be endowed with infinite knowledge, and his substance to be of infinite extension, if, indeed, he be self-existent. But from thence it appeared to me to follow, that other attributes also might be proved; for his infinity being once proved, it may thence be also proved that other attributes belong to him, without which his infinity cannot be imagined. This he did not deny; and thus he appeared to think with me, that it was vain to inquire after the Unity of such a Being by such a mode of reasoning; but that the second proposition ought to be the third. It has occurred to me that the eminent person laid down that method of investigating the truth for himself, and when he could not find arguments satisfactory to himself, sought them from others. It seems to me difficult to prove a Being, existing by the necessity of his nature to be only one, before you deduce from his necessary existence other attributes which necessarily accompany it. If the eminent person could produce such arguments, they would be well worth of being communicated to the learned world.

Professor *Vander Waeyen* publishe lately a small treatise of *Rittangelius*,* and prefixed to it a long an virulent preface against M. *Le Cler* in which he endeavoured to refute th explanation of the beginning of th Gospel of John, which had been pub lished by M. *Le Clerc*.† I wish t see that subject treated with candou and judgment. At last he attacke me, though slightly, because in m *Christian Theology* I had said of *Bu man*, that much of what he had sai on the Divine omnipotence, in h *Synopsis of Theology*, had been take from the *Metaphysical Thoughts* o *Spinoza*. This he does not deny, bu contends, notwithstanding, that *Bu man* was not a *Spinozist*, which in deed I never asserted. Neither of u chooses to take any notice of such superficial writer.

A few weeks since I gave N. N. t

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* Professor of oriental languages in the University of *Konigsberg*, where he died, 1652. He is said to have been educated a *Catholic*, afterwards to have professed *Judaism*, and then to have become a *Lutheran*. In his *Notes* on *Ezra* he maintained that the *Chaldee Paraphrase* furnished arguments against *Jews* and *Antitrinitarians*. This remark engaged him in a controversy with a Polish *Socinian*, who wrote under the name of *Irenopolita*. See *Nouv. Dict. Hist.* 1772, V. 180.

† At the commencement of this year (1698) Le Clerc had published *Hammond* on the *New Testament*, translated into *Latin*, with additional Notes, "quibus," as he speaks of himself in the third person, "aut leniter Hammondum confutabat, aut ab eo dicta confirmabat, aut omissa supplebat." See *C. Clerici Vita et Opera*, 1711, pp. 91, 253.

It was, no doubt, these additional notes to *Hammond*, which *Vander Waeyen* attacked. *Le Clerc* appears to have considered the *Word*, in the *proem* of John, as "the Divine Wisdom, by which all things were created," and which "dwelt in Jesus." See his *Harmony*, translated from the Latin, 1701, 4to. pp. 44. Also his *Le Nouv. Test.*, 1703, pp. 202—204. *Le Clerc* is, probably, not very incorrectly described by his French biographer, as *Sectateur secret de Socin*. See *Nouv. Dict. Hist.* II. p. 229.

letter of introduction to you, but he is yet detained at Rotterdam. He is a learned and worthy person. You are not one of those who shun their society who do not exactly accord with you in religious sentiments. When he comes, he can tell you more of our affairs.

This week Mr. Guennelon brought me your salutations and your excuse for not having yet answered my last letter. Your letters are always most acceptable to me, and the more frequent, the more agreeable. Yet I cannot allow myself to exact them from you so importunately as to interrupt your more important concerns. I know that the delay in your replies is not to be ascribed to forgetfulness of me, but to indispensable engagements. Guennelon gives some hope of your going into France this winter, and returning to England by way of Holland. If such a journey would serve to confirm your health, I heartily wish that you may undertake it. Thus after a long absence I may have an opportunity of seeing you, and enjoying your society, and probably of bidding you a last farewell. Adieu.

Yours affectionately,

P. à LIMBORCH.

MISCELLANEOUS COMMUNICATIONS.

Mr. Cogan's Strictures on some of the Arguments in "Apeleutherus," with regard to the Natural Evidences of a Future State.

SIR,

MY attention having been lately directed to the subject of natural religion, I send you a few reflections upon it, to make such use of as you shall please.

By natural religion, as distinguished from revealed, might seem to be meant that system of *faith* and *worship* which has prevailed in the world where revelation has been unknown. But this appellation is rather given to certain principles which, while they have been admitted by some, have been rejected by others, and which have been very indistinctly apprehended by the majority of mankind. But whatever may be the principles of natural religion, and however clear may be their evidence, I ask, what has this religion effected? Has it ever saved mankind from the grossest idolatry and the most debasing superstition? Has it at any period led the great mass of the human race to the worship or the knowledge of one all-wise, all-powerful, all-benevolent Creator?

The fundamental principle of religion is the being of a God; and it is generally admitted, that there is no truth in the whole circle of moral inquiry, which rests upon such satisfactory and conclusive evidence. We also, as Christians, believe that this God is infinite in wisdom, power and goodness; and this glorious truth we pronounce to be not more the doctrine of revelation than the dictate of sound philosophy. But let us hear the voice of an enlightened Heathen. Cicero begins his work on the Nature of the Gods with this memorable declaration, that the question respecting the nature of the gods is *very difficult* and *very obscure*. And whoever reads the Treatise through, may see reason to congratulate himself that he did not live in an age when such a disputation could be held on such a subject. I pass over the providential government of God, to the doctrine of a future life; and on this important doctrine I shall quote a few observations from a work recently published, and entitled "Apeleutherus," premising that though I differ from the Author most materially, this difference does not diminish my respect for his talents, or my admiration of his sincerity. But I shall first make a remark on a position of our Author's, respecting the evidence of what he terms supernatural revelation.

"The *history* of a miracle cannot, without absurdity, be admitted as evidence of the truth of any doctrine, since it cannot communicate that *certainty* which it does not itself possess." What it does not possess it undoubtedly cannot communicate. But suppose it to possess some degree of *probability*, which indeed the Author virtually admits, there will certainly be no *absurdity* in taking its evidence

as far as it will go; but there would be *a great absurdity* in rejecting this evidence altogether, because it does not amount to certainty; unless, indeed, the doctrine for which it pleads "is already supported by more than sufficient evidence of an indisputable kind." "In all cases in which human nature can feel an interest, would it not be much more easy to learn the truth, independently of the miracle, than to arrive at *absolute certainty* concerning the miracle, in order to prove the doctrine? I say absolute certainty, because nothing short of this can be of any use in the case we are considering." Do the principles of natural religion, then, rest upon *absolute certainty?* * If not, they can be of no use whatever, and we shall be in danger, for want of certainty, of having no religion at all. But why is this *absolute certainty* required? Human belief and human conduct in general are governed by probability, and by probability alone. The *conviction*, however, which is produced by historical testimony, and that with respect to facts of great antiquity, is scarcely to be distinguished from the confidence of *certain knowledge*. And though "human testimony," according to our Author, "however credible, *may or may not be true*," when upon sufficient inquiry we have satisfied ourselves that it *is* true, we feel persuaded that in this particular case it *cannot* be false. "But if any man could persuade me that my eternal salvation were depending upon its truth, he would, at the same moment, fill my mind with doubt and anxiety." Let me feel the same conviction of the reality of any fact, as I do of the reality of many facts even of ancient date, and my mind would be filled with no doubt or anxiety, whatever were depending upon its truth.

But to proceed to the subject of a future life; "what I principally rely on," says our Author, "is the obvious suitableness and propriety of a sequel to our present existence, and the manifest absurdity of supposing the wise and benevolent Creator to have produced so noble a work as man, for the mere purpose of destroying him; and I rely principally on this, because, from its simplicity and force, it appears eminently calculated to affect, and is, in fact, that consideration which has always affected, the mass of mankind, and produced that universal expectation of a future life which we find to prevail in the world;" * and which he tells us elsewhere, has prevailed among the generality of the human race, "with scarcely the intervention of a doubt." What has been thus confidently received by the generality of the human race, I am not able to say; but there are many passages in the ancient authors which satisfactorily demonstrate that the wisest philosophers of Greece and Rome could not advance beyond this alternative, that death would either prove the extinction of

* That they do not, our Author himself acknowledges, when he says, with respect to a future life, p. 234, that "certainty is entirely out of the question." This concession, indeed, I did not expect, after having read in p. 219, that it is *impossible* that human life should terminate in the silence and darkness of the grave.

* But our Author proceeds, "Not indeed that this argument necessarily presents itself to the unassisted understanding of every individual of mankind; or even that a majority of the human race has in any age possessed powers and information to reason correctly in this way; but that in every age it has pleased the sovereign Creator and Governor of the universe to raise up men of superior discernment and penetration, who, after having explored the paths of science for themselves, have delighted in communicating their discoveries to others." This does not appear very consistent with what we read in p. 128, that "the religion of reason and nature is *intelligible to every human being*, who is willing to open his eyes, and to fix them attentively upon its luminous and instructive lessons." But if, as we are informed, there is a *manifest* absurdity in supposing the wise and benevolent Creator to have produced so noble a work as man for the mere purpose of destroying him, I cannot help inquiring how it came to pass that *superior discernment and penetration* should be necessary for discovering this absurdity? Did the difficulty lie in ascertaining the premises, or in drawing the conclusion? As for the multitude who were too dull to discern this absurdity themselves, there is reason to suspect that they took the matter upon trust, and never distinctly apprehended the force of the argument by which they were so much affected.

ır be an introduction to a bet- : of existence than the present. uch as this argument has al- ffected the mass of mankind, ems to have felt its force but when he wrote his Phædon, ould not have taken so much establish the natural immor- f the soul; which he con- and, I think, justly in his cir- ıces, to be essential to the a life to come. As it is not, ne, an article of natural reli- at a time will come when the ıman race will at once be om their graves, and restored nd action, he who shall at- vithout the light of revelation, olish the future existence of an species, will fail in a ma- oint if he omits to shew that s something in man which *may* survive the stroke of It would not have satisfied or would it satisfy me to say, in vain for me to inquire *how* exist *hereafter*, since I am unable to comprehend *how* I *present*."

return to the argument under ration. It rests upon the posi- t the phenomena of human life, a future being, imply a defect om and goodness in the Crea- hus far, then, the perfection of ine character is an hypothesis rted by *fact*. And unless it stablished by certain abstract gs, (and these, while they may atisfactory to some, will seem y to others,) it will be preci- o draw from it an inference *ary to present appearances*, as ure existence of the human But, says our Author, admit a fate, "and we at once obtain f the scheme of Divine Provi- comprehensive, luminous and ul." This I am by no means l to deny. But unless this it be confirmed by the autho- hat God who alone knows his nsels, it is only an hypothesis, hypothesis, which in many would not prevail against that l analogy, which seems to he hope that life, when once will ever be restored. Set- velation entirely out of the , we might say, that *as a mat- ter*, God seems to consult not so much for the individuals of mankind as for the species, and that it would be difficult to *prove* that the continuation and progressive improvement of the species would not answer all the ends which the Creator had in view in their formation. Man, it might be said, is a *noble work*, but not so noble, perhaps, in the eyes of the Creator as in his own; and as for the waste of intellectual and moral attainment, which is implied in the destruction of the individuals of the species, it may be no great object amidst the immensity of creation, and in the estimation of a Being whose power, no doubt, is perpetually employed in producing life, intellect and happiness throughout his vast dominions. And were the whole human race what the great majority have thus far been, their extinction might not seem to form a much stronger objection to the plan of Providence, than that of the beasts that perish.

But our Author's argument, as stated above, seems to resolve itself into this simple proposition, that a perfectly wise and good Being could not form a rational agent without making him immortal. The fact, however, that man dies and is heard of no more, *seems* to negative the proposition; and that reasoning must be powerful which shall overcome this stubborn objection.* I am by no means pre-

* Even granting the perfections of the Deity, it would be difficult to shew that such a being as man, even though the individuals of the species should perish, would not be a desirable link in the chain of animated existence; and it has always appeared to me something like presumption to affirm that God cannot be wise and good, unless A., B. and C., should be *immortal*. My view of the subject is well expressed in p. 18 of Mr. J. Kenrick's admirable Sermon on the Necessity of Revelation to teach the Doctrine of a Future Life. In a word, the constitution of the world differs, in various respects, from what our limited understandings would have led us to expect from the combination of infinite power, wisdom and benevolence; and being thus, as it should seem, convicted of ignorance, (if these are in truth the attributes of the Deity,) we go beyond our province, when we confidently pronounce that the future existence of the human race is necessary to make the scheme of Providence complete.

Our Author's error (for if I had not

pared to prove that the proposition is false, but were my hope of a future life to rest solely or principally upon it, I should wish to see it confirmed by something like logical demonstration.

In pp. 218, 219, of Apeleutherus, there is a fine passage on the painful moral discipline to which man is rendered subject, and which gives a more persuasive force to the argument. But I am afraid that the sufferings of which our Author treats so eloquently, would more generally excite a doubt of the perfection of the Divine attributes, than suggest a confident expectation of a life to come. Our Author rejects with disdain the argument for a future life, which has been drawn from the inequality of the Divine dispensations, asking, with the poet, What can we reason but from what we *know?* and quoting the well-known observation of Mr. Hume, "that you have no ground to ascribe to the Author of Nature any qualities but what you see he has actually exerted and displayed in his productions." I am surprised that he did not perceive that there is opportunity to apply this reasoning against himself. I take human life as I find it, chequered with suffering, deformed by moral evil, and terminating in *death;* and I ask, whether the plan of Providence, *as far as we have any certain knowledge of it*, corresponds to the character of an infinitely wise, pow erful and benevolent Creator? Th ground on which our Author's argu ment is founded will oblige him t answer, no. How then am I to b assured that God is infinite in wisdom power and goodness? The hypo thesis of a future life, indeed, wi settle every thing; but on what ce tain foundation is the hypothesis rest, until the perfection of the Divin character shall have been established It will not satisfy to say, that ther must be a future state, and therefor that God may be infinitely powerfu wise and good; nor on the othe hand, that God is all perfection, an therefore there must be a life to come Here Christianity comes admirabl to our assistance, and declares wha otherwise, however plausible, woul be assumption only, that "this mor tal will put on immortality." But, is said, the grand miracle on whic Christians have usually laid so grea a stress, namely, the resurrection o Christ, neither proves the *immortalit of the soul*, nor *the general resurrec tion of human bodies*. Granting th reality of the fact, and, what I think will not be denied, that the apos tles understood its meaning, it is a divine attestation to the future ex istence of the human race; and a attestation which I would not ex change for all the arguments which have been advanced in favour of th doctrine, from the days of Plato to th present hour.

Upon the whole, I feel a decided conviction, that, without revelation the question respecting a future li is involved in deep obscurity. And think it worthy of remark, that, with the exception of one or two individuals of a sanguine cast of mind, have met with no one who doubte of the truth of Christianity, who di not doubt in an equal degree of a lif to come. At the same time, the un certainty in which nature leaves th subject is no objection to the realit of a future being, when it is confirme by the voice of revelation. We ar told, indeed, that "if Christianity b not built upon the solid rock of na tural religion, it can have no found tion at all." If by this observatio were meant that revelation cann contradict the clear and certain d ductions of reason, I should subscri

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thought him in an error I should not have troubled myself to write what I have written) consists in magnifying presumptions into proofs, and attributing an undue force to certain considerations which render revelation *credible*, in order to shew that it was not *necessary*. But as long as man should *appear* to be *lost for ever* in the grave, it would be at least a thing *ardently to be desired*, that we could be distinctly informed by Him who made us, what he has yet in view respecting us. Setting aside the history of revelation, nothing like the restoration of a man once dead, that is, nothing which, as *a matter of fact*, could give any assurance of a life to come, has ever been heard of since the world began. As Mr. Belsham somewhere eloquently expresses himself, on the natural probability of a resurrection, "Experience is silent; philosophy is confounded; revelation alone darts a beam of light through the solid gloom; the messenger of heavenly truth announces, that all who are in their [redacted] hall hear his voice, and *shall* [redacted]

to the proposition with all my heart and soul. But if thereby be intended that revelation cannot disclose what reason might never have discovered, I cannot help regarding it as manifestly false; since it is only saying, in other words, that God must reveal all that he chooses to make known of his purposes by *one* medium, which is what few men would choose to affirm. Or if it is to be understood as intimating, that no historical and external evidence can confirm the truth of revelation, I should reply, that this is a proposition which cannot be maintained without setting aside our faith in testimony, and undermining the principal foundation of human knowledge.

E. COGAN.

The Abbé Gregoire.

[Extract from a Letter from a Friend, dated *Paris*, March 28, 1819.]

I HAVE enjoyed a long and most interesting interview with the Bishop Gregoire. No human being ever so much delighted me. His countenance and address are attractive and fascinating beyond description, and his conversation is a beautiful delineation of his pure and beneficent mind. His advanced years seem only to have added to the venerableness of his presence, while they have nothing destroyed of that benevolent energy, always active in the cause of freedom and of charity. Yet (as you know) this most exemplary patriot has been marked out as a fit object for the rancorous and unwearied obloquy of the tools of despotism: and I will own my very heart bled when he wrote in my Album the following words: "Faire aux hommes tout le bien dont on est capable, c'est un devoir imposé par la nature et par la religion; et presque toujours attendre d'eux tout le contraire, c'est le resultat d'une longue et penible expérience. Je desire que M. B. obtienne dans le cours de sa vie des resultats plus consolants.

"*Gregoire Evêque.*"

B.

Manchester,

SIR *March* 17, 1819.

HAVING recently perused a "Tour on the Continent," by the Rev. Thomas Raffles, a popular Calvinistic preacher in Liverpool, I was much surprised to meet with the following information:

"Among the various projects which Buonaparte entertained, was that of becoming the founder of a new religious sect, or rather of establishing Unitarianism. He became acquainted with this system from the writings of a Baron Gussey, which accidentally fell into his hands. He found that the great generals of antiquity had left nothing but a name behind them—they had no followers. But the founders of new religions were immortal in their disciples. 'I will,' said he, 'be the founder of a new religion. I will establish Unitarianism, and its disciples shall be Napoleonists. I will smile on Protestantism, and give religion liberty, as the means to accomplish my design. My people are so versatile, they will follow the court. On them I will heap my choicest favours, and thus destroy a religion, whose ceremonies and doctrines are inconsistent with common sense.' I believe the source whence this information is derived is one on which full reliance may be placed."—*Tour*, p. 130.

Can any of your Correspondents speak to the correctness of this statement, [see also our No. for January, p. 31,] or supply information with respect to the character and writings of Baron Gussey?

I suspect that Mr. Raffles, who betrays strong prejudices against Unitarianism in various parts of his publication, writes under their influence, when he attributes the views of Buonaparte in wishing to establish this system, in Mr. R.'s words, this *new religion*, to motives of personal ambition. It is, in my opinion, a much more probable conclusion, that "a religion, whose ceremonies and doctrines are inconsistent with common sense," was no longer calculated to meet the views of an enlightened people; and that Unitarianism was the only system which approved itself to reason, and which would support the most rigid investigation.

Mr. R. informs us, that at the Protestant Church in Paris there are three ministers; that the opinions and sermons of two of them are much in unison with those of the Unitarians of this country; but that the other,

whom he had not the good fortune to hear, is said to be decidedly evangelical.

WILLIAM HARRISON.

SIR, *March* 18, 1819.

IN such a period of the world as this in which we live, and which appears to me as interesting and awful as at any former period of its history; if it be consistent with the plan of your Repository, I wish to point out and introduce a few remarks on the passing events, as connected with the *word of God*, or prophecy. It may be consolatory to some, and animate the drooping spirits of those conscientious Christians who suffer from the prevalence of political or religious despotism, known in Scripture by the name of Antichrist. As an illustration of my meaning, I send you my thoughts on the *signs of the times*. We now live in that period of the *Christian calling*, which may be denominated the *evangelizing*. See Rev. xiv. 6, where the angels or *ministers* of the gospel are authorized by their respective superiors to spread the knowledge of the Holy Scriptures, and "to proclaim unto those who dwell on the earth, and unto every nation, and tribe, and language, and people, saying, with a loud voice, 'fear God, and give glory to him, for the hour of his judgment is coming.'" Observe, we are here commanded by the heavenly messsenger, not only to fear God and give glory to him, but to worship him who made heaven and earth, and the sea and the springs of waters. Does not this seem to imply, that the *worship* of the one only Creator of heaven and earth had not been strictly attended to by the Christian as well as the Heathen world? Even to this said time, the prophetic denunciation, which immediately follows in ver. 9, may be a subject of awful consideration in some future Number of your Repository, after the awful event has taken place. Thus, then, we have seen the fulfilment of *this* part of the prophecy, in the general spread of the gospel, in all parts of the habitable globe, perhaps Africa only excepted.

I come now to the consideration of another not less conspicuous accomplishment of the *word of God*, than that which we have been remarking, namely, Rev. xi. 7. We have seen the *slaughter* of the witnesses, and by what *power* it was accomplished. We have also seen the exact time of the *exposure* of their cause to the ridicule and rancour of their enemies, who were most numerous; and we have witnessed the exultation and triumph on this occasion. On the other hand, we begin to perceive the resurrection of the *dry bones;* that they not only stand upon their feet, but we have actually heard the *great voice* which has called them into *power*, and this too, in the very *sight* of their enemies, whose *fear*, no doubt, will be equal to their *surprise*. Compare the words of this prophecy, with what has recently taken place in a neighbouring nation, and we need not desire a clearer or stronger proof of the administration of a Divine Providence over the affairs of men, than is exhibited to our view in this most extraordinary and unlooked-for event. Let Christians then look forward to the grand closing scene of human depravity, to the sounding of the seventh trumpet, as mentioned in Rev. xi. 15, and to its most happy results, when the kingdom of *this* world will become the kingdom of our Lord and of his Christ. Shall the *heavens rejoice*, and shall not the *earth* be glad! Rev. xi. 16, 17; xv. 3, 4.

PHILALETHES.

DR. JOHNSON has said in his Life of Gilbert West, that he was one of the few poets to whom death might not seem terrible. This sentiment, though it proceeds from a great and good man, I suspect is a proof, in this instance, of superficial thinking. What was there in the life of Gilbert West to put his moral principles to any severe trial? He whose situation is such, that the requisitions of morality impose upon him little or no voluntary suffering, is entitled to no very deep veneration. Gilbert West was in most easy circumstances; a plentiful income, an affectionate wife and family, a literary taste; he indulged a pleasing life, and when a little fatigued by study, mounted his horse, and rode for an appetite for dinner. This is a virtue doubtless which may put all the poets and all other men to the blush! If this most superficial remark of John-

ıa had not flowed from a feeling retty general, which is the parent of milar remarks on characters, I should ot have noticed it; but I think in ır judgments of the virtues and vices ' men, we ought never to forget their *rcumstances*. Under this notion, I fer the following reflections:

A desire of enjoyment, and a desire ' a freedom from suffering, are the igin of all the vices and all the imes in the world. "We touch ich other on every side," and he hose painful desires tempt him to olate the rights of others, becomes thief, a seducer, a murderer, &c.!

Now it should seem that he whose ircumstances can, without any direct ad apparent injury of others, command such a measure of enjoyment as) tranquillize his nature, is not called n to exercise any very distinguished irtue. He may be virtuous in fact, r he may think himself so, but the rength of his resolution in self-sacrice, is not put to any obvious proof. 'hey who cannot sacrifice little things, ut indulge a malignant temper to ne injury of others, are out of the uestion, as they give proof that they ave not even the slightest sense of uty or virtue.

But look at the endless variety of uman conditions, and before those at are in ease upbraid, let them ealize the worst of these conditions s their own! It is easy for a rich ıan to be what is called honest. Dr. ohnson himself in his immortal work, he Rambler, has taken a juster view f this subject than what we have ust referred to. He there says, "He hat without acquaintance with the power of desire, the cogency of distress, the complications of affairs, or the force of practical influence, has filled his mind with the excellence of virtue, and having never tried his resolutions in many encounters with hope and fear, believes it able to stand firm, whatever shall oppose it, will be always clamorous against the smallest failure." Alas! that man whose resolutions have not been tried, knows nothing of either his virtue or his real character. To illustrate this, how often do we hear people call out against suicide, who, perhaps, never were in such a state of suffering, as even to *wish* for death! Surely, surely, they are very poor judges of the state and sufferings of him, who, to escape from intolerable torments, throws himself a miserable outcast upon the Divine mercy!

I have been led to these most solemn and awful reflections (for such they are) by four Sermons lately delivered in Essex-Street Chapel by Mr. Belsham, on the Future Condition of Mankind, in which were displayed great depth of thought, accurate research, and a spirit of most divine benevolence. I know nothing that excels the sermons of this gentleman, except it be his most exemplary life as a man; and although I cannot feel as a sectary in favour of the Unitarians, amongst that body I have known and do know men, of whom the world is not worthy.

HOMO.

P.S. Permit me to add one word more on suicide, which has been lately much written upon, and which is now, alas for human nature! very common in England, still more common in France, and more common still in Prussia. [See p. 133.] Those who perish thus may be the most miserable, but do not appear to be the most wicked of mankind. They are not in France, Lewis XV., or Napoleon, but Roland and Condorcet. They are not in England, King John, Henry VIII., and Charles II., but Hales, Whitbread and Romilly!

Wisbeach,

SIR, *Feb.* 13, 1819.

IT is hoped that not only are the nature, objects and plans of the Unitarian Fund now generally understood, but that also the value and importance of that institution are felt by the Unitarian public. Presuming this, I beg leave, through the medium of your truly valuable Repository, to address them on behalf of this institution, with which I have had the happiness of being connected from its very origin, in the service of which I wish to spend the little that may remain to me of life; and I am anxious for the extension of its efforts and operations, which must depend on the increase of its resources. Most denominations of Christians have felt the necessity of supporting public institutions among themselves, which might unite their exertions, and bring into exercise their collective strength

for the support and promotion of what they believe to be the truth as it is in Jesus. The methods adopted by other denominations of Christians, to obtain pecuniary means to carry on their popular plans and support their public institutions, are not unworthy of the consideration, and many of them of the adoption of Unitarian Christians; especially as it is well known that without adopting such methods, neither our brethren the Methodists, nor those of the different Calvinistic parties, could have possessed the means of carrying on their various and, in many instances, expensive exertions. It cannot be doubted that Unitarians, though much inferior in number to the other denominations mentioned, are sufficiently numerous and opulent, taken collectively, to furnish the means necessary for the support of such extended plans and exertions, for the promotion of what they believe to be the cause of genuine Christianity, as cannot be carried forward without more abundant resources than have yet been furnished, and which, if carried forward with prudence and zeal, would be likely to be successful. It is far from my intention to insinuate that there are not a great many liberal individuals in our religious connexions, who have shewn their readiness to contribute towards the support of our public institutions, and by whose friendly aid what has been already done has been rendered practicable: what I wish to recommend, and am anxious to see adopted, is some plan which may give opportunity for every individual in our congregations, however poor, to contribute his mite, however small, at least once in a year, towards the carrying on plans for the promotion of Unitarian Christianity. It is by uniting the exertions of the mass of the people, by obtaining contributions from almost every individual in their congregations, that Christians of other denominations find such abundant resources for carrying on their extensive plans. It appears to me extremely easy for Unitarians to do the same; and from what I know of the liberality of a considerable part of our congregations, I am led to think that it is merely for want of proper plans having been *proposed* to them, and submitted to their consideration, that they have not been adopted. The establishment of Fellowship Funds is certainly an important measure, and well calculated to unite the exertions and increase the zeal of a number of persons in each congregation where it is adopted: for the suggestion of this plan we have reason to bless the memory of a late excellent friend of the cause, and it is hoped it will continue to extend; it is likely to do good in other respects, as well as furnish resources for Unitarian objects. Still there is another plan which I beg leave to recommend, which would neither clash with the Fellowship Funds, nor any other yet adopted: it is, the preaching of annual sermons in aid of our public institutions. This would give every individual in our congregations an opportunity of contributing his mite in support of the common cause which we espouse, and might furnish more abundant resources than can be procured in any other way.

That the Unitarian Fund has succeeded, under every view, beyond what the most sanguine of its friends expected, in so short a time, at its first establishment, and that it has contributed much to the success of the Unitarian cause, will, I expect, be generally acknowledged. Still, that its plans and operations might be greatly extended, with good prospect of success, speaking from careful observation and all the information I have been able to acquire on the subject, I have no hesitation in asserting. There are parts of the island where circuits might be formed on the Methodist plan, and gradually many small Unitarian Churches formed in them; but in the outset, the Fund would have to defray the greater part, if not the whole, of the expense of supporting the missionaries, and carrying on the cause in such circuits. In other parts of the country, where such circuits could not be immediately formed, much might be done if the number of missionaries was increased. But such an extension of the plans of the Fund would unavoidably involve a considerable increase of expenditure. Impressed with these matters, with all due deference to the judgment of others, I take the liberty of submit-

ting to the consideration of the Unitarian public, whether it be not both desirable and practicable for an annual sermon to be preached on behalf of the Unitarian Fund, (and of course a collection made at the close of it,) in every congregation which approves of its plans and objects. I am not aware of any objection which can reasonably be made to this plan, or of any injury or inconvenience it could involve.

Allow me very briefly to state a few reasons why such a plan should be adopted.

1. Most other denominations of Christians have annual sermons and collections in their various congregations, in support of religious objects, and generally of missionary preaching, &c.; and in this way they obtain no small part of the resources by which they are enabled to carry on their extensive plans: and I see no reason why Unitarians should not pursue the same course, nor why it should not be equally beneficial in carrying into effect their plans for enlightening and improving mankind.

2. The having an annual sermon for such an object, would afford a favourable opportunity for explaining our views and sentiments, plans and objects; and as the attention of strangers and persons not well-acquainted with our sentiments, might be excited, it is likely it would be the means of leading them to more correct views of the doctrines we maintain, and of promoting the Unitarian cause in the places where such sermons were preached.

3. It would be a testimony of the union of our congregations in the common cause, and of their zeal for the promotion of what they believe to be the truth of God; and with the want of such union and zeal their enemies have reproached them.

4. It would afford an opportunity to those who could give but very little, and for those who would not have their names should appear to any subscription of the kind, to contribute something; and it is likely many would subscribe at such a time who would otherwise never give any thing: consequently, in this way, much might, from the congregations at large, be brought into the Fund, which would otherwise never have been contributed to any Unitarian, nor to any other benevolent object.

5. In particular it would give the poor in our congregations, who feel a deep interest in the cause, an opportunity of contributing a few pence towards its promotion, which would be gratifying to their feelings, and tend to increase their interest in it; for men always feel the more interested in a thing when it costs them something.

6. It is pretty evident, if an annual sermon were preached in the Unitarian congregations generally in aid of the Unitarian Fund, it would greatly increase its resources, and furnish the managers of it with the means of doing much more to promote the cause.

7. Hitherto the Unitarian Fund has been supported chiefly by the subscriptions of individuals; the plan now recommended would bring whole congregations to its aid, and might gradually call out the strength of the Unitarian body at large in support of its plans and objects.

Feeling deeply interested in the success and permanence of the Unitarian Fund, and anxious to see its plans and operations extended in every direction, and in every proper way, before I go to the silent mansion of the tomb, I have thought much on the mode of increasing its resources here stated; and I hope our brethren every where will forgive the liberty I take of recommending it to their notice and attention, and that you, Sir, will be so kind as to give this paper a place in the Repository, which will much oblige

R. WRIGHT.

Mr. Evelyn a Reformer.

IF our preceding extracts [pp. 22 and 156] from Mr. Evelyn's Diary, &c., have represented him in a light at all unfavourable to his character, which, however, was not designed, we shall end our quotations with a few passages which will set him right in the reader's opinion. He was an accomplished gentleman, a liberal scholar, a fine writer, a zealous promoter of learning, science and the arts, a generous friend, a pattern of every domestic virtue, and only inconsistent when he was actuated by his family attachment to the Stuarts,

and his exclusive love of the English hierarchy.

The *Revolution* of 1688, which Mr. Evelyn lived to witness, but which he evidently knew not how to approve entirely, freed his mind (himself, perhaps, unconscious of it) from the restrictions which the old system of government had laid upon it; and in a letter "To my Lord Godolphin, one of the Lords Justices, and first Commissioner of the Treasury," dated June 6, 1696, he appears in the character of a Reformer, in which character he anticipates some of the great public questions which, after the lapse of a century and a quarter, still agitate the public mind. He first touches upon the circulating medium of the country, and complains of the wicked practices of those that have ruined the public credit by debasing, in various unrighteous ways, the current coin of the realm. He next proposes, for preserving the flourishing state of this mercantile nation, a Council of Trade: to this Council he advises that the care of the manufactures of the kingdom should be committed, "with stock for employment of y^e^ poore; by which might be moderated that unreasonable statute for their relief, (as now in force,) *occasioning more idle persons, who charge the publiq without all remedy, than otherwise there would be, insufferably burdening the parishes, by being made to earne their bread honestly, who now eate it in idleness, and take it out of the mouthes of the truely indigent, much inferior in number, and worthy objects of charity.*" He adds, that to this assembly should be referred all proposals of new inventions, which should be encouraged, and not reproached "as projectures, or turning y^e^ unsuccessful proposer to ridicule, *by a barbarity without example, no where countenanc'd but in this nation.*" He points out further as an "exhauster and waster of y^e^ publiq treasure, the progresse and increase of buildings about *this already monstrous citty*," and recommends that the Norway trade, supported by building, should be discouraged in favour of the trade with our own plantations. He then proceeds in the following passages to suggest *reforms in the Commons' House of Parliament, in courts of law and in the criminal code.*

"Truely, my L^d^., I cannot l wonder, and even stand amaz'd, tl Parliaments should have sate, fr time to time, so many hundred y ea and value their constitution to tl degree, as the most sovraine reme for the redresse of publiq grievanc whilst the greatest still remaine un form'd and untaken away. Witne the confus'd, debauch'd, and riot manner of electing members qualif to become the representatives of a tion, w^th^ legislative power to disp of the fate of kingdomes; whi should and would be compos'd worthy persons, of known integri and ability in their respective cou tries, and still would serve them g nerously, and as their ancestors ha don, but *are not able to fling awa son or daughter's portion to bribe t votes of a drunken multitude, no resembling a Pagan Bacchanalia, th an assembly of Christians and sol men, met upon the most solemn occasi that can concerne a people, and sta in competition with some rich scrivene brewer, banker, or one in some gainfu office, whose face or name, perhaps, th never saw or knew before. How, m Ld. must this sound abroad! Wi what dishonour and shame at home!*

"To this add the disproportion the *burroughs* capable of electing mer bers, *by which the major part of t whole kingdom are frequently outvot be the cause never so unjust, if it co cerne a party intrest.*

"Will ever those swarmes of *locus* lawyers and attorneys, who fill many seats, vote for a publiq *Regist* by which men may be secur'd of the titles and possessions, and an infini of suits and frauds prevented?

"Im'oderate fees, tedious and ru ous delays, and tossings from cou to court before an easy cause, whi might be determin'd by honest ge tlemen and understanding neighbou can come to any final issue, may l number'd amongst the most vexatio oppressions that call aloud for r dresse.

"The want of bodys (slaves) f publiq and laborious works, to whi many sorts of animals might be u fully condemn'd, and some *reform instead of sending them to the gallo* deserves to be consider'd.

"These, and the like, are the gre desiderata, (as well as the reformati

of the Coine,) which are plainely wanting to the consu'mate felicity of this nation; and divers of them of absolute necessitie to its recovery from the atrophy and consumption it labours under.

"The King himself should (my L^d^) be acquainted with these particulars, and of the greate importance of them, by such as from their wisedome and integrity, deserve the neerest accesse, and would purchase him the hearts of a *free and emancipated people*, and a blessing on the government; were he pleased uncessantly to recommend them to those who, from time to time, are call'd together for these ends, and healing of the nation."

This interesting letter concludes with the following beautiful passage:

"In such a tempest and overgrown a sea, every body is concern'd, and whose head is not ready to turne? I am sure, I should myself almost despaire of the vessel, if any, save y^r^ L^p^, were at the helme. But, whilst your hand is on the staff, and your eye upon the star, I compose myselfe and rest secure."

SIR, *Bridport, April* 2, 1819.

AS every species of religious persecution, either of any people or individuals on the face of the earth, affects my mind with tender sympathy towards the sufferers, and with mixt feelings of pity and censure respecting their oppressors, these sensations were powerfully excited by the perusal of the following letter. This I have transcribed for insertion, if you approve, in the Monthly Repository. I wish the attention of all Europe could be called to the late Decree of the *Christian* Senate of Lubeck, affecting the Jews resident in that imperial city, [see p. 182,] that if the statement here given be correct, (and it is confirmed by the public journals,) such disgraceful scenes of bigotry, intolerance and cruelty, may expose their authors to the general reprobation which they justly deserve, and be the means of procuring for the sufferers, from truly enlightened and liberal professors of Christianity, a religion of universal love and benevolence, the reasonable relief their necessities may require.

THOMAS HOWE.

"*Jews of Lubeck.*

"THE following extract of a Letter, by the last Hamburgh mail, will give some idea of the quantum of *freedom* enjoyed by the Jews, in the *Free Town of Lubeck*.

"With feelings of horror and indignation I now take up my pen to communicate to you some of the particulars of a transaction, which has taken place in the free city of Lubeck: a transaction more disgraceful or are bitrary, I will venture to say, is not to be met with in the history of any civilized country; and, be it remembered, this city is under the immediate protection of the Emperor of Austria. You will recollect that, during the last war, in every city, town or village where Jews resided, they not only offered their property, but their lives, for the support and protection of their sovereigns. Numerous instances might be mentioned, indeed, of the satisfaction expressed by the crowned heads 'with their conduct;' for instance, the King of Prussia granted them the privileges of citizens throughout his dominions, with the right of holding any public office whatever.

"Will the world believe any part of the above, when they read the famous Decree of the 2d of December 1818—when they see the old statutes of 1768, and the more intolerant one of the 26th of September, 1778, are again to be put in full force? What must have been the feelings of persons who have resided there for many years, following undisturbed their various occupations; what must have been the feelings of fathers, sitting with their wives, enjoying the innocent sport of their children; what must have been their feelings, I say, when they read this famous Decree, *forbidding* their carrying on business in any manner whatever?

"To complete the ruin they had begun, the police officers were ordered to search all Jews openly in the streets, or to burst open their houses, to take possession of their property and seal it up, even the common necessaries of life. To prevent the possibility of any evasive measures, the Senate decree and order, 'That any person acting for, or in any shape transacting business with a Jew, shall, for the first offence, be fined; for the second, fined and imprisoned, and lose his right of citizenship; and any clerk, porter or menial servant, living

with a Jew, shall be imprisoned and expelled this *free* town.'

"You may recollect, that before Buonaparte entered Germany, and declared the Jews *citizens and members of society*, they were treated as common beasts, and on passing through several towns, had to pay the sum *per head* which was paid for *swine*.

"The war being ended, the Jews were led to expect, that the meeting of the Sovereigns in Congress would have been the prelude to a redress of their former grievances, and that they would have been allowed to partake of those rights and liberties which are enjoyed by their Christian neighbours. But, alas! the war being ended, the Sovereigns forgot their promises; they forgot that Jews were human, that they are the work of the same Almighty Creator; they forgot their many services during the war, and left them to the mercy of the waves, to the mercy of those *merciless beings*, the Senate of the town, which is styled the Free Town of Lubeck.

"Will any one believe that such scenes have been witnessed at the close of the year 1818? Are these the good things for which the people of Europe have fought and bled? Is it thus that the promises of an Alexander, a Frederic or a Francis, are to be fulfilled? I hope before this meets your eye, the subject will have reached the ears of the members of the Holy Alliance, and that they will convince the hundreds of thousands who are now looking forward, with dreadful expectation, that those promises so solemnly made, were made in *sincerity*."—*The Jewish Expositor* for Feb. 1819, p. 72.

On Mr. Belsham's "Plea for Infant Baptism."

(Continued from p. 39.)

SIR,

YOUR readers have already seen the high opinion entertained by your late *Christian Surveyor*, of Mr. Robinson's History of Baptism; and, that even your Correspondent Mr. B. thought it "a truly learned work:" by which intimation he wished it, no doubt, to be understood that he had not only read it, but was fully competent to decide on its character, far more competent than your other Correspondent. But, it is evident, that *Mr. B.'s* compliment was a mere set off; aiming to shew, not only was a competent judge, but it appear that, though coud he was *full* of *candour*, a though exasperated, he could For when your Christian hinted that Mr. B.'s "babe sp was not the primitive Christ tism, it was easy to perce those *bees* stung him.

For my own part, judgi from Mr. B.'s exhibitions on ject, in your Magazine, an Pamphlet on Infant Baptism be forgiven if I say that I s doubt his competency, it a to me that, if Mr. R. in on points is not quite right, y respondent is on others, as hinted, far more wrong.

Much respect as I think d R.'s talents, I feel more for t prodigiously more than for y respondent's pleas and dogm cisions. Had this censurer properly acquainted with authors and ancient lawyers, historians, the Latin Fath monkish writers, so as to be to decide on the great diffe their style, he should be ent consider those differences, capacity and means for inf being admitted, his modera forbearance should be solici should be reminded that M son, though a man of ge thrown himself into the sit an unfortunate drudge, do wade through oceans of b latinity; and such competer would admit, that if Mr. R. t a word wrong in such a Tertullian, he might hope t given: nay, that he might himself, (in the judgment ticular class of critics,) witho ing Priscian's head, (accordi use of words in such writers violent anti-Tertullianism. humilitas can perceive, that t ters do not lie much in yo spondent's way.

As to the present writer hitherto thought it sufficient that what your Correspo anxiously, yet in vain, looke in the above History, ought been looked for in writers o of the question; that much looked for was there, and s more, perhaps, than he look

wished. For all Mr. R.'s positions and expressions the writer is not responsible. He is responsible only for what he defends; and, perhaps, before the close of these Letters he may, agreeably to what he formerly hinted, speak, though but briefly, to a few points on which he differs from the Historian of Baptism, on his authorities, errors of the press, &c.

In the former Letter, of your last Number, p. 86, the words, "but to return to Mr. R. and Mr. B." were not in order. They should have been placed here; a note also in the Number preceding that, was out of order, as the reader must have perceived.

Mr. B. "Yet this is the book to which I am sent for a full refutation of all that I have advanced on Infant Baptism." I am afraid very justly.

Mr. B. "The misstatements and gross misrepresentations of what Tertullian wrote *on the subject of Baptism*, can only be accounted for by the hurry in which Mr. Robinson wrote, and must have been corrected *had he lived* to *revise* his work."

Here is something like a charge of wilfulness and design, and towards *Tertullian on the subject of Baptism*, as though Mr. R. had given a uniformly false statement of the design and end of Tertullian's treatise; qualified, indeed, with something of your Correspondent's smoothness and candour. And here, at the outset, I perceive, your Correspondent has confounded Mr. R.'s two works, one of which, at least, he had told us he had *sought*, and, by his own account, had read with such *eagerness* and *fond* expectation for information. Now Mr. R. *did* live to revise his work on Baptism, and brought it through the press himself. The Advertisement, prefixed by the editors, informs us, that he wrote very little during the *last twelvemonth* of his life, and *that the whole of the volume*, except the Preface and Recapitulation, was *finished* before that period. So that he lived long enough to revise his History of Baptism, and *did* revise it. It was for *his Ecclesiastical Researches* that the apology was made in the Preface to it. "It is to be lamented that these papers were not subjected to the last corrections of the Author's pen; and the candid reader will, we doubt not, make due allowance for the imperfections of a posthumous work." Your Correspondent has been shewn before from this very posthumous work of Mr. Robinson's, what little thanks he would have got from that gentleman, had he lived, for his *candour*, in the case of St. Augustine; and see what a scrape it has got him into now! He has plainly confounded the two works.

As to *the hurry* in which the History of Baptism was written, here is another mistake through your Correspondent's *excess* of candour. For though I do not say Mr. R. was a faultless writer, I will say he was the furthest possible from a hurrying one. He had, no doubt, prepared some materials towards his History before he actually sate down to compose it, and he was seriously employed on it from the year 1781, to the year before his death, which was in 1790. A full account (from his own statement) of his proceeding in this business, is given in the *Memoir* of his Life and Writings, (p. 214,) published in 1796. The History, then, was the labour of many years, written with, perhaps, too much of aim, and by his intense application to it, the Author shortened his days. Every advantage that a man could wish for the prosecution of a learned work he possessed—retirement, leisure, access to some of the best libraries in the kingdom, and kind friends. It was undertaken before those strict orders were made by the senate, with respect to the use of books in the public library of the University of Cambridge. He lived in a village of but two miles' distance; and, by the kindness of many learned members of the University, he procured any number of books, and at any time he wished; and he had them in the greatest abundance to his own house. He was also allowed the use of books from several college libraries. He was, besides, accommodated by Dr. Gifford, one of the librarians of the British Museum, with an apartment there for the purpose of consulting books and manuscripts, and for some time attended part of a week in every month. What use he made of these advantages, and what a hurry he made in his work, may be collected from two curious letters of his, printed in the above Memoirs, pp. 270, 323.

As to Mr. R.'s misstatements and *gross* mistranslations of Tertullian, on the subject of Baptism, I am not aware (though I do not profess to be such a critic as your Correspondent) of any such.

After making the allowances for a free and full translation, which the stiffness and closeness of Tertullian's style required, I do not perceive above one or two places that will admit of much criticizing or dispute. There are, indeed, one or two evident errors of the press, in the passage produced by Mr. R.; there is also an omission of three or four words. But as he has given full and correct translations of them, these also are as evidently as the others, errors of the printer's, which a distance of fifty miles from the press prevented the author from correcting.

The two passages that *may perhaps* admit of a little dispute with critics, are the following.

In endeavouring to remove an objection brought against the mode of baptism, as now administered by the Baptists, the author says that the mode in Tertullian's time was for the administrator to stand in the water, putting his hand to the back part of the head of the candidate, who also stood in the water, and was bowed forward till he was wholly immersed; and he explains, *Homo in aqua demissus*, as being the same phrase as *Homo demisso capite, demisso vultu*, &c. A doubt has been expressed, whether this is strictly and *classically* correct, or as sufficient to determine this point: it was further observed, that Vultus demissus, or Homo capite demisso, or caput demissus, can have but *one bowing* direction: but that Homo demissus can apply to a person *placed in* or *let down* into the water any way,* whether perpendicularly or horizontally. Perhaps, this is true, and it does not occur to me that any Christian writer of *primitive antiquity*, (to borrow a flourishing phrase from your learned Correspondent) at least any of the two first centuries, uses a phrase declaratory of the distinction, viz. whether the rite was performed by the bowing of the head in the water, the person in the mean while standing in it, according to Mr. R.'s account, or by being immersed flat on his back, according to the mode of the modern Baptists; nor is it a matter of any consequence towards ascertaining the meaning of the word: for an entire immersion, either way, is a baptism.

Inclinatus, perhaps, would have been a more unexceptionable and *sure* word. However, Tertullian is not to be considered as a writer of *classical purity:* and when it is recollected that in Tertullian's and Cyprian's time they baptized by a trine immersion, once in the name of the Father, then again in the name of the Son, and a third time in the name of the Holy Ghost, it is probable, I think, that the mode recommended by Mr. R. was practised in Tertullian's time:* and the mode is more convenient, to say nothing more, than that now followed by the Baptists. In confirmation of his idea, Mr. R. appeals to the *most ancient monuments*,† on which the candidate appears standing erect, and the administrator, while he pronounced the baptismal words, laid his right hand on the hind part of the head of the candidate, and bowed him gently forward till he was all under water. I have it in recollection, too, that Mr. R., either in his History of Baptism,

* Inquiry into the Nature of Subscription to the Thirty-nine Articles, 2nd Ed. p. 420. The writer (though at the same time speaking in the most respectful manner of Mr. R.'s History of Baptism) seems to intimate, too, that Mr. R. had omitted to mention, that some of the Cainites, noticed by Tertullian, rejected water baptism. This was an oversight. Mr. R. has noticed that circumstance.

* *Tertull. de Bapt.* Cap. vii. In aqua mergimur. *Coron Mil.* Cap. iii. Dehinc ter mergitamur. *Adver. Prax.* Post resurrectionem spondens se discipulis promissionem Patris, et novissimè mandans eos tinguerent in Patrem, et Filium, et Spiritum Sanctum, non in unum. Nam nec semel, sed ter, ad singula nomina in personas singulas tinguimur. As quoted by Mr. R., Hist. of Bapt. p. 168.

† *See p.* 6, *Pauli Aringhi Roma Subterranea*, Tom. II. L. vi. C. iv. *De Baptismo. Tabula Secunda Cæmeterii Pontiani Viâ Porticensi. Joan. Ciampini vet. Monumenta. Ejusdem de Sacris Ædificiis Synopsis — Schema crucis Messanense apud Paciaudi ut sup.*—A note in Mr. R.'s Hist. of Bapt. p. 546.

lesiastical Researches, quotes a
: from a very ancient Christian
hich confirms and illustrates
I cannot at present put my
n it; but I will take an oppor-
of throwing it into a note on
iture occasion. In the mean
e following extract from one of
liest Greek Euchologies, is sub-
to the consideration of your
, as quoted by a learned divine
Church of England, though for
se different from that for which
troducing it here.

ien the priest, holding the
upright, and looking to the
himself also looking the same
: put in by the copyist, who
t to be the sense,) saying, the
of God is baptized in the
f the Father, Amen; and of
n, Amen; and of the Holy
Amen." * Now it will be
clear that the person was
and immersed in the same
n towards which they looked;
at the act of bowing towards
st, on the three distinct nam-
ras an act of adoration. And
ngly this confession was soon
ed into a hymn.

above divine adds, "the very
as to be acknowledged by the
baptized; for so in the Syriac
Then turning towards the
e saith, 'I, such a one, do
and believe, and am baptized
, and in the Father, and in the
Ghost, now and for ever,
'"

es not appear, then, that there
undoubted mistranslation, or
misrepresentation of Tertullian,
passage referred to above. †

B. "Thus he (Mr. R.) trans-
norint petere Salutem, '*they*

just know how to ask for salvation.'" With Mr. B.'s permission, and in justice to Mr. R., I beg leave to add what follows, *ut petenti dedisse videaris*, "that you may seem *to have given to him that asketh.*" "Give to him that asketh," was the text urged before, for the purpose of giving baptism too indiscriminately and immaturely.

Your Correspondent, by help of a little dog-trot knowledge of his Latin Grammar, perceiving that *norint* is not the *indicative* mood, *present tense*, as grammarians speak, but apparently without any acquaintance with the correct use and application of mood and tense in the Latin tongue, (without which, however a gentleman may dogmatize, he is ill-qualified to criticize,) supposes Mr. Robinson translates the verb as an indicative. Now this appears to me a mistake. It is not, I apprehend, translated as an indicative mood: his translation is evidently elliptical, the full meaning of which is, "they *may perhaps just* know how, *that you may seem to have given to him that asketh.*" As Mr. R. has translated it, the verb is put in the potential form, or perhaps the *conjunctive*, but not in the indicative. There is much ambiguity often in the use of mood and tense in the Latin tongue; the indicatives, potential and conjunctive, are often used very indeterminately, and may interchange without any impropriety: this at least is true in *certain* cases even of regular verbs; and whether this is or not one of those cases, I leave your critic to settle, if he can. Horace uses *noris* as a potential mood present tense, Od. L. iii. II. *l*. 13. Ut tamen *noris*, that you may know. So again, Noris nos, docti sumus. Epist. Where the commentators, *Cupio, ut scias nos*, that *you may know us*: though perhaps better and neater as a simple potential, —*You perhaps may just know us*; for Horace had a slight knowledge of him, as he says at the beginning of the Epistle, *Notus mihi nomine tantum*. Terence uses the different parts of the verb in the subjunctive, or potential form, generally, if not always; and it doth not appear to me that either he or Horace ever use it as an imperative. Even that passage in Juvenal, *Norint alii*, Sat. iii., which I know some construe as an imperative, may

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πτιζει αυτον ὁ ἱερευς ορθιον αυτον
ν και βλεποντα κατ' ανατολας;, Βαπτιζεται ὁ δουλος του Θεου εις
ου Πατρος, Αμην· και του Υἱου, και του αγιου Πνευματος, Αμην.
nd *Observations* upon some Pas-
f Scripture. By J. G., (Dr. J.
,) a Master of Arts, of Christ
, Oxford, p. 171, 1650.

shall be admitted that Tertullian
uses the word in another sense,
reference to the dove sent forth,
n from Noah's ark; demissa ex
but the word admits of various

be construed *as* a potential, and, I think, better.

But suppose Tertullian had used norint *as* an indicative mood, present tense, regular, and that Mr. R. had translated it as such, will Mr. B. prove that either Tertullian or Mr. Robinson would have been positively and necessarily wrong? Sanctius, the great Father of Latin grammar, has given examples of prœter perf. potent. *regular*, used for *future time*, and among regular verbs, gives this very verb, *norit*, though it is a defective. As to irregular and defective verbs, your Correspondent, perhaps, understands enough of his grammar to know that irregular and defective verbs use *potential* form very much ad libitum: thus, Inquam, possim, velim, nolim, malim, oderim, meminerim, faxim, norim. This *promiscuality*, or indiscriminateness, is so common as to require no examples. These matters are noticed in our common grammars. Noverim or norim is more *commonly* put by writers of the best classical authority in the proper subjunctive form: yet nôrim for noverim is nearly the same contraction as faxim for fecerim; and exactly the same as ausim, *I dare*, for auserim. For ausim (according to the analogy of such defectives) cannot be a *potential* present, though it may be used as a potential, and even as an indicative present, as it is constantly. And will your Correspondent shew me why noverim or nôrim, being an irregular defective of the same form, should not follow the same analogy, or prove that it does not? I am far from being so certain, notwithstanding what I have said, as perhaps your Correspondent is, that norim, noris, &c., as *frequently* used by Plautus, Terence, Horace, is not *sometimes* in the present time.

Indeed, some grammarians might not be so certain as perhaps your critic is, that Tertullian does not use the word here in an indicative sense. He does sometimes use preter. pot. for *indicative present*. They might urge, too, perhaps with some plausibility, that Tertullian *had* been using here the imperative mood, veniant, let them come; fiant Christiani, let them be made Christians; and that he then goes off to the indicative mood, present time, "Quid *festinat* innocens ætas?" Why *does* an innocent age hasten, or, why is it in a hurry? "Norint, they know how, indeed," &c. And suppose that such grammarians should say, that order and grammar would better admit that form, will your Correspondent prove the contrary? As for myself, I own this question is put more for the purpose of asking another: By what authority, and with what grace does your Correspondent in this passage translate *festinat*, as though it were *festinaret*, why *should* they make haste? After charging Mr. R. with *misrepresenting* and *grossly mistranslating Tertullian* on the *subject of Baptism*, and producing only a single poor word, which he supposes to be in a wrong mood and tense, your good Correspondent does actually mistranslate Tertullian in the very same way, changing both mood and tense: a pretty piece of liberty!

Suppose, further, that some critic should insist that Tertullian has been corrupted here, (and that he has been much corrupted, must be, and is, admitted,) and that norint should be nôrant, or nôrunt, as used by him for *present time*. Tertullian often uses a potential for an indicative mood, and an indicative for a potential; and with respect to this very defective novi, he uses nôrat, cognôrat, for nôvit or noscit, noverunt, for noverint, that is, norunt for norint, and nôsse, a line or two before our very passage; that is, past tenses for present, an indicative mood for a subjunctive, and a past infinitive for a present; and all this, it shall be admitted, according to good classical authority.

Now these things are thrown out cursorily, without an intention of laying any great stress on them; but they may go to shew, that a tense in such a writer might be misconceived, and yet a translator not be liable to the charge of "misrepresenting and grossly mistranslating" on the *subject of Baptism*; and that, after all, it is not so clear that Mr. R. has mistranslated, or, that if he has, it is but by a very slight shade of difference.

And here, Sir, to prevent your Correspondent from overrating his discoveries, permit me to observe, that it may be doubted whether Tertullian himself has used in this place a proper word, even if it is genuine. One of

our best modern Latin grammarians observes, "Novi, the preterite tense of this verb, (noscere,) denotes *present knowledge*, and *past perception: scire* is to know any thing as a matter of fact." And again, "*Noscere*, strictly refers to subjects as objects of perception, and metaphorically to any other object apprehended by the mind: *scire* is applied to *facts*, as known, or truths, as objects of conviction." And he illustrates and I think proves his positions, by ample and the best authorities. Hence such expressions as "Grammaticæ scientia; maximarum artium scientia," Quintilian; and "Novi hominem," Plautus and Terence; and, "Si bene te novi," Horace; "Non norunt, scio," Plautus; and, "Noram et scio," Terence; as produced by the above writer, clearly mark the distinction and difference. And, though it should not be admitted that in every passage which might be produced from classical authors, this distinction is uniformly preserved, this would not affect the general remark, which appears *critically* just; and that Tertullian, therefore, in the place we have been considering, ought himself to have used sciant, or scirent, (not nôrint,) as he had used it before: "Cæterum Baptismum non temerè credendum esse, *sciant* quorum officium est." It might then have read, "Let them know how, or, they *should*, or *ought* to know how, properly to ask for salvation; that you may seem to (or may *in reality*, which is perhaps Tertullian's meaning) give to him that asketh." This word would have been better for the purpose of Tertullian; worse, perhaps, for your Correspondent; who would not have had room for the display of so much critical sagacity.—But your Correspondent informs us how it should, for certain, be translated, "*let* them know how," &c.

"*Let*," says one of our best English Grammars, "as demanding permission, *always makes a part of the imperative mood*, in the first and third persons, as, let me read, let him speak, let them read." *

Your Correspondent means, I perceive, to inform us, that nôrint is not an indicative mood, (as he by mistake, I apprehend, supposed Mr. Robinson took it for,) but an imperative mood; and this I take to be another mistake, and for this obvious reason; the defective form of this verb has no imperative. Our school grammars, indeed, do not expressly say so; and therefore some gentlemen take nôrint, as it occurs in classical writers, for an imperative mood, and as such they construe it; but it shall presently be shewn that it cannot be in that mood, that it never is, that the imperative form is contrary to analogy. It is not meant to say that the verb, though of a potential pres. or preterperfect form, may not, like other words in particular relations, reach to an imperative in its import and signification; but that I am persuaded by your Correspondent's lucky distinctions and positive assertions, together with his charge of *gross mistranslation*, was not his meaning. Had it been, he would, no doubt in mercy, have said so, lest some young gentlemen, thinking too highly of his authority, should get their knuckles rapped. Aware, therefore, that he is engaged in higher concerns, I will endeavour to fill up this little gap, persuaded that your more learned readers will perceive that the remarks bear on the present question; and that your young gentlemen, seeing that they may prevent a little school discipline, will receive them kindly.

Sanctius and Ramus, the great fathers of Latin grammar, rejected all moods in verbs, substituting a division of the tenses into first and second: the former says roundly, "Qui finxere modos, ratione modoq. carebant;" and, indeed, as it is certain that there are no possibilities of speaking but for inquiring, informing and commanding, and therefore, strictly speaking, only three modal forms in the Latin language; so is it, that there can be only three divisions of time, past, present and future; and therefore, philosophically speaking, but three tenses in any language. This principle in strictness cannot be overturned, and will of itself shew why those which are deemed the most ancient languages have the fewest of what are called tenses, and why the most ancient writers have much of what may be now called an ambiguity in the use of them: hence in Homer,†

* An Essay towards an English Grammar, 1800.; but by the late Rev. Mr. Fell, 1784.

† *Iliad*, L. i. See Clarke.

they have shades of difference, which modern grammarians have found it so difficult to reconcile to their rules; and in Chaucer there is found what may be now thought a perpetual confusion of mood, tense and person. The English language, being indeed the Saxon, has but two tenses, the rest being made up of what are called auxiliaries, which are but fragments of original verbs. In truth, the various divisions and subdivisions of verbs into modal forms and variations of time, are the mere inventions of later grammarians; and though they may be useful in expressing different modes of predication in different or the same modal terminations, and the occasions of mankind, as well as the various relations of things, may be sufficient reasons for the adoption of them, yet practice will be often found at variance with them; the practice of even the purest writers will exceed the grasp of the mere mechanical grammarian, and his exceptions to his own rules be often nothing but a return to original principles. What the greatest Latin grammarian* says of the Latin Grammar, some years since almost generally taught in our schools, and on which most of our modern grammars are founded, is very remarkable: "The rules which it gives do not contain one half of what is necessary to be known in the Latin tongue. They are, besides that, in many things directly false, and contrary to the use of authors."† What is more remarkable is, that in a series of *animadversions*, to which is prefixed the signatures of approbation of most of the masters of our public schools, what he ventured roundly to assert he has fully proved.

This judicious writer held a different opinion in regard to moods and tenses from Sanctius—that they were founded in the reason and nature of things: yet, though he maintained the use and expediency of them, he also shewed their *rationale;* how, *in simple sentences*, there is enough to constitute a difference between an indicative and a potential or subjunctive mood; and how, *in some cases*, they are indifferent. In reference to these ideas, he explains all the differences of moods and tenses according to the modal divisions of modern grammarians, and illustrates them by the clearest proofs. He remarks, after much deliberation, "The *Latins* themselves were at no small variance in the use of tenses, and the greatest French authors differ at this day in the use of theirs." "I know nothing more material in all the whole subject (of grammar) than the doctrine of mood and tense." *Grammar Comment.* p. 292. This observation is in the main so true, that the very same tense occurs sometimes in the same line, yet with some nice shade of difference:

> Vitare cœlum Phaëton si viveret.
> OVID. TRIST. L. i. El. 1
> "Phaëton *should* avoid if he *would* live."

And the result is, though he differs in some respects from his great predecessor Sanctius, he does in others confirm a great part of his theory, in proving, in numerous instances, the ambiguity and reciprocity of moods and tenses; and the authors of the Port Royal Grammar, both Greek and Latin, have fully admitted the same principle.

It may be presumed, Sir, that Mr. R., in his extensive course of reading, had not overlooked *philosophical* grammar; and it is probable, that he understood *common* grammar full as well as your Correspondent; and that, at all events, as a man of genius and taste, he had a feeling of nature and propriety: and a little more caution and self-respect should have been exercised by your Correspondent, lest the charge of misstating and grossly translating Tertullian on the *subject of Baptism*, should be found to fall elsewhere.

It may be proper, Sir, for the present, just to add here a word, proving to young gentlemen that *nōrint* is *not* the *imperative mood*, for fear of consequences:

> From Paul's I went, to Eton sent,
> To learn straitways the Latin phrase,
> Where fifty-three stripes given to me,
> At once I had;
> For faults but small, or none at all,
> It came to pass, that beat I was:
> See Udal, see, the mercy of thee
> For me poor lad!*

* R. Johnson's Gram. Commentaries.
† *Ibid.* Animadversion, Ch. viii.

* See a Note in Pref. to Mr. Roger Ascham's *Schoolmaster*.

Sanctius and Mr. R. Johnson take no notice of defective verbs, probably because they thought them only *fragments* of verbs, grown obsolete: thus, as is observed by the Port Royal Grammar, Memini comes from meno (mens): and novi from gnoo, (Νοεω,) better perhaps than, as the same grammar states, abbreviated, novi for nocivi, from nosco. Now, though the grammars taught at present in our schools do not, as I am aware (at least some do not,) expressly say, that novi has no imperative mood, (and therefore some young gentlemen may be a little in the dark on this point,) yet Lily does; "Odi, novi, et cœpi *carent imperativo*." And as Lily is so often faulty, and only gives laws, but not reasons, it may not be out of place to furnish here a proof of what Lily says expressly, and is only indirectly said in our school grammars.

It has not been thought necessary at every turn to say that nôrim, &c. is abbreviated from noverim, &c., that being well known; but it may be proper to observe, that *novi* is a *peculiar* defective form, which serves both for present and past time, though its regular form *nosco* is in *full use*.* Now, our grammars do very correctly inform us that these two verbs, memini and novi, have the tenses only that are formed from the preter-perfect tense of the indicative mood. Agreeably thereto, from memini we have memineram, erim, essem, ero, isse; and the only two persons, which it possesses in the imperative, mementō, mementōte, follow the same analogy. Now with respect to *novi*, considered as a defective, the imperative of the regular (nosce, noscant, *let them know*) may seem to come to its assistance; but had it possessed an imperative of the defective form, it would have followed the same analogy with memini: novi would have given something like novīte, novitōte; and a third person plural, something like novant, novunto, *let them know*; but as to any think like nôri, (for noveri,) giving norint for noverint, *let them know*, as an imperative, your young gentlemen should look for better authority than your Correspondent's.

But grammarians will please to take notice, I am so far from denying, that I have already admitted, the potential mood very often supplies the *place* of an imperative, as, "Neque tu ipsum metuas;" *Terence*. Des mihi frui, &c. even elegantiæ gratiâ, where the verb has a regular imperative: nor would I deny that a preterperfect will admit of a similar application and substitution, as, "Ne facile manus imposueris;" *Tertullian*:—nay, the *future present* will supply the place of an imperative. And the way to account for it in such cases seems to be this; that the preterperfect takes that sense of the preterimperfect tense, which amounts to, "they should or ought," which in import reaches to the *hortative* and precative view, as it is called, of the imperative mood. Mr. Johnson, indeed, denies that the preterperfect will admit the sense of (*debeo*) *should*, or *ought*; but as he admits that the *preterimperfect* will, it seems to follow that the preterperfect will, from the very nature of defective verbs, which, besides their own preterite significations, seem to take also the *sense* of those *tenses* which are wanting, whether present or preterimperfect, as in the present case *nôrim* might supply the place of the tenses wanting, *novam* and *nôrem*. This seems to be the *rationale* of the word; in which case it would admit, "they *should* know, or they *ought* to know," amounting to the *hortatory* form of the imperative mood, as we have seen the potent. present is susceptible of. But this point is submitted to the grammarian. And your young gentlemen, who are tied to modal distinctions in technical school-terms, should be advised against speaking of such verbs as modi imperativi. And I have gone thus far, because I am clearly of opinion that your Correspondent has fallen into two blunders here; one in supposing Mr. R. took nôrint for an indicative mood; another, in taking it himself for an imperative; and without some such detail, I could have given no correct idea of my meaning, nor of theirs.

In general, Sir, I beg leave to observe of Tertullian, that he is a close, nervous, acute writer. Cardinal Perron well observes of him: "Est un terrible auteur, et qui ne se laisse pas manier à tout le monde. Il est plein

* ——————Sic *novit utrumq.* Significat, pleno licet usu *nosco* remansit. RUDDIMAN.

de nerf: sa plume perce comme le burin. Il a d'*estranges* façons de parler." *Perroniana*, p. m. p. 118. He is thus characterized by a Latin writer: "Cujus quot pene verba, tot sententiæ sunt; quot sensus, tot victoriæ." To this boldness of Tertullian's style, in general, (to say nothing of his Africanisms,) must be referred his use of words that are found in no classic writer, his frequent confusion of the several denominations of verbs, and of mood and tense, not only in that *indiscriminate, promiscuous* way, mentioned above, as agreeable to the practice of the best Roman writers, but in one, not conformable to the Latin idiom. In the passage which I gave from him, (see a former Letter, XIII. 570,) Mr. R.'s translation of the word I have been referring to, was not certainly retained, because I was not satisfied that it was quite right; and, by giving it as I did, I meant to go to the full length of the *import*, which the mood and tense, (in which I supposed it was meant to be,) would at least bear; though without considering it as the imperative mood, as perhaps some persons may. In such a writer as Tertullian, the utmost precision, as to his use and meaning of a mood or tense, as hinted before, may not always be easily or immediately ascertained, however clear some persons may think it. For the time, therefore, I left it as I did, that I might not oblige myself to enter on points foreign to those which I was *then* examining: what I have *now* been considering, are submitted with due deference to your readers.

On similar principles, I turned the word *festino*, freely, and according to what the *sense* of the word will bear. But I had brought no charge against a gentleman for changing mood and tense. And on examining the passage more attentively, and in connexion, and on considering that if Mr. R. had taken a liberty with mood and tense, Mr. B. had done the very same thing in the very next page, it seemed but right to remonstrate—"With what measure ye mete, it shall be measured to you again."

Though this letter, Sir, as well for its matter as its length, requires great apology, the writer begs leave to add a word or two more, by way of post-script.

It has been observed, t Sanctius excludes moods a from verbs. It is not neces to defend or to oppose his nor yet Mr. Johnson's. seemed necessary, was, to s they give several examples best writers, Plautus, Terenc and others, of great ambi least in certain cases, of n tense. Sanctius gives several where the præterperfect ten for future time, and among gives *nôrint*. I shall add from Plautus, (and many s sages might be produced,) the same verb occurs in moods and tenses, yet wit slightest shade of differenc very same line; it is *sense*, not *tion*, which always distinguis and tense:

"Sed cujus jussu *venio*, et q *venerim*.

AMPHIT. P

Here the verbs, *venio* and might be transposed without lation of grammar; and a litt down, *veni* is used when would be equally correct gle prologue to the Amphitr tains, within its narrow limits examples of the indiscrimina mode and tense, both in reg irregular defective verbs.

Of this indiscriminate us præterf. potent. in defectiv numberless examples might duced from Tertullian. Thus rint: Eum ergo propterea homines, quia ignorant quale *oderunt*: cur non liceat, e illud esse, quod nôn *debeant* (*Apologet. Adversus Gentes.*) ambiguity occurs four times place; *oderint* is in *present* ti may be translated as a presen oderint, too, and oderunt mig rectly *interchange*, indeed, m rectly. So again, in an i verb, two lines before the wor consideration, "Cum Christu potuerint" might be, *noscere p possent* or even *possunt*. And a contended that Mr. R.'s transl elliptical, yet in the proper p form, so may Tertullian's, (Ju norint,) *Jube veniat*, as fully ex by Plautus. See *Dr. Crombie nasium*, II. 320. Had your

t been conversant in these which as a critic in mood and ought to have been, his cen- ald have been tempered with odesty and reserve.

further observed, that Sanc- Mr. Johnson do not consider and defective verbs, which, ir other peculiarities, appear these, viz. to be more ambi- and indeterminate in their according to the divisions of mmarians, than even the re- rbs, and to supply, by the hich they have, the want of hich they have not. Thus, veram, memini, memineram, nt time, constantly. So again, , meminerim, ausim, are not sionally in present time, in with *regular* verbs, but more y as *irregulars:* and ausim, im, norim, (præterf. pot.) supply the place of present terimp. potential. Such ap- me the peculiarity of these f that can properly be called which does, in certain cases, e in regulars. Agreeably to ogy, I submit, whether, in the g line, the word *arguerim*, a verb, taken in its connexion, be so turned, and better so sually is?

rguerim, Teucri, nec fœdera, nec ıas,
ı hospitio dextras; sors illa se ctæ
stra fuit. VIRGIL.

not, or *ought* not, to accuse r the charge falls *elsewhere;* ether many other verbs of ı *may* not be so turned? And *may*, they will come under eral rule of analogy. Indeed, own that it seems to me that ll be found among the exam- Sanctius, (not to say of Mr. 's own,) those that may be ıd properly and better so in- d. *This*, too, in the case of

In irregulars there appears eater latitude. Many of those in pure classic writers, where eral *persons* of the verb, now amination, are considered by imperatives, and construed as e not so, and should not be rued, but as potentials or sub- s. I admit that the [illegible] passage in Quintilian has much the appearance of an imperative mood, rather more so, perhaps, than some of those examples in writers deemed of better authority: "Grammatice fines suos *norit*," &c. Institut. Orat. L. ii. C. i., and two places in Persius. But, not to insist that they wrote when the purity of the Latin language was much on the decline, those places appear to me resolvable on the principles already stated. Thus Quintilian, grammar should know its own limits: or elliptically *oportet ut*, grammatice, &c.: so that, without being in the imperative mood, nòrit may have the import and force of one. I am not aware that Terence or Horace ever use norit, or norint, as an imperative, though they often use the word.

But I have insensibly struck out of the right-on way, and unwarily wandered too far.

He that once hath missen the right way,
The further he doth go, the further he doth stray. SPENSER.

The remainder in a future Letter.

D.

Late Religious Proceedings at Charleston in South Carolina.

[Extract from a Letter written by a Gentleman in America, formerly of Sheffield, in England.]

March 14, 1818.

"WILL you excuse me if I give you a few particulars which have brought about a new advocate for the Unity of God. When Mr. F——— paid his addresses to our daughter, three or four years ago, he was preparing himself for the Presbyterian ministry, and having learnt that I held what he then deemed heretical opinions on the subject of religion, he had scruples about marrying my daughter, lest she might have imbibed some of my dangerous opinions. A letter passed between us upon the subject, in which I told Mr. F. that I had adopted my Unitarian sentiments on firm conviction of their truth, thirty years ago, that I had taken no pains to impress my opinions on this subject upon my children, but had left them to form their own opinion, not withholding from them my own impressions. Mr. F.'s first settlement was in the vicinity of Charleston.

Mr. F. had received a liberal education, but was not acquainted with Hebrew. That he might be able to go to the fountain head, he determined to study the Hebrew. He did so with effect, and spent two years in the closest reading and study, with a view, principally, as he has since told me, to be able to convince me of my erroneous and dangerous opinions. But, mark the event! He became convinced that I was right, and that he was in error. He determined, therefore, to leave the Presbytery which he had joined. He had, in the mean time, become an assistant preacher to the late Dr. Hollinshead of Charleston. After the Doctor's death, some of those who wished to oust Mr. F. from his situation, that they might have a chance of getting into it, insinuated that Mr. F.'s opinions were unsound. The elders of the Church wished him to sign their articles. Mr. F. refused, declaring, that he would sign no creed but the Bible. This produced much noise, and finally produced Mr. F.'s ejection from his situation. His friends immediately left the Church, and determined upon establishing a new one. They met at first in a public hall of the city, but when the pew-holders of the old Church met, it appeared that there was a majority in favour of Mr. F. A division of the Church was resolved upon, (for the congregation had two places of worship, at which Dr. Palmer and Mr. F. preached alternately); the one congregation took the Circular, and the other the Archdale Church; and thus the matter stands, Mr. F. having much the largest congregation, which is daily increasing, so that they talk of enlarging their Church.

"Several publications have appeared on the subject, in which it is generally allowed that Mr. F. has greatly the advantage. He is remarkably cool and collected."

[Before the proceedings related in the above extract had taken place, the EDITOR had, by means of a common friend, commenced acquaintance with two gentlemen in South Carolina, and enjoyed the pleasure of making, by their desire and for their use, an assortment of books on the Unitarian controversy.]

Liverpo

SIR, *March* 16,

ONE of your Correspond desirous of learning the state of the congregation of Un at Lexington, in Kentucky. 617, not 615, as stated p. 81. Valentine, in your last Numbe has given us some particulars to the settlement of Mr. T among them, many years since have understood that his co with them was not of long d Whether he had an immedia cessor, I am not informed, bu pears certain, that Unitarian at least maintained its ground flourishing part of the Unio confirmation of this, I am en state, on the authority of a frie Boston, that a warm advocate doctrines asserted by Mr. T has very lately accepted an in to fill the Presidential Chair College at Lexington.

The gentleman I allude to *Rev. Horace Holley*, late pasto of the Unitarian Churches in who is represented as a man siderable talent and learning.

H. TAYL

The State of Religion in Ke being Extracts from Letters R. Flower's, a Settler in the Territory.

Hackney Ro

SIR, *April* 7,

I HAVE lately received lett my brother, Richard Flowe as it is well known to many readers, emigrated last sprin this country to America. H barked in a vessel from Liver New York, had a very pleasa age, and proceeded with his in better health than they had in their own country, for Philad in the delightful neighbourh which they remained for weeks. They then proceeded t ington, where they have since My brother having purchased siderable tract of land in the and being engaged in building there, to be named *Albion*, h poses removing with his famil estate, on which a suitable h erecting, in May next. He h with a most severe affliction loss of his favourite son *Willia*

died on the very day that those around him thought his health re-established: his death was by no means to be attributed to the climate, but to causes, common in all countries—cold and fever, producing, as it is supposed, an impost hume, which suddenly breaking, terminated his existence at the age of twenty-two. With this exception, my brother expresses himself well satisfied at having left a country in which he, with so many others, had his property reduced by "an ever-teazing, oppressive and degrading system of taxation, and where so many of the inhabitants are obliged to drag on a weary existence in support of the three devouring monsters, —*Church, State and Poor!*"

With respect to the new settlement in the Illinois, notwithstanding certain untoward events, in consequence of the disagreement of some of the leading persons, and in spite of the misrepresentations and falsehood of certain writers on this side the water, "it is improving with a rapidity beyond conception." Towns are erecting, agriculture is flourishing, labourers and artisans, of almost every description, meet with such encouragement, and "are so satisfied with their situation, that so far from wishing to return to England, they express their gratitude to God for directing them to so fair a portion of the globe." The climate is stated to be so healthy, that the new settlers in general enjoy better health than in their own country. But, Sir, it is not my intention to enlarge on these particulars, at least on the present occasion; but there is one subject in which your readers in general will probably feel peculiar interest—the state of *religion*, in that part of America where my brother has principally resided, *Lexington*. With respect to the Illinois, I have received no farther information on this point, than that a place of worship is erecting in the New Town of Albion: but I shall now leave my brother to express himself in his own language. Should I in future have any similar communications, I may probably send them for insertion in your Repository.

BENJAMIN FLOWER.

Extract of a Letter from Lexington, February 3, 1819.

"I HAVE in a former letter stated the politeness, civility and hospitality of the inhabitants of this place; more kindness I have never experienced than from many of them. I have likewise touched upon the *religion* of the people of the United States; and to that subject I will now devote a few lines, which I hope will not prove uninteresting.

"*Episcopacy* has here lost its sting, and is harmless, when compared with the 'mitred front' it assumes when united to the state, and armed with penal laws for its protection against other sects: it is also entirely supported by voluntary contributions, instead of forcing its revenues from the produce and industry of the people at large, from the agricultural interest more particularly. Its ministers are chosen by amicable and mutual arrangements between the bishop and the people. Generally, when a minister is wanted, the bishop residing at New York is applied to for his recommendation; and if the preaching and the character of the candidate is approved, he (the bishop) confirms the choice of the people. How different from the corrupted Episcopal Church of England, where a minister is appointed over a people liked or not liked, gay or grave, able or unable to teach, with or without talents, gifts or graces, as the interest, prejudices or fancy of the patron may determine!

"The most domineering sect here is the *Presbyterian*, which holds synods, thunders against all those not deemed *orthodox*, [Calvinistical,] and whose ministers in general preach furiously against any thing like *heresy*. The Episcopalian Church often invites preachers to officiate who are *not* Episcopalians: how different such liberal conduct from that of the English Church, which excludes the ministers of every other Protestant Church, while it admits the priests of the Popish Church! The Episcopal preacher is of the American cast, mild in his manners, persuasive in his delivery, and charitable in his judgment of those who differ from him. The *Athanasian* Creed forms no part of the liturgy, and some other parts of

the service are altered.* A good collection of Psalms and Hymns, many from Dr. Watts, Doddridge, &c., are sung most delightfully to a fine-toned organ, softly and sweetly played; the whole audience uniting their well-regulated voices, charming the senses, and, I think, quickening devotion, while the irregular bawling at many other places of worship disturbs the auricular sense to a degree almost excruciating.

"But what has recently attracted public attention, is, the erection of a new college, capable of containing about one hundred students. The president is a gentleman of first-rate talents, Mr. Holley, from Boston, and who is considered a *Unitarian;* but this is not clearly ascertained; as there is, however, the largest and best-built church in the Union at Baltimore, supported by the Unitarians of that city, to which he was invited, it may be presumed he is one. This appointment has alarmed, in no small degree, the Presbyterians and the *orthodox* of all denominations. The former in full synod attacked the institution; and presented their address, in which they warned the public of the danger of the students becoming infidels in their principles, and immoral in their conduct. This paper I took the liberty of animadverting upon, and the newspapers are now in full controversy on the right of private judgment, and in the discussion of the Unitarian doctrines.

"The history of Unitarianism in the *west* is rather curious, and illustrates the parable of our Saviour, of the *grain of mustard seed, the least of all seeds, becoming a tree, so that the birds of the air lodge in the branches thereof.*

"Mr. Toulmin, who came to this country not more than twenty years since, first propagated Unitarianism. A Governor C. became an inquirer, and afterwards a convert; he sent to England for writings on the subject. Amongst others sent him were *Emlyn's* Works, with which he was so pleased, that he published, at his own expense, a large edition. The perusal of them gave rise to a congregation of *Arians* of about five hundred in number, who assemble about six miles from this place; and there are many of the same persuasion here, who it is expected this controversy will draw out to public notice, and who, it is not unlikely, will ere long congregate. If Mr. Holley would preach constantly, he would collect the largest congregation in Kentucky. And here I cannot but relate another circumstance to the credit of our Episcopalian brethren. Whilst Mr. Holley was assailed with volleys from the pulpit batteries as an Unitarian, the Episcopal Church was lent for his installation as president of the new college, and for the delivery of his oration on that occasion: it was crowded, and was followed by the almost universal approbation of the audience: the only exceptions were a few *heresy hunters*, who denounced him as falling short of the *orthodox* standard. Whilst this scene was taking place, another closely connected with it, somewhat ludicrous, was exhibited. A zealous Presbyterian minister who had taken leave of his audience, and preached his farewell sermon, was so alarmed for fear his pulpit should be lent to Mr. Holley, that he continues to preach till his place can be filled up by one of his own sentiments and denomination.

"While these matters have been in agitation, the trustees of the college before-mentioned, determined to select persons of learning, talents, and moral worth, deeming their peculiar sentiments of inferior consideration. The president is a Unitarian: the professors are Presbyterian, Catholic and Protestant, of different denominations!

"Unitarianism, it appears, has spread from Boston to Philadelphia and Baltimore, from thence to Pittsburgh and Kentucky on to the Illinois; so that *truth*, or as some would term it, *heresy*, is taking root throughout the United States.

"This brief sketch of the state of religion in this country, will, I trust, prove not uninteresting to the friends of religious liberty in general, and to the Unitarians in particular, in my native country. "R. F."

* The parts not being specified will, perhaps, prove some disappointment to the generality of the readers of the Monthly Repository. B. F.

Edinburyh,
SIR, *August* 11, 1818.

REFERRING to the Note in the Improved Version upon Matthew iii. 1, which is of the following tenor, "The gospel of the Ebionites or Hebrews, which did not contain the account of the miraculous conception of Jesus, began in this manner, 'It came to pass *in the days of Herod, the King of Judea*, that *John* came baptizing in Jordan;'" and adverting also to what is said on the same subject by Luke iii. 1, "Now *in the fifteenth year of the reign of Tiberius*, &c., the word of God came to *John*," &c.; there appears to me a very great inconsistency between these two accounts of the same event, the one placing the date of the occurrence at least twenty-eight years, if not thirty, prior to the period assigned to it by the other.

It would be beneficial if, through the medium of the Repository, an explanation of this difficulty could be obtained, in order to remove doubts concerning the validity of the testimony derived from the Ebionite gospel, which naturally arise on the perusal of the above Note.

A. B.

Hammersmith,
SIR, *Feb.* 14, 1819.

I WAS very glad to find, on taking up the last number of the Monthly Repository, that Mr. J. T. Clarke had taken notice [p. 89] of an objection made by a Chichester Correspondent of yours [XIII. 749], against a school patronized by him in some part of the country, Suffolk, I believe. But as I perceive Mr. Clarke has merely stated the difference of opinion between himself and the writer in question, without adding any thing to what he had previously written in explanation of his plan; and thinking the point at issue of consequence, I wish to offer some remarks respecting it. My desire to do so arises from the belief which I have long entertained, that to impart elementary knowledge to those poor children who are destitute of the means of attaining it, universally, that is, without any sort of party restriction, would do more good to the community at large, [illegible] indigent in particulars, [illegible] le measure besides which I can think of. The remarks of your Sussex Correspondent appear to me detrimental to this grand cause. If this idea be groundless, I shall be glad to be shewn my error. Not that I imagine him to be intentionally unfriendly to the general education of the poor; I merely allude to the tendency I ascribe to the plan he advocates.

The writer in the paper I allude to, (which to my regret is out of my present reach,) after making mention of the school that attracted his attention from the inscription in front of it, states, I think, that Mr. Clarke, who he supposes is an Anti-trinitarian, gives up the children on sundays to be instructed very probably by zealous Calvinists in their religious tenets, and by so doing, manifests lukewarmness in the cause of Unitarianism.

Having had the advantage of Mr. Clarke's kind and hearty co-operation in an attempt to realize a plan for the establishment of schools, the fundamental principle of which was, to provide elementary and moral instruction for all who needed it within our reach, and to guard against any restrictions having a tendency to lessen or impede their most extended usefulness, I do not hesitate to say, that, in my estimation, such a scheme is very preferable to the exclusive system of your Sussex writer.

I assume that it is a disgrace to this country that *all* its inhabitants, without exception, are not taught to read; that to impart the means of knowledge as extensively as possible to those who are at present destitute of it, is the bounden duty of every person who feels the importance of reason, and who knows that it is the introduction to greater happiness and enjoyment, than any that can be attained in a state of brutal ignorance. But, Sir, I restrain my pen from pursuing this idea. Your readers are, I am confident, generally agreed in the expediency of rooting out moral ignorance from the land as much as possible, and in the wish that all their fellow-creatures might enjoy not only the kindly fruits of the earth, but that cultivation of mind which may be fit and proper for rational beings.

The only question I would propose

at present is this: in furtherance of this good work, is it more efficacious that the various religious parties should educate their own poor, and teach their respective catechisms and peculiar tenets of religion to as many as are willing to embrace them, or that persons who differ in their religious views should unite in forming establishments for children to be simply taught to read and write, leaving them to the exclusive care of their parents and friends with respect to religion, in order to embrace all parties, and be obnoxious to none? The first is the plan of the Church of England in the schools for the poor, miscalled National; it is also adopted by various dissidents from the Church, all of whom, I doubt not, make it an essential part of their system to teach their peculiar points of faith. I have no objection to this being done, provided due and adequate pains be first of all taken to prevent any children from remaining ignorant of reading and writing. In the present state of this country, the elementary knowledge I contend for can best be attained, I apprehend, by establishing large schools, each to contain from two to five hundred children, but not more. This being accomplished, let all religious parties superadd their establishments to teach their various doctrines and points of faith and practice. I have no objection to the exertion of any zeal and persuasive efforts on their part to make proselytes; being confident that religious freedom, combined with the ability to read and write, is highly conducive to the cultivation of truth, and the consequent advancement of human happiness. But I object to the establishment of sectarian schools, whether supported by Catholics, members of the Church of England, Unitarians or any others, until provision be made for the instruction of all the juvenile members of the community. The possession of the means of cultivating truth ought to be the birth-right of every one; and in a country so far civilized as our own, it is surely very possible to impart so great a benefit.

As this paper is already, I fear, too long, I shall merely add a word or two on an objection frequently urged to the plan I propose, that it is anti-religious. If ignorance be the best companion and friend of religion, I admit the force of the remark. But if the contrary be true, (and what religionist, whose opinions may be worth a moment's consideration, will openly deny it?) I cannot imagine how those who exert themselves to cause poor children to be taught to read and write, can, with any show of truth, be said to act prejudicially to religion. Happily, I trust, the duty of educating the poor is already warmly felt by a considerable portion of the most enlightened part of the public. That this feeling may continue to operate till the beams of knowledge irradiate and warm the hearts of the rising generation, as far and extensively as the warmth of the sun is felt, is my hearty wish.

But wishes, Mr. Editor, for the improvement and increased welfare of those around us, are vain and contemptible, if, having it in our power, we do not second them with our personal efforts, and exert ourselves in the cause to which we profess to wish well.

JAMES SILVER.

SIR, *February* 12, 1819.

IN your first Number for this year I find two articles on the introduction to John's Gospel, "and yet no light, but rather darkness visible." The one signed J. T. [p. 41] proposes a reference to the Old Testament for the solution of the phrase, "was with God." Now it seems plausible to illustrate one part of a book from another part of the same; but to those who do not admit the *grammatical inspiration* of the Scriptures, the Gospel of John and the book of Genesis are very different books. I shall not quote Greek or Hebrew; I know but little of the one, and less of the other; but I know enough of both of them to be well aware of the extreme difficulty of translating any thing of an abstract complexion from them into the Gothic tongues, or even into Latin, and the two languages differ not less from one another than from ours. The *Timæus* of Plato *might probably* be done into English, but a translation of it into Hebrew, even in its best days, I can hardly conceive to be possible. J. T. speaks of *Hebraisms* in the New Testament; there are so; there are also

Hebraisms, and Grecisms, and Anglicisms, and Scotticisms, and all manner of *isms*, in all manner of languages: but grant that in the New Testament Hebraisms are most prominent, did not John understand, and had he not read, the Septuagint version of the Old Testament, and would it not be naturally supposed that when he attempted a figure of speech from the Old Testament, he would use as nearly as possible the language of that version? But unfortunately for J. T.'s argument, the word which the Septuagint uses in the passages to which he refers, is not the same which John uses in this passage in the introduction to his Gospel; and still more unfortunately, in that very 3rd verse of Chap. i. of John's first epistle, the term used is the same as in the Septuagint, and differs from his own in the 1st verse of the Gospel. This is enough to let us presume that when John says, "the word was *with* God," he does not mean it precisely in the same sense as when he says, "and truly our fellowship is *with* the Father, and *with* his son Jesus Christ;" nor the same as when Asaph says, "I am continually *with* thee." It seems also a very singular mode of informing us of the fact that Jesus was a pious and religious person, and had a revelation from God. The other evangelists have informed us of the virtues and excellences of the Christ in a far more explicit and intelligible manner.

Your other Correspondent, who signs himself *Brevis*, [p. 42,] thinks that to translate the other part of the verse, "the word was *as* God," would be the best mode of conveying the evangelist's meaning to the English reader. He "assumes (without conceding) that the word God in this verse is used in the primary sense, as denoting the Almighty." He might concede it without detriment to Unitarian principles, and let orthodoxy make what use it would of the concession. Arianism alone is a gainer by the secondary sense. *Brevis* quotes 2 Sam. xxiv. 23, in favour of the insertion of *as*: "All these things did Araunah *as* a king give unto the king." This is not correctly translated *a* king, but *as* a king. The legitimate translation is, "All these gave Araunah as king to the king." So Luther's translation renders it. The best way of translating it interpretatively is, "All these did Araunah *royally* (or as we say, *nobly*) give to the king;" though the Septuagint only translates, "All these did Araunah give to the king." The passage then does not seem to answer the purpose for which *Brevis* quotes it.

It may be asked then, if I reject these translations, what will I substitute? I would fairly leave it as our common version has it; and if I reject these explanations, what will I give? In reply to this, I will say that it is far more easy to ascertain what the evangelist does not teach in this introduction, than what he does. Concerning what he does not teach, there are two inferences: 1. He does not teach the doctrine of the Trinity, because he says nothing of the Third Person: 2. He does not teach the incarnation of a God, or Spirit, because he does not introduce or refer to the miraculous conception, which seems so naturally to belong to this place, upon the Arian or Trinitarian explanation of it.

Now as to what the introduction to John's Gospel was designed to teach, the inferences are not so obvious. It seems plausible to speak of the Bible as being its own interpreter, but this is very often a mere sophism: several books upon the same subject, written at different times, and by different persons, may explain each other so far as facts or arguments are concerned: several books, upon different subjects, written by different persons, but in the same language and the same country, and about the same time, may tend to mutual explanation, so far as phraseology and idiom are concerned. Allusions, therefore, in the gospels or epistles, to the Jewish rites or religion, may be explained by reference to the Old Testament; but for peculiarities of language we must rather rely on contemporary writers; and for peculiarities of philosophical speculation, or metaphysical distinction, explanation is to be sought in writers of that cast, contemporary, antecedent or subsequent. It seems to be generally admitted that John wrote his Gospel and Epistles with a view to the opposition of certain errors of a metaphysical nature, and that these metaphysical corruptions owed their existence to the real or pretended followers of Plato, Zoroaster and

others. Among these were Philo and the Gnostics, of whose philosophy we know but little, because few persons now feel an interest in such speculations The heresies of the Gnostics are, as most of your readers well know, frequently alluded to in the writings of John and Paul. Now as far as I can recollect, it seems that the speculations of these heretics were chiefly confined to the nature of spirit and soul, and more especially the Divine nature; and every one knows that the second principle in Plato's uncreated Triad was called "The Word." Philo imported these notions into Judaism, and upon the figurative style of the Old Testament it was easy to graft any theories of this nature. "*The Word*" was found in this passage, "By the *word* of the Lord were the heavens made," &c. This *Word* was soon made a second and living principle, both among philosophic Jews and speculating Christians; and hence the Gnostic phantom, of which so much has been said and written. As John in his Epistles argues against this phantom theory, as applied to the person of Christ, in his Gospel he opposes it as relating to the Divine Being, and says, "the Word was God." Perhaps we might preserve in our own language the Greek distinction of article and no article, by the following: "The Word was with the Deity, and was Deity."

These hasty remarks are submitted to those who have studied the subject closely; and to prevent weariness, I leave off sooner than I designed when I began to write. If such speculations suit the Monthly Repository, I may take a future opportunity of occupying its pages.

M. N.

The Nonconformist.
No. IX.
Memoir of Wetstein.

I SHALL not perhaps be deviating from our objects, in bringing forward some particulars of the life and writings of *John James Wetstein;* a man who deservedly attracted a great deal of attention in his day, and who is in many respects entitled to our warmest esteem and gratitude.

There are few persons whose memoirs might furnish a more ample field for instruction as well as amusement. Connected by the ti only of kindred taste, but of attachment, with the learned of all the countries of Europe (t which he visited); the object of and eager controversy there for the whole of the first half of th teenth century; his history a respondence must (if it could brought before the public) co a great mass of interest, bot regards himself, and the trans of that period.

In his own person he fough and arduous battle in favour rising spirit of free and liber cism, and finally succeeded un pressure of what might to mo appeared insuperable difficult laying an ample foundation works of a series of critics, wh in fact, done little more than his steps, and arrange, in the which he first pointed out an tised, the greater store of m which have since been brou light.

Wetstein sprang from a fam distinguished for its learning dustry, several members of it occupied a very distinguished the literature of Europe.

The most celebrated was Jo dolph Wetstein, himself the s learned divine and professor same name. He was born and his life at Basle, the birth-place the subject of this memoir. 20th year he had stood a ca for the Professorship of Gree after travelling through Franc gland and Holland, returned native place, where he was with academic honours, pu several very learned works, an tinued, even under the pres great infirmities, (which overto early in life, and prevented hi reading or writing,) actively e in the duties of his situation, in ing numerous pupils in the disputation and public speakin

Another relation, John Henr stein, had been some time esta as a printer at Amsterdam He w a man of liberal education and a cultivated mind. His acquai and correspondence with the l of almost every part of Euro literary and scientific subject universal. In his trade he w

highly distinguished, as one of the chief of that race of learned printers, which has almost become extinct; and his prefaces to the various works which he published, will remain ample monuments of his taste and erudition.

The father of Wetstein was at the time of the latter's birth, in 1693, pastor of the church of St. Leonard's, at Basle. He bestowed great pains on his son's education, and the result was most gratifying. Endowed by nature with a vigorous constitution and an active and powerful mind, Wetstein soon ran through the outline of his education. At eleven years he had passed through all the preparatory courses, and entered the University. In his 20th year he was ordained a minister, and on that occasion chose for his disputation the topic to which he never ceased to devote himself through life, and produced a learned disquisition on the text and various readings of the New Testament.

His situation was peculiarly favourable to the cultivation of this his chosen pursuit. The taste of his uncle, John Wetstein, who held the place of librarian, in the duties of which young Wetstein assisted him, inclined the same way, and he was thus able early to accustom his nephew to the task of collating and examining MSS., and exercising those powers of discrimination, which were so necessary to the studies which he delighted to cultivate.

The labours of the young theologian during this period of his life, were immense. He waded through the whole mass of Greek and Latin authors, ecclesiastical and profane, selecting all passages illustrative of the use of words and phrases in the sacred writings: he carefully perused the rabbinical books, from which so much information as to the customs and opinions of the Jews is collected in his great work: the various commentators and critics, the ponderous volumes of the Fathers were all diligently studied; and, in short, no labour was thought too heavy, which was endured in the cultivation of his darling pursuit.

But he did not content himself with these exertions at home. In his 21st year, he set out in pursuit of knowledge, and particularly in search of fresh materials for the elucidation of the state of the sacred text. After passing some time in the different Swiss colleges and churches, he proceeded to France, where he enjoyed, through the literary celebrity of his family, the acquaintance of the most learned and distinguished men of the day. There he became intimately acquainted with such men as Montfaucon and Courayer; while in England, to which he next passed, he contracted a friendship, which continued through life, with Bentley, under whose inspection and assistance he employed a considerable time in the diligent collation of MSS. After again visiting Paris with the same object, he travelled through Holland and Germany, and returned to Basle in 1717. He was there chosen deacon of the church of St. Leonard's, a situation which he held with honour for nine years, till the bigotry and intolerance of his brethren drove him from it.

The cultivation of his critical studies, and opportunities for the collection of information on the subject, were, however, never neglected; and he was preparing to set out to Italy, in hopes of discovering some hitherto uncollated MSS., when his plans were frustrated by the commencement of those animosities and vexations, which eventually deprived Basle of her brightest ornament, and shewed her to be the genuine inheritor of the spirit of those Reformers to whom she owed her foundation.

When one considers the structure which the Reformers (as far as their power extended) endeavoured to raise on the ruins of the one which they had so powerfully attacked; that violence, bigotry and savage intolerance, were not only "the first," but for a long time almost the only "fruits of that Reformation which professed to assert the right of private judgment in matters of religion, and to enlighten and humanize mankind;"* that the demolition of one fabric of cruel domination over the rights of conscience only ended, as far as the eye could then reach, in the establishment perhaps of a less imposing, but in many respects of a more galling, tyranny; that the seeds were then sown of discussions which deluged Europe, through a long-succeeding period, with blood and misery; th[illegible]ctrines

* Roscoe's Leo X.

much worse in their practical tendency than those of Rome could ever be in any age short of the grossest barbarism, were enforced by the Reformers as the only conditions of salvation;—it requires some calculation of the good effects which must result from any sort of successful resistance to tyranny, before we pronounce that Erasmus was wrong in doubting whether things were not changed for the worse; at least for a long period of contests between rival systems of bigotry and intolerance. The seeds of the Reformation had been long sown, and only waited a favourable opportunity to produce the happiest fruits; the harvest fell principally into the hands of a man who certainly very much accelerated its progress, but blighted many of its fairest prospects. As an overthrower of an old church, no one was better fitted for his situation; as a founder of a new one, no one worse: strenuously insisting in the one character, for the right of private judgment; in the other, no violence seems to have been thought by him and several of his associates, as too great to be used in propagating their own dogmas.*

The wounded vanity of the Augustine friar† at the preference of another order, (the Dominican,) for the emolument of dispensing indulgencies, perhaps stimulated his beneficial exertions in the cause of religious liberty, against the Roman See; but the same attachment to his order certainly led him to make the dogmas of St. Augustine‡ (which had long been a source of controversy with the same Dominicans) the foundations of his faith, and to defend so zealously, as the pillar of his creed, the doctrine that justification was by faith, and not by works; and even, as his disciple Amsdorf expressed it, "that good works were an *impediment* to salvation."* And thus was the Protestant cause blasted in its infancy, by being indelibly impressed with the foul stain of doctrines, some of which (pushed as they afterwards were to a higher pitch of extravagance by his associates and successors) I think we may safely call as abhorrent to all just and consolatory notions of the Divine perfections, and as mischievous in their moral tendency, and in the way they were inculcated, as any which he overturned.

The Swiss churches had always been celebrated for the zeal with which they had followed up the tenets of the early Reformers, as methodized by Calvin, and afterwards explicitly defined by the Synod of Dort; and the spirit of bigoted attachment to these dogmas was firmly rooted among the clergy at Basle, when the suspicion of Wetstein's heterodoxy, whether well or ill founded, and the bold innovation which he meditated upon the sanctity of the received text, brought it into play, and aroused all the evil passions of his orthodox brethren: but their persecutions were rendered doubly vexatious to him, by the circumstance of Frey, (who had been his tutor and his friend, who had encouraged him in his undertakings, and had even stimulated him to think for himself on disputed points of doctrine,) being one of the first, in his character of Theological Professor, to join in the cry which was raised, and afterwards to declare himself his most violent and inveterate enemy. His precise motives for this conduct it is not easy exactly to discover, but it is probable that the dread of censure, the certain difficulties and worldly inconveniences, to say the least of them, which appeared

* "Others abused fire, they water. Those that knew better things ought to have done better; neither were they actuated by a good spirit, that could lead the wanderer into a ditch, instead of setting him in the right way; that could drown the infected, instead of trying to heal him; or burn the blind, instead of restoring him to light." Brandt's Hist. Reform. I. p. 57.

† I am aware of the doubt which Robertson has raised on this point, Hist. Charles V. Book ii.; but giving all the weight which I think is due to his argument, it does not amount to any thing like a refutation of the opinion which, as he observes, "almost all historians, Popish as well as Protestant, have admitted."

‡ Brandt's Hist. Ref. II. p. ; Traité de la Cause du Péché, par D. Tolen, Ch. v. The extravagant pitch to which Beza and others carried this doctrine, was certainly afterwards opposed by the Lutherans; but Luther himself "would not allow good works to be considered either as the *conditions* or *means* of salvation, nor even as a *preparation* for receiving it." Mosheim, Note Mosh. Eccl. Hist. II. p. 170.

* Mosheim, II. p. 172.

on the side of heterodoxy, (while on the other were all the honours and rewards which pious zeal could bestow on the defenders of the faith,) induced this mean-spirited man to desert the opinions which he had professed and instilled into his pupil, and like other converts from similar motives, to conceal the insincerity of his heart and the hollowness of his professions under the mask of violent and overacted zeal.*

An interesting account of all the proceedings of this man is contained in the Prolegomena of Wetstein's 1st Volume of the New Testament, which I cannot do more than briefly touch upon. It is quite clear that he had not only encouraged Wetstein in his critical labours, but had also prompted him to a disregard of the fixed and narrow system of theology of the schools of Calvin, and the decisions of the Synod of Dort, and encouraged him in an investigation for himself of the evidences on which so delicate a subject as that of the doctrine of the Trinity rested. †

At the earnest request of his relations, and with the concurrence, and indeed under the advice of Frey, Wetstein had ventured on the publication of a small portion of his labours, as a specimen of the great work which he contemplated. This immediately attracted the attention of the learned; the orthodox took the alarm; the freedom with which the decisions of Beza and others were canvassed, * the knowledge that the received text (particularly in passages on which the true faith mainly rested,) would not bear the test of impartial criticism, and that in the hands of Wetstein imposture was not likely to meet with support, roused up all the exertions of his brethren to smother the labours of the humble deacon of St. Leonard's on their first appearance. Reports were industriously spread, with the usual exaggerations, of the heretodoxy of the author, and the clergy at length presented a petition to the Council, praying the suppression of a book which, they observed, could do no good, and might do a great deal of harm. ‡ The Council, however, was more moderate: Wetstein determined to persist, and in 1730 published his *Prolegomena*. The work soon spread over Europe, and every where excited the warmest interest. It was now impossible to prevent the dissemination of truth: the battle had been fought: it was plain that the world would not be content with the sanction of great names to accumulated error; and the enemies of Wetstein were now reduced to the necessity of venting their spite by persecuting his person. A new remonstrance was exhibited to the Council, which was as unsuccessful as the first; each zealous pillar of orthodoxy strove to outdo the other in zeal for the severest dogmas of Calvin; and Wetstein and

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* "Fanaticos homines, qui sunt insanabiles, non curo; at vehementer dolui, etiam ministros verbi divini hoc furore corripi, et cum velint esse legis doctores, nescire quid dicant, neque de quibus affirment; aut potius, ut populo placerent et ministros alios suspectos redderent, *sibi vero viam ad munera ecclesiastica sternerent, ita simulare*. De hâc re sæpe et serio cum Cl. Frey egi, eumque enixis precibus per Deum immortalem obtestatus sum, ut ad Conventum nostrum veniret, et sua autoritate atque prudentia, ne quid porro innovaretur, suaderet. Respondit; consilia Conventûs esse lenta, et *recta monentem plerumque nihil aliud efficere, nisi ut sibi invidiam et suspicionem conflet*." Wetst. Prolegom. I. p. 204.

† Aliquando cum me non satis expedirem ex multis locis, quæ ingenti numero pro Trinitate probanda vulgo afferuntur, et consilium ejus expeterem, fassus est plurima in medium proferri, quæ parum ad rem facerent, hanc autem regulam indicavit, ut in examine singulorum locorum omnia tentarem, et primo alias aliorum interpretationes adhiberem, *vel etiam ipse excogitarem*; si postea deprenderem, illas non procedere, nec iis quæ præcedunt, nec iis quæ sequuntur cohærere, [illegible] in receptæ interpretationis [illegible] posse.—Ibid. p. 100.

* Oserois je joindre à ce conseil une petite plainte, sur la manière dont vous traitez plusieurs grands hommes, entr' autres Beze, dans vos Prolégomènes. Je conois bien des gens, que cela a mis de mauvaise humeur; et peut-être qûe des semblables vivacités ont été de grand cause du mal.—Letter of Turrettin from Geneva, Prolegom. 210.

† Summa judicii nostri hæc est; laborem illum in Nov. Test. edendo tum levem, et non necessarium, tum periculosum esse.

his friends were loaded with the opprobrious names of Heretics, Arminians, Socinians, &c. How far Wetstein did really go in his religious creed, it is difficult to say. He certainly, through all the controversy, denied the full extent of the charges brought against him on that head, but at the same time he does not conceal his difference in opinion as to the interpretation of many important passages from the Calvinistic divines, and avows strongly his disapprobation of the language used, particularly on the subject of the Trinity, by the zealous brethren who shewed themselves ready to go all lengths, and cry out in the words of Tertullian, * "non pudet quia pudendum est, prorsum credibile est, quia ineptum est, certum est quia impossibile est." †

"The matter," says he, "was carried to such a pitch by the zeal of Frey, that the expressions Trinity is Unity, one is three, and three are one, however false and absurd in arithmetic and grammar, came to be considered in theology as true, pious and orthodox." ‡

"By this sort of language," he observes in another place, "it appeared to me that both common sense and true scriptural doctrine would be overwhelmed, the natural and instinctive notions of all civilized nations concerning the Supreme Being, destroyed, and a senseless form of words substituted in their place, so as to sap the foundations of both natural religion, and the revelation which is, as it were, a superstructure to it. This I thought it my duty to oppose with all my power and the op nities which my situation fur me, and zealously inculcate distinction between the divin sons." *

The failure of Wetstein's e had not discouraged them; c contrary, the boldness with wl openly inveighed against the ab and mischievous tendency of th trines which they inculcated, lated them to further exertions off the offending member: length their perseverance was cr by a triumph, if, as he ob "bella ejusmodi theologica triu habere possunt." A long l charges were preferred by his opponent Frey, in an eccles convention of the ministers of in which violent and arbitrary sures were adopted in order t stitute a court inclined to go all h with the prosecutors. The c were then supported by garble sages from the loose notes tak his pupils of his lectures; every of paper that could be seized was ransacked; every expr which indicated an approach liberal spirit of theological inqu biblical criticism, was torture proof of the nonconformity c views to the standard of the o formers, and of the heterodoxy creed. Some of his pupils wer produced in evidence against hi induced to depose to insulated e sions and opinions, which they made to recollect hearing fall their master; and this mocke justice ended in what might b pected from a court composed determined enemies, a sentenc suspension, and at last of depo and degradation from his minis functions.

It should, however, be obs that all this did not pass wi strong reprobation from the C of Basle, and from several of the Churches. The Convocation lished a laboured defence, in it had recourse to falsehood an varication of the lowest descri while Wetstein had the satisf of receiving from several of the Churches, written disavowal opposition to the assertion o

* In lib. de Carne Christi.

† A hymn in which the orthodox of that day delighted, describing the very hands which created the world as nailed to the cross, would not disgrace some modern collections:

O Jesu Christe, Gottes sohn,
Du schopfer aller Dinge,
Wahr ist es, du has selber mich
Mit deiner hand bereitet.
* * * * *
Ach! schaue deine hände an
Durch Welch ich bin formieret;
Die sind die hände, die fur mich
Mit nägien haben lassen sich
Aus holtz des creiitzes schlagen,
Darinnen steht mit deinem blut
Mein name angeschreiben.

‡ Prolegom. 206.

* Prolegom. 204.

Basle Churches,) of all co-operation or approbation of this conduct. Forty heads of families in his congregation bore their testimony to the worth of his character and talents, and petitioned for his restoration; but all was unavailing, and he saw himself deprived at once of all means of support, degraded from his clerical functions, and reduced to the necessity of seeking in a foreign land, the means of subsistence, and the opportunity of publishing the result of his labours in a cause to which persecution and opposition only contributed to attach him still more strongly.

He bade adieu, in 1730, to his ungrateful country, and to his father and family, whose attachment to his interests seemed likely only to involve them in the same fate,* and sought refuge at Amsterdam, where several of his family enjoyed a high reputation in their business of printers and booksellers, and where the gradually expanding liberality of the Remonstrant Churches offered him the prospect of a safe asylum from the malice of his persecutors. Here by accident in their house, he met with the senior pastor of the Remonstrant Church at Amsterdam, by whom, after he had told him the history of his persecution, and the unprotected state in which he remained, he was immediately recommended to succeed the celebrated Le Clerc in the professorship of philosophy, at their college; but as he had been publicly degraded upon the records of the Basle Church, he was recommended, for the sake of his own dignity, as well as that of the college, to vindicate himself from the aspersions thrown on his name and character, either by writing, or an appeal at once to the Council. Wetstein's independent spirit, and the hope that this would be the shortest way of ending his troubles, determined him to adopt the latter course, and he once more measured back his steps to Basle to renew his troubles and vexations. The malice of his enemies threw every impediment in his way, though the Council were certainly favourably disposed towards him; and it was not till 1733, that (after finally establishing the frivolousness and falsehood of the charges brought against him, and the inadequacy and partiality of the evidence which had supported them, and obtaining a complete acquittal and restitution to his functions) he was able to return to Amsterdam and take possession of his office.

It was no small honour to Wetstein, and at the same time considerable proof of the idea which was entertained by the Remonstrants, as to the freedom of his religious opinions, that he should have been thus chosen to succeed such a man as Le Clerc.

Le Clerc had, like Wetstein, been born and brought up in a high school of orthodoxy at Geneva. The independence, however, of his mind soon drew him from the narrow dogmas of Calvin; and the perusal of the works of such men as Curcellæus and Simon Episcopius, led him to such a different system of theology from that which was the standard of faith in his native place, that he, like Wetstein, found it necessary to sacrifice his country to the cultivation of what he considered to be truth. For nearly half a century he had ably discharged the duties of the Remonstrant professorship, and his numerous and valuable philosophic and literary labours, it is superfluous to observe, abundantly prove the industry of his mind, and the liberal spirit of his theological inquiries. There is no appellation, perhaps, more descriptive of the talents and varied labours of Le Clerc, than that of "the Dr. Priestley of his day," possessing all the independent genius and acuteness of his modern parallel, tempered in his theological pursuits, with somewhat more coolness of judgment and discretion. He was the first man who dared to hazard what were then deemed very bold positions on the tender subject of the inspiration of the sacred writings; and the full liberty in which he indulged in speculations on religious matters, the freedom with which he ventured to differ from the highest names, and draw his own conclusions

* Debeo mihi ipsi et amicis meis ut eam de me judicium existimationem eam tuear; debeo patri optimo Jo. Rod. Wetstenio, p. m. et fratri carissimo Petro Wetstenio, *mala plurima passis*, quod eam meam meliorem semper judicament. Prolegom. 218.

from original sources, had long stigmatized him with the odious appellations of Socinian and heretic, while the approbation of such men as Lardner, Jortin, and a *succeeding* series of able and judicious theologians and critics has honoured his labours, and placed him in the first rank of those who dared to break through the fetters with which theology had been shackled, by the combined efforts of Catholic and Protestant Churches.

To such a man Wetstein was considered a fit successor, and the zeal and talent with which he discharged the duties of his office, justified the choice.

We now find him engaged in the explanation and illustration of his predecessor Le Clerc's philosophy, and the Newtonian system, at the same time devoting a large portion of his time to his great work, with only now and then a vexatious interruption, which his old persecutors contrived to throw in his way, as if to expose their own malice, and stimulate him to still greater exertions in the labour he had undertaken.

Jealous of that success which they now found themselves unable to prevent, their malignancy could only vent itself in attacks on his private character, and he found it necessary, by a second public appeal to the proper authorities at Basle, to vindicate his reputation, and put his enemies to the blush, by the open testimony which he received from the college of the falsehood of the charge.

Basle soon after made an effort to recall him, by electing him Professor of the Greek language; but Wetstein was not inclined to venture amongst them, and the Remonstrants added to his honours that of the Professorship of Ecclesiastical History.

He now set himself in earnest to the preparation for the press of the result of the labours of his life. No pains or expense were spared to render it worthy of his name: he again went over to England to examine a MS. of the Syriac Version of the New Testament. His correspondence on subjects connected with this work was immense, and even a Cardinal of Rome (Quirini) did not disdain to assist his labours, and furnish him with the collections of the MS. of the Apocalypse, in the possession of the Monks of St. Basil, which he had long laboured in v to procure.

At length, in 1751, in his 5 year, the first volume issued from press: it was followed in the succe ing year by the second; and the w has ever since maintained that c brity which its intrinsic merit, the laborious industry of its compil so highly deserved.

The reputation of the author w now fully established, and liter honours poured in upon him. work met every where the high praises. The Royal Society of L don, and the Academy of Science Berlin, enrolled him among th members. He paid a visit to Ba in the succeeding year, and on t spot where he had been degraded a forced to banish himself from his mily and country, was loaded w the highest honours, all seeking make reparation for the injuries had received.

Arrived at the summit of his wish and in the full enjoyment of that putation to which he was so rich entitled, but which had been so lo withheld, it soon appeared that was not destined long to enjoy t blessings of honourable repose disease, which close application a the anxiety of his mind, under t vexations he had met with, had co bined to aggravate, and which, it b came plain, would end fatally, beg to make steady progress towards crisis: his constitution, though nat rally strong, bent under the exha tion of bodily and mental exerti and in the year 1754, only two ye from the final completion of his gr work, his earthly labours terminat and he expired at Amsterdam, in t 61st year of his age.

Of the great monument which has left behind him, his edition of t New Testament, we have not ti here, however interesting the subj might be, to enter into any min examination. The lapse of seve years has only added to the estimati in which it has been held, and stands the first as well as the b compendium, as far as his materi went, of what is valuable in criti and bibliographical learning, as w as in copious illustration from t fathers, the Rabbinical writers, a the critics of all ages, of the most

of the text. Of his canons or rules for estimating the value of various readings, it is no mean praise to say that such a man as Griesbach, with the light of another century around him, has done little more than remodel what he laid down; and it is no small token of his liberality and freedom of investigation, that he should first have ventured to affirm, that, in adjusting the balance between two readings, the most orthodox ought to bear the character of suspicion.

Of his merits as an expounder of Scripture, and his religious opinions, (subjects which seem considerably connected,) something may be said. Treading in the footsteps of Locke, Newton and Le Clerc, of whom he always speaks with the highest veneration and applause, he was well aware, that there was a much sounder system of exposition and illustration of the sacred writings, than that which had been till their and his time the scene of theological criticism, and consisted in heaping up classical illustrations, and retailing the comments of grammarians and sophists: he knew that to throw light upon the meaning of the Scripture, he must go to those authors from whom information could be derived as to the manners, ideas and language of the persons by whom they were written, and for whose instruction they were intended; and accordingly, though, to accommodate the mere scholar, he has collected an immense quantity of parallels for every word and expression, from Greek and Latin authors, sacred and profane, yet the peculiar merit of his annotations is the industry and judgment with which the best and earliest sources of information in every department, are sought for and brought to bear. Those who have read his notes cannot fail to have remarked and admired the character of solidity, candour and impartiality which they bear, although on some points they may wonder that he stopt short on the threshold of truth.

That Wetstein always disavowed the charge of Socianism, and, indeed, all acquaintance with the works of its supporters; that several of his notes have an orthodox tendency cannot be disputed; and the independency and fearless honesty [illegible]cter, forbid us to suppose that he could have followed the dastardly counsels of his tutor and persecutor Frey,* and concealed his sentiments, if, after being excited to a direct examination into the question, (which hardly appears to have been the case,) he had been convinced of the truth of the heretical tenets which were laid to his charge. At the same time, it is quite evident that his Trinitarianism, if it existed at all, was of a very different sort from that of the Basle ministers. It seems to approach much nearer (if, indeed, it was any thing but Arianism; for when the interpretations which he has not scrupled to put upon many passages, mainly relied upon for the support of the doctrine of the Trinity, are considered, it is difficult to conceive that he or any one else could, if they had set themselves deliberately to the task, have made out that doctrine from what was left.

With the Socinians, Wetstein and his Remonstrant friends had no immediate connexion; they were in no way brought together in the defence of the same cause; in many respects they differed, and an uncalled-for profession of co-operation, would at that time have only prejudiced that cause which was gradually, but securely making its way. They avowed themselves the followers of no peculiar theological system, contenting themselves with encouraging in all a free and liberal spirit of inquiry, unshackled by the fetters of bigotry and dogmatism, not doubting that the result would be honourable to themselves, and advantageous to the interests of true religion.

Whatever the peculiar opinions of Wetstein were, no one can help admiring the candid, gentle and liberal spirit of his writings, though treated with the harshest epithets and the bitterest animosities. He is ever

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* Alio vero tempore de eadem quæstione loquens dicebat, se non videre, quid impediat quo minus quis, et privatim et publicè, à sententia Synodi Dordracenæ discedat; cautius tamen et prudentius facturum, si tacito Arminianorum, Episcopii, Curcellæi, et Limborchii nomine, se cum H. Grotio, aut tum præstantissimis Ecclesiæ Anglicanæ theologis in hâc re sentire profiteatur.—*Prolegom.* 102.

ready to do justice to an opponent,* to decry bigotry and intolerance of every kind, and to cultivate and recommend the mild spirit and weighty truths of Christianity.

In his private character he has been handed down as amiable, as his writings would bespeak him. To his family he seems always to have been warmly attached, and certainly amply fulfilled the prophetic blessing with which his uncle had hailed him when an infant at the baptismal font:

> Augeat hic natus felici gaudia nostra
> Omine, sit patriæ gloria magna suæ!

Passionately attached to his studies, he still joined with warm delight in the sober pleasures and amusements of social intercourse. Strangers flocked around him from all parts, attached to him by the simplicity and benevolence of his manners, as well as by the depth of his learning, and the liberality with which he imparted it. To young students, and indeed to all who stood in need of his advice or assistance, he was easily accessible, and delighted in readily imparting every aid that it was in his power to afford. He lived to see his favourite work, the labour of his life, the cause, perhaps, of all his vexations, but also the source of all his pleasures, launched into the world, and honoured with the unanimous approbation of the learned; and in this, the completion of all his wishes, the happy consummation of his fondest hopes, he sunk into the tomb, after an illness, the certain termination of which had been long before his eyes, but which he bore with the same mild and resigned tranquillity of disposition, which had supported him through all the trials of a laborious and troubled life.

E. T.

* Speaking of Castalio, he says, "Saltem quod ad me attinet malim legere scriptum visi docti et pii, meæ sententiæ oppositum, quam scriptum hominis mali et indocti pro mea sententia editum. A tali adversario semper aliquid discimus ——— occasionem probet—modestius rectiusque judicandi."—Tom. II. 804.

GLEANINGS; OR, SELECTIC REFLECTIONS MADE IN A OF GENERAL READING.

No. CCCXLIV.

Toleration Obsolete.

The mind of man outgr trines and sentiments, as a c its clothes. A century and a philosophers and liberal contemplated nothing bett community, divided in relig nion, than *Toleration*. Be generous scheme was full plished, it began to be seen t ration had a tincture of e whilst it mitigated the pr recognized the right, of pe In principle, Toleration is a with Liberty, without whi triot, no philanthropist, no ened Christian will rest con

It is a question of cur whom we are indebted for public expression of this s now, happily, so common! owe it, with other signal b the French Revolution?

Rabaud de Saint Etienne, tant minister, thus declare in the National Assembly o August 27, 1789:

"It is not for Toleratic plead. As to *intolerance*, t word, I hope that it is exp ever, from our annals. suggests the idea of pity, grades the dignity of man; bu ought to be the same in fav the world."

No. CCCXLV.

Free and Slavish Writ

Writers who possess an of mind (says the Author o tory of the Decline and F Roman Empire, in his Vin and xvi. chaps.) may be kn each other by the peculiar of their style and sentiments champions who are enliste service of authority, comm the uniform of the regim pressed with the same yoke with the same trappings, the move along, perhaps not with pace, in the same beaten tra judice and preferment.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*Sermons, chiefly on Practical Subjects.* By E. Cogan. In Two Volumes. 8vo. pp. 530 and 526. Mawman. 1817.

MR. COGAN is well known as a profound scholar, an acute reasoner and an elegant writer. Having, at the close of the year 1816, resigned the pastoral charge of the congregation of Protestant Dissenters, assembling in the Old Meeting-House, Walthamstow, which he had held for sixteen years, he was requested by his friends to print a selection of his Sermons, and the publication before us was made in compliance with their request.

The Sermons are Forty-Six in number, Twenty-Three in each Volume. The Contents are as follows:—Vol. I. Ser. I. On Future Life and Immortality. II. On the Benevolence of the Deity. III. On the Importance of Moral Rectitude. IV. On the Origin and Benefit of Affliction. V. On Perseverance in a Virtuous Course. VI. On Benevolence. VII. On the Servitude of Vice. VIII. On the Security of a Virtuous Course. IX. On the Influence of Religion in Seasons of Joy and Grief. X. On the Vanity of Riches. XI. On the Example of Christ. XII. On a Faithful Adherence to Christ. XIII. On the Brevity of Human Life. XIV. On the Connexion between Theism and Christianity. XV. On the Providential Government of God. XVI. On Devotion. XVII. On Resignation to the Will of God. XVIII. On the Value of Religious Knowledge. XIX. On Christian Self-Denial. XX. Religion the Best Philosophy. XXI. On the Termination of a Christian Course. XXII. On Christian Forbearance. XXIII. On the Duty of seeking those Things that are Above. —Vol. II. Ser. I. On the Resurrection of Christ. II. Moral Rectitude alone acceptable to God. III. On the Exercise of Ambitious and Malignant Passions. IV. On the Influence of Christianity. V. On Religious Zeal. VI. On Acquiescence in the Disposals of Providence. VII. On the Instrumental Duties of Religion. VIII. On Perseverance in a Christian Course. IX. Faith the Principle of a Christian's Life. X. On the Vices of the Tongue. XI. On the Duty of the Young to remember their Creator. XII. On the Pursuit of Happiness. XIII. On the Obligation to imitate Good Examples. XIV. On the Government of Anger. XV. On the Fear of God. XVI. On the Spirituality of the Worship of God. XVII. On the Question, What is Good for Man. XVIII. On the Misapplication of Words. XIX. On Accountableness to God for the Use of Privileges. XX. The Progress of Christianity, an Argument of its Truth. XXI. On Submission to God. XXII. On the Inequality of the Divine Dispensations. XXIII. On the Hope of Immortality.

On the first perusal of these Titles in succession, we were struck with the sameness of several of the subjects; and we must confess, that in going through the volumes we have frequently felt the like impression. But we have also been agreeably surprised in some instances to find, under nearly the same heads, if not different subjects, yet subjects very differently treated. Mr. Cogan has not, in fact, done justice to himself; for by a more studied, and with regard to a few sermons we think a more appropriate, wording of his subjects, he might have obviated the objection. This, however, is only one proof out of many of his entire artlessness, and of the manly simplicity of his mind. The *Ars concionandi* never appears in his compositions. His sermons consist of his own thoughts on serious subjects, expressed in the readiest, and therefore generally the best, language. They are a true picture of his mind; that is, of a mind of great powers, long exercised upon the great questions relating to the constitution and destiny of the human being.

In his Farewell Sermon, the last of the Second Volume, the preacher explains his uniform object in the pulpit, which was to promote practical Christianity. His primary wish

was, he says, to be a teacher of morality; not of that morality which is acknowledged by the world, and sanctioned by considerations of present interest, but of the pure, spiritual and exalted morality of the gospel. The most interesting topic to his own mind was the hope of immortality, and this he justly characterizes as "the essence and glory of Christianity." This sermon should be perused first by such as wish to appreciate Mr. Cogan's merits as a preacher; the valedictory conclusion is an ingenuous and interesting exposition of his views and feelings, with regard to the profession which his talents and character so eminently adorned, and which all his readers must regret that any considerations should have induced him to relinquish.

The Sermons rarely touch upon the controversies carrying on amongst Christians; though there are some exceptions to the remark, which make us almost wish that the preacher had more frequently allowed himself to enter a province where he displays so much ability. His theology is, at the same time, by more than implication, Unitarian.

The reader, apprized of Mr. Cogan's high reputation for learning, may expect the Sermons to abound with criticisms upon the Sacred writings; but in this he will be disappointed. There are only a few passages in which there is any thing of verbal criticism. The truth is, that the preacher appears always to have been attracted to topics of great and solemn practical importance, and to have been carried at once by a strong feeling of religion into the heart of his subject. As a proof of this, we may remark that his exordiums are commonly striking and impressive.

The general doctrine of the Sermons is the superlative importance of Christianity, as the revelation of a future state of existence. In this view, the preacher goes repeatedly into the evidences of the Christian religion, and particularly of the grand fact, on which the whole system depends, the resurrection of Christ. All piety and morality he resolves into the temper and conduct becoming a being of immortal expectations.

Mr. Cogan is, in the true sense of *the term*, an *Evangelical* preacher. He falls into the class of Christians, quaintly described by Sir Thomas Browne, as "disdaining to suck divinity from the flowers of nature." He pronounces the natural arguments for a future existence to be ingenious and plausible, but not solid and convincing, [Vol. I. p. 4,] still allowing some weight to the "presumptions of human immortality," [Vol. II. pp. 5 and 259,] which yet do not supersede the necessity of the Christian revelation, but, on the contrary, render it credible. [Vol. I. p. 296.] He considers testimony of sufficient force to establish any fact, not implying an impossibility; and suggests reasons why the fact of the resurrection of Christ may be the best medium of proof, with regard to a future life, to a being such as man, who is evidently in a state of intellectual and moral discipline.

The Sermons on the Evidences of Christianity are amongst the best in the Volumes. They may be confidently recommended to philosophical inquirers, who will here find the question stripped of all that is adventitious, and the argument fairly brought to a conclusion.

The difference between the believer and the unbeliever is well stated in the following passage:

"He who believes that Jesus died and rose again, will of necessity admit the existence of a God, and will regard that God as a Being of infinite wisdom, power and goodness: he will consider himself as placed in a state of discipline, which, after a few years, will usher him into another and eternal world; and will look forward to glory, honour and immortality, as the reward of a patient continuance in well-doing. In his system of morality he will find the duties of devotion, benevolence and self-government; and these he will consider as essential to his happiness in that future state, for which he will regard the present only as a preparation. The various trials and afflictions of human life will, to him, be necessary parts of that wise and benevolent plan, by which the Universal Parent is producing the greatest ultimate good of his intelligent offspring. He, on the other hand, who does not admit the resurrection of Jesus, will, generally speaking, entertain no cheering views of the Divine attributes, and will acknowledge in the administration of the universe, no worthy and benevolent design. He will either look forward to death as the termination of his being, or will extend his

d it with a feeble and uncer-
tion; and his motives to vir-
resolvable chiefly into mere
lence and calculation. Whe-
:wo characters will have the
r the attainment of moral ex-
for the rational enjoyment of
be needless to explain. It is
ıcholy to reflect, that Chris-
ession, are too often unbe-
actice. By dismissing the
their faith from their reflec-
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believer deprives himself. In
ıbeliever, generally speaking,
the professing Christian too
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cher thus argues the rea-
of the Christian religion:

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sdom, but the general bene-
Divine Being. The provi-
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s subject, which forms the
rorations. The Sermon
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this Sermon is also strikingly rhetorical. We take notice of this the rather, because the peroration is not the part of these Sermons that usually pleases most. Several of them terminate abruptly: and it would almost appear from their equal length, that the writer set himself certain limits of paper or of time, which he would on no account exceed.* We return with great satisfaction to the passage referred to, containing a summary of the argument in favour of Christianity, from its effects:

"A reformation in the religious notions, and the moral practice of mankind, was manifestly wanted before the Christian æra, and this reformation has been actually effected by the religion of Jesus. A system of idolatry which was destructive of every thing that is great and good has been overthrown, and moral and religious knowledge has been diffused, where all before was darkness, ignorance and superstition. And all this has been brought about by men who, if Christianity be not divine, were employed in imposing on the world the most shameless falsehoods that ever insulted the credulity of mankind. They called upon men to leave the idolatrous worship which education and habit had endeared to them, and to accept as their spiritual instructor, the crucified Jesus, whom they rashly maintained to have risen from the dead; and the final result of this wild and hopeless counsel has been the demolition of heathen idolatry, and the introduction of a religion, whose morality is most pure, whose doctrines are most sublime, and whose prospects are most animating and glorious.

"Let us, my Christian friends, rejoice in the assurance which we have reason to feel, that our holy religion proceeded indeed from above, and that while we have admitted the hopes of the gospel, we have not followed cunningly-devised fables. A religion which proposes to itself such an object as the Christian, which made its way by such humble instruments, and which was followed by such consequences, bears clearly impressed upon it the character of divinity. Had it been of men,

* Archdeacon Sharp has left some *Discourses on Preaching*, which were delivered as *Visitation Charges*. They contain some good rules for pulpit composition: at least, the Archdeacon's precepts are better than his example, for he breaks off in one of them, and concludes with, "But I have come to *the end of my paper*," &c.

it is reasonable to believe that it must have come to nought; that it never could have supported itself amidst the opposition with which it had to contend, and especially that it never could have produced the important and beneficial effects which have actually resulted from it. For, be it remembered, that it is not a religion invented by philosophers to correct the opinions and manners of the world, but that it originated with a few illiterate Jews; and that, if not divine, it is built upon the most impudent falsehoods, and could be supported by nothing but knavery and imposture. Strange, indeed, that this combination of fraud and folly, should have overthrown the religion of the Roman Empire; and stranger still, that it should have been the means of communicating to mankind the purest system of morality, and the most exalted views of the Divine perfections and government." II. 436—438.

The sermon "On the Example of Christ" is introduced with some interesting reflections upon his character, considered as an evidence of his Divine mission:

"It has been frequently remarked, that the character of Jesus is absolutely spotless and perfect; and it has also been observed, that this perfection of his character, is some argument in favour of the justice of his pretensions, and the truth of his religion. To exhibit this presumptive testimony in its proper light, it is to be considered, that the New-Testament historians were, with the exception of Luke only, unlettered men, to whom it would probably never have suggested itself to attempt the drawing a perfect character; and in whose hands the attempt, suppose it to have been made, would have been by no means likely to succeed. To support a character with uniformity through a variety of incidents, has ever been considered as one of the highest efforts of human genius; and never was a character conceived which it would have been so difficult to support without a living pattern, as that of our Lord. Not only was the perfection of virtue to be exhibited, but this virtue was to be displayed in the person of one who was expressly commissioned and instructed by God, to reform an idolatrous and sinful world. The dignity of a Divine teacher was to be superadded to the man of pure and perfect moral excellence. And how is the task, in fact, executed? The character of Jesus is not dressed up by the historian in the style of encomium and panegyric; it is not directly affirmed of him that he possessed a single excellence; his virtues are all displayed in action; they shew themselves in various and trying situations, and the uniformity of design is preserved through a great diversity of circumstance. His character is sustained from first to last without a single failure, and we every where recognise the man of consummate virtue, in the person of the great moral instructor of the world. And there appears no labour or effort on the part of the writers to support this most extraordinary character; no artful arrangement of circumstances contrived for the more convenient display of his virtues; no seeming consciousness that they were presenting to their readers the most illustrious combination of excellences, in the most striking and engaging attitudes. And when we moreover consider, that the sentiments attributed to Jesus are many of them too exalted for the Jewish conceptions of the gospel historians, we shall see abundant reason to believe that they copied from the life, and that they described the character of their Master as they found it, without addition or embellishment. I shall dismiss these observations, with once more remarking on the singular simplicity which runs through their narrative; so that, from the beginning of their story to the end, there is not a single observation made on the excellences of the character which they are describing, nor is one virtue in form attributed to him who manifestly possessed them all.—A circumstance which perhaps distinguishes the history of Jesus from every other history in the world.

"But it being granted that Jesus was, in truth, the character which the gospel historians have exhibited, does there not arise hence a strong presumption of the justice of his pretensions, and the truth of his religion? Can we fix on such a character, on one whose virtue was without stain, the suspicion either of fraud or enthusiasm? Or, can we suppose that a knave or a madman could have sustained, with such uniform consistency and dignity, the character of a teacher sent from God?"—I. 222—225.

There are no sermons in the series upon the natural attributes of the Supreme Being, but remarks upon the subject occur here and there, which manifest great readiness and ability in metaphysical reasoning. We confess, however, that we hesitate at the observation (Vol. I. p. 312) that "the power of God is a necessary consequence of his infinite wisdom and knowledge," if by power be meant infinite power, as by the following remark appears to be intended: "He who is acquainted with every thing that is the object of knowledge, must

f necessity, as it seems to us, be able
) accomplish every thing that is the
bject of power." Is this self-evident?
/e are conscious that knowledge
ves power to a certain extent; but
e not we conscious also that know-
dge beyond this limit only displays
e want of power! Can we not
ceive at least of a Being whose
owledge should indefinitely exceed
s power? It may perhaps be proved
at a Being who is infinite in any
e attribute, must be infinite in all,
at is, he must be perfect; but in
e order in which the Divine attri-
tes are apprehended by the human
ind, it appears to us easier to begin
ith the attribute of power than with
at of wisdom.* We make these
marks with deference to the able
riter who has occasioned them, and
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rrected, if we have erred.

On the moral attributes of God,
e preacher frequently expatiates,
d there is a peculiar glow of elo-
uence in those passages of his ser-
ons which relate to the Divine cha-
cter, in its connexion with the
esent and future state of man, and
s influence upon his affections and
portment. We may refer, gene-
lly, to the discourses on Providence,
der several titles, and particularly
that "On the Benevolence of the
eity," from which we shall make a
ort but most interesting extract:

"There is, indeed, no truth in the whole
mpass of intellectual inquiry, that can
compared in point of importance with
e goodness of the Deity. It is this that
kes existence a blessing, it is this that
once gives the relish to present good,
d enlivens the expectation of future
ing. It is this that soothes the mind
idst the trials and perplexities of life,
t robs calamity of its sting, and death
its terrors. It is this that makes our
editation of God to be sweet, and that
ws frail, fallible man by the bands of
e, into a union with a Being, eternal,
mipotent and perfect."—I. 26.

[*To be concluded in the next Number.*]

* "God is wise, because he knows all
ings, and he knoweth all things *because*
made them all." *Religio Medici*,
ition. 1738,) p. 28.

ART. II.—*A Letter to Viscount Sidmouth, Secretary of State for the Home Department, on the Transportation Laws, the State of the Hulks, and of the Colonies in New South Wales.* By the Hon. Henry Grey Bennet, M. P. 8vo. pp. 137. Ridgway, 1819.

INHUMANITY requires only to be exposed in order to be detested and put down. Arguments on abstract rights influence not the majority. Plain facts excited that humane spirit which abolished the Slave Trade, and the same means are now happily employed to enforce the melioration of our system of punishments, in spite of the opposition and the artifices of Secretaries of State.

Mr. Bennet here exhibits statements which must make Englishmen rebuke themselves for having been so long asleep, while such atrocities were perpetrating in their name, under the pretence of justice.

"After having pined and rotted in their respective county gaols for a given portion of time, which varies from three months to as many years, the prisoners are removed on board the different hulks designed for their reception. There are various modes of transport; some are chained on the tops of coaches; others, as from London, travel in an open caravan, exposed to the inclemency of the weather, to the gaze of the idle, and the taunts and mockeries of the cruel; thus exciting as they pass along, the shame and indignation of all those who feel what punishment ought to be—what ought to be its process as well as its fruits. Men and boys, children just emerging from infancy, as young in vice as in years, are fettered together, and (such are the triumphs of our criminal code) paraded through the kingdom; they are besides generally fettered in the cruelest manner. Mr. Brown, the keeper of Newgate, stated last year in his evidence before the Prison Committee of the House of Commons, that the convicts from Newgate travel unchained; but from the country, particularly last time from York, they were terribly ironed. Some years back, I saw in the Compter of the city of London, a considerable number of convicts who were on the road to the hulks. Among them were several children, all heavily fettered, ragged and sickly, and carrying in their countenance proofs of the miseries they had undergone. The women, too, are brought up in the same manner, ironed together on the tops of coaches.

"Mr. Brown mentioned a case of a

[illegible] the women for his mistress.

"I have already described the ordinary treatment of the women on board ship, the manner in which they are conveyed from the transport, and the customary proceedings during the passage out. On their arrival at New South Wales, after a short time for orders, and the women have been cleaned and clothed, they are landed from the ships, and are taken in the charge of a party at Smithfield: though the most respectable and best conducted of these women may be taken as domestic servants, not bringing with them a fair character and recommendation from the captain of the vessel, may be hired as such, yet the greater part of those who are wanted for service are taken as prostitutes by the officers of the colony, or by those who have interest with the government to have the priority of selection. True it is many of these women marry, and turn out well. I could furnish a list of persons who [illegible] officers of the ship, [illegible] have obtained recommendations on their arrival, are now the [illegible] and are living in a [illegible] manner. But these are the great [illegible] in the minority: by far the greater [illegible] go on the town, live on [illegible] and subsist in no other way. We [illegible] women, that the consequence [illegible] there is scarcely one [illegible] quietly go into the [illegible] of the most respectable families in the [illegible] that they in the most open and [illegible] manner [illegible] other the order of [illegible] to that effect, preferring to live [illegible] and women in a solitary cell. [illegible] by length of time, the [illegible] of the magistrate, and he knows [illegible] to adopt to support his [illegible] authority, and to carry his [illegible] into [illegible]

"The convicts who are not hired as [illegible] a boat, and sent [illegible] a species of workhouse at [illegible], where they are employed in a [illegible], on the account of government. There were in 1815, 150 women [illegible]. There is not any room [illegible] that can be called a bed-room [illegible] these wretched beings there are only [illegible] and they are over the yard, [illegible] work-shops, being about [illegible] by twenty wide. In the [illegible] women were daily employed, [illegible] spinning wool upon the common wheel, and twenty-six carding [illegible] and two of them, the warping [illegible] belonging to the factory. The [illegible] are crowded all day and night; [illegible] are kept on them as are confined [illegible] amongst the wheels, [illegible] and cards, and a few others who have [illegible] the means of procuring a better [illegible]. The hours of government labour end [illegible] o'clock of the day, and from [illegible] till the following morning, the [illegible] convicts are at liberty to go where [illegible] think fit. No less than 150 women [illegible] out. During the night they spread [illegible] selves through all the town and neighbourhood of Paramatta, and some of their [illegible] glad to cohabit with any wretched [illegible] who can give them shelter for a [illegible]. Hence the male convicts *nightly* [illegible] *plunder either government or private individuals*, to supply the urgent wants [illegible] the females who are devoted to their [illegible] sures. On this account, there is [illegible]

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* "This wretched girl was removed from the town gaol of Cambridge, which is a disgrace to the corporation of that city, and *though in the heart of the University*, divine service is never performed, and there is no religious attendance at all."

* "The carelessness with which [illegible] removal is executed, and the abominable scenes that take place, are disgraceful to any government that professes to be [illegible] English."

of wheat or maize in the farmer's
r a sheep in his field, nor a hog in
, nor even a potatoe, turnip or
, in his garden, but what he is
be robbed of every night he lies
his bed, *either by his own or his
rs' servants.*' Such are the results
rders issued by Lord Castlereagh
and the engagement entered into
governor to obey them in 1810.
t not have been better to have built
for the reception of these poor
s, than a palace for Mr. Darcy
rth, the surgeon-general, and two
nilar edifices for the two assistant-
s? Would it not have been better
construction of temples around
and all the fopperies and follies
ave been recently erected? By anoceeding of Governor Macquarrie,
l seem he was not only determined
a large hospital, but to fill it also
k. Heretofore, all ardent spirits
to the colony were purchased by
ernment, and served out at fixed
to the officers, civil and military,
g to their ranks; hence arose a
table and gainful trade on the part
officers, their wives and mistresses.
ce of spirits at times was so high,
and two guineas have been given
gle bottle. The thirst after ardent
ecame a mania among the settlers:
writers on the state of the colony,
who have resided there, and have
estimony concerning it, describe
e and passion for drunkenness as
ng in all classes, and as being the
l foundation of all the crimes comhere. This extravagant propensity
kenness was taken advantage of by
ernor, to aid him in the building of
ital. Mr. Wentworth, *the surgeon*,
Riley and Blaxwell, obtained per- to enter a certain quantity of spirits;
re to pay a duty of five or seven
s a gallon on the quantity they in-
d, which duty was to be set apart
erection of the hospital. To prey other spirits from being landed, a
ly was given to these contractors.
n as the agreement was signed,
entlemen sent off to Rio Janeiro,
uritius, and the East Indies, for a
uantity of rum and arrack, which
uld purchase at about the rate of
s. 6d. per gallon, and disembarked
ydney. From there being but few
that were before permitted to sell
son, they abounded in every street;
ch was the enormous consumption
ts, that money was soon raised to
he hospital, which was finished in
Mr. Marsden informs us, that in
ll town of Paramatta, thirteen houses
icensed to deal in spirits, though
ld think five at the utmost would
be amply sufficient for the accommodation of the public. The effect, then, of this wicked experiment, was, the destruction of hundreds of convicts. I am informed, the burial-ground became like a ploughed field, and that the loss of life was prodigious. As usual, there is no account of the deaths, births and marriages, so no correct estimate can be formed of the extent of the evil produced, or of the injury the government sustained by the death of so many of its subjects. The death of those poor deluded and ill-treated wretches was perhaps a blessing to themselves. What is the lot of the survivors? I ask, what must be the sum of vice, misery, disease, want, prostitution, sufferings of children, robberies and murders, that have resulted from this proceeding? And if it can be reckoned up, judge if I am erroneous in thinking the slaughter of so many of our fellow-creatures the least part of the evil."—Pp. 76—79.

No provision seems to be made for the return of persons whose term of punishment has expired. Women have no means of returning home but by the prostitution of their persons to the officers or sailors of the vessel which carries them. (Pp. 96, 97.)

The New South Wales colonies are in a state of unexampled immorality, their government is conducted on the most arbitrary principles, and the expenses of them are enormous and frightful. But for the details we must refer the reader to Mr. Bennet's Letter, for which, and for his parliamentary labours in relation to the same object, whatever the Lords Sidmouth and Castlereagh may think of them, his countrymen will award him the civic crown.

ART. III.—*An Eulogium on Sir Samuel Romilly, pronounced at the Royal Athenæum of Paris, on the 26th of December*, 1818. By M. Benjamin Constant. Edited by Sir T. C. Morgan. 8vo. pp. 94. Colburn. 1819.

THE fall of Sir Samuel Romilly produced a general shock in the civilized world; which, painful as was the occasion of it, is a pleasing proof of the homage which men pay to virtue, and of the honours which, sooner or later, public opinion decrees to the advocates of humanity and freedom. Our neighbours, the French, manifested a lively sympathy with us on the sad event, as the work before us testifies. The Athenæum is a

purely scientific and literary institution at Paris, but the members judged that they should not depart from their object in paying a token of respect to the memory of a distinguished philanthropist. Their determination was wise as well as generous, for such expressions of humane and disinterested feeling tend to repress national animosities, to check the ambition of governments, and to advance truth and virtue, which belong equally to every people, and are alike beneficial to all.

A fitter man could not have been named as orator to the assembly than M. Benjamin Constant, who has been long distinguished by his talents, his eloquence, and his pursuit of the same noble objects as occupied the mind of the departed English senator. He was too, we believe, a personal friend of Sir Samuel Romilly. The *Eulogium* justifies the choice of the society: it is a master-piece of its kind: it is distinguished by sound philosophy and ardent benevolence: it manifests an intrepid spirit of reform, but at the same time a virtuous detestation of violence: it is, in short, worthy of the man who has incurred the displeasure of the successive governments of France by his incorruptible principles and his undaunted courage, and who, by his impartial opposition to all tyranny, has earned the gratitude and confidence of his country.*

The eulogist dwells on those points of Sir Samuel Romilly's character which always attracted the admiration of wise and good men at home. In explaining these to his audience, he displays a thorough knowledge of the state of parties in England. Our politicians may see in the estimate formed of them by an enlightened and temperate foreigner, how they are likely to stand with posterity.

With an exact pencil, M. Constant portrays the Semi-Whig ministry of 1806, of which Sir Samuel Romilly formed a part. "Charles Fox" is described, as he was, the wisest and the most benevolent and honest of statesmen; Lord Sidmouth as he is, —"the minister employed to execute the provisions of the Alien Bill." Lord Castlereagh is designa solemnly-pledged Irish reform Mr. Canning as a travelling o

M. Constant states that the sion of the *Habeas Corpus* England, has been always during the last twenty-five justification of arbitrary mea France! He records with triumph, that Sir Samuel had in no instance to reproach with having given a vote abominable measure.

It is distinctly stated by stant, and apparently from a that the Whigs of Englan party, have abandoned the *Parliamentary Reform*: Sir Romilly, however, remained to the principle, amidst gener tion.

There is a very interesting in the *Eulogium* on the su "the Dragonades" in the S France, in 1815. The Ed makes some strong remarks same topic in the Preface. It that the Dissenting Ministers don were truly informed of th of events, and that the Duke lington was imposed upon. stant vindicates the steps w Dissenting Ministers took, nounces an eloquent panegy them. To *them*, seconded were in the House of Com Sir Samuel Romilly, he attri cessation of the persecution.

We cannot better charact *Eulogium* than by saying, precisely such a posthumou of affection and respect as Si Romilly would have looked to with eagerness and delig disinterestedness, purity an city of heart had allowed calculate on any other rew the consciousness of doing and the satisfaction of uphol moral character, the civil r the political liberty of his men.

ART. IV.—*Reflections upon of Sir Samuel Romilly: course delivered at Es Chapel, November* 8, 18 Thomas Belsham. 8vo. Hunter. 1818.

IN relation to the deplora of Sir Samuel Romilly,

* M. Constant has been lately returned *to the Chamber of Deputies.*

sham truly says that England, rich as it is in talent, in eloquence, and in genuine patriotism, cannot supply a character fully adequate to fill up the lamented vacancy. That so excellent a public man should have fallen at such a time, and *by such means*, is one of the mysteries of Divine Providence, before which it becomes us to bow in silent submission.

Mr. Belsham portrays, with his usual ability, and with that generous eloquence which is inspired by the mingled sentiment of admiration and grief, the character of the deceased; and though the colouring is high, it does not appear to us now that time has tempered the feelings excited by his loss, to be at all excessive; so rich is public virtue was the character described and lamented!

The "Reflections" of the preacher are suited to the melancholy occasion. The concluding one is a caution against *despondency*, and here appears the author's cheerful piety. What good heart does not respond to these grand and swelling sentiments, which are, in reality, as honourable to the Sovereign Ruler as they are comforting to his short-lived creature man:

"There is a progressive march in human affairs. Knowledge gradually advances: nor is it in the power of bigots, tyrants or oppressors to arrest its progress. But knowledge is power. And power is liberty. And knowledge and liberty generate virtue. And these combined together produce individual and national prosperity and happiness."—P. 18.

"—— though the most highly gifted and eminent leaders of the honourable band of patriots and reformers of every description, in rapid and sad succession from age to age, fall victims to the inexorable law of mortality, the glorious cause which they support, the cause of truth and virtue, of liberty and happiness, remains immortal, and ever growing in the hands of a never-failing line of successors, inferior perhaps in talent, but equal in integrity and in zeal; and making up in numbers what is lost in ability."—P. 20.

ART. V.—*Some Thoughts on Christian Stoicism, an Antidote against the Evils of Life. A Sermon preached at Plymouth, Nov.* 15, 1818, *in consequence of the much-lamented Death of Sir Samuel Romilly.* By Israel Worsley. 12mo. pp. 34. Commins, Plymouth, and Baldwin and Co. London. 1*s.*

THIS is another valuable tribute to the memory of public worth. Mr. Worsley has the same text [Isaiah ii. 22] as Mr. Belsham, and pursues nearly the same train of thought. He introduces his sermon with the favourite notion of the ancients, which he amplifies, "That no man should be called happy, until the last funeral rites have been performed over his grave." Having strongly, but not immoderately, painted the great national loss, he proceeds to recommend submission to an overruling, all-wise Providence, and to open sources of consolation and hope. In the illustration of these sentiments, he has some well-conceived and striking passages:

"——whether our attention be directed to scenes of private or of public interest, if the wave of time which passed by us to-day has swept away some pleasing object which was within our reach, or some favourite delight we held in our arms, every scene of Providence is pregnant with mercy, and the wave which follows it, will throw into our possession some new, perhaps some unexpected blessing."—P. 23.

"It was well observed, when in a neighbouring state a distinguished general was slain, 'There is no want of generals in the lines.' And let us believe that under the able instructions of a few distinguished patriots whom we have seen or still possess, many have been educating to fill the ranks they have quitted, and will distinguish themselves by the illumination of their minds and the rectitude of their hearts."—P. 26.

In the concluding sentence, Mr. Worsley appears to allude to the awful manner of Sir Samuel's death. This is a delicate subject. Mr. Belsham altogether abstains from it. But must it not be ever lamented that a habit of religious dependance did not prevent the dreadful catastrophe?

To Mr. Worsley's Sermon is added an appropriate Prayer.

ART. VI.—*The Trinitarian's Appeal Answered, in a Letter to the Rev. Samuel Newton, of Witham.* By a Layman. 12mo. pp. 34. Youngman, Witham; Eaton, London. 1819.

MR. NEWTON, a respectable Independent minister at Witham, in the county of Essex, has

OBITUARY.

On the 13th ult. at *Rome*, on his travels through Italy, after a short illness, greatly regretted by his family and friends, WILLIAM WHITTRED, Esq., barrister at-law, of Lincoln's-Inn, and only son of Thomas Whittred, Esq., of Newnham, near Cambridge. He was a gentleman of ability in his profession, and much endeared to an extensive circle of acquaintance by his social qualities, urbanity of manner, and goodness of heart. He is entitled to the grateful remembrance of his townsmen, of Cambridge, for his late spirited efforts to break through the corrupt corporation influence. For some few years past, he had devoted much of his time and attention to the cultivation of his estate of Spinney Abbey, in the parish of Wicken, in his native county; where the grandfather of the celebrated Dr. Isaac Barrow lived and acted for forty years in the commission of the peace, and where Henry Cromwell, second son of the Protector, took up his abode, as a retreat from the world, after the Restoration.

March 19, at *Perth*, aged 62, Mr. WALTER MILLER, of that place, merchant; a man, not a little remarkable for the incidents of his life, but still more so for the singular energy of his mind and character. He was one of the most zealous and distinguished of the partizans of reform in Scotland, in the early part of the war, against Republican France, and was arrested at the same period with Muir, Gerald, Fysche Palmer and others; but the prudence and moderation of his previous conduct, exempted him from the rigorous penalty inflicted on these gentlemen. Although assiduous in the harassing details of his business, and conspicuously attentive to his family duties, he also cultivated literature with uncommon ardour and success. His early education had been very limited; and his after occupations were not only in utter discordance with study, but also precluded in a great measure the leisure and retirement which, with others, is an essential requisite of literary improvement; but the natural strength and vigour of his mind supplied the place of all those props and aids which weaker intellects require; and enabled him to attain to a degree of sound and discerning intelligence which is seldom reached. His views of things were clear and comprehensive; and his speculations, on every subject to which he directed his attention, were profound and original; he contemplated his objects from a point of view peculiarly his own; and although this might not in some instances have been the most happily chosen, and his lights in others might have been comparatively imperfect, yet his powers of vision were eminently strong, his perceptions clear and accurate, and his deductions from them precise and forcible. He was the author of several political essays, which, with the events and circumstances which called them forth, have now lost their interest; but his work, entitled "Physical and Metaphysical Inquiries," will remain a lasting monument of his genius and power of mind.* This production, though from peculiar circumstances it may be little known, is highly estimated by those who are capable of appreciating it, for the novelty and originality of the author's views, and for the acuteness and strength of argument with which the subjects treated of, are followed out; and although they may not agree with him in the general results he endeavoured to deduce from his speculations and inquiries, and in the principles he founded on them, yet they will acknowledge themselves gratified and instructed by the clearness and profundity of his views and reasonings, and by the extended range and power of thought evinced by him. It was his intention to have continued and enlarged these inquiries; and it is to be regretted, that his declining health for many years past, and the increased difficulties of his other occupations, prevented their completion. As a man, his conduct and feelings were regulated by the most rigid moral principle; his integrity was never questioned or impeached; and by those who knew him intimately, his memory will long be cherished and revered.

M.

March 28, at his father's house at *Brentford*, in his 25th year, Mr. SILVANUS RONALDS, late Chymical Operator to the Apothecaries' Company.

—— 29, Mr. JAMES RAIT, who for more than forty years was a preacher and advocate of the glorious doctrine of Universal salvation to the fallen race of man; an exemplary instance of disinterestedness in giving his rare talents gratis, in many places, and of late years to an admiring congregation, assembling at

* For an account of this work, an 8vo. volume, published in 1806, see Mon. Repos. II. 156 and 274; and also 381 and 465.

elphian Chapel, Windmill Street, bury Square. An acute observer ferent tenets taught by religious , he was never known to be se- ist any, his main object being to intrinsic value of truth, when l with error, under whatsoever t might appear: and to this end equired a knowledge of the lan- which the Sacred Scriptures published to mankind. Without the advantage of a college edu- ithout passing the ordeal of ex- by legal authority, yet he was to enter the lists of inquiry with learned of the age in which he knowledge of these languages im to trace the true signification parts of Sacred Scripture to ee, and thereby he often dis- at the translators had not given nterpretation, which might have n, to the primitive sense of the the want of which knowledge a hindrance to the union of man- ne common faith. The congre- ho have long enjoyed the satis- his pastoral teaching, have to at but little is left upon record tings; the readiness with which all times gifted to proclaim the mercies of heaven, and the avo- life which occupied his mind, ted his attention from that point. arts of his hearers is inscribed, ters not easily to be effaced, the nce of his glowing zeal for the ankind, and for the honour of eign Lord; these are now the ns they have left to support them it privation which the hand of e has visited upon them. His ere interred in Tyndal's Burying City Road, on Tuesday the 6th of presence of many of his late who testified their loss in tears of sorrow.

R.

it was a man of a catholic spirit, interests of truth above those of Though he differed in many m the Unitarians, he was led by f justice to expose a malignant which was told with a view to em by a person of the name of the pulpit of Zion Chapel. See *ian Reformer*, IV. 92—94, and -143, where there are three let- r. Rait's to the reverend gentle- one of his, which is a singular ous specimen of the airs and the ed by his fraternity,

illiosum, incurvicervicum pecus, ab aliis habita et cal[illegible] ntione,

Tristesque vultu vendunt sanctimonias:
Censuram sibi quandam, et tyrannidem occupant,
Pavidamque plebem territant minaciis.

ED.]

Lately, at Paris, aged 65, the *Chevalier* MILLIN, long known and respected as the Editor of the *Magazin Encyclopédique*, and celebrated as the author of many learned works on archæology and French antiquities. In this line, he was one of the most illustrious men of the Revolution; and, since the forced Restoration of the Bourbons, he lived in comparative retirement.

The celebrated DANIEL ENCONTRE, President of the Protestant Faculty of Theology at Montauban, terminated his laborious and useful career at Montpellier, on the 16th September, in the 56th year of his age. This great loss, which the friends of religion most deeply deplore, and which has filled the Protestant Church with mourning, has occasioned a vacancy in the faculty which it will be difficult to supply. The modest and unambitious character of this extraordinary man, prevented him from establishing himself at Paris, where his fine genius and his vast attainments would necessarily have placed him in the first rank among the scientific and learned men who honour the Institute of France; but those who have appreciated his talents and acquirements will nevertheless pay a just and honourable tribute to his memory. Distinguished by a firm and enlightened attachment to the doctrines of the gospel, by a fervent piety and exemplary deportment, he could not fail to maintain an ascendancy over his students, and within the sphere of his exertions; while his noble disinterestedness and his amiable temper conciliated universal confidence and esteem. He was the first to calculate the probability of his approaching dissolution; and having set his house in order, he determined to proceed to Montpellier, at the commencement of the vacation, that his ashes might be united with those of a beloved and only daughter, whom he had suddenly lost at the age of 18. She had been his companion, his friend, and the assistant of his labours, and he never fully recovered the shock which his gentle nature received by this afflictive bereavement. It required nine days to perform this last and distressing journey from Montauban to Montpellier, and in spite of the tenderest attentions from his excellent wife, and his only son, such was his extreme exhaustion, that they feared each night would be his last; but his unabated calmness and confidence [illegible]ined their spirits. The God whom [illegible] so faithfully and zealously served,

condescended to meet his last wish, and permitted him to arrive at Montpellier, to close his eyes among his particular friends, and in the bosom of his family. Above all, the consolations of the gospel supported his soul, and gave a beauty and dignity to a death most sincerely and profoundly lamented. His friend M. Lisignol, one of the pastors of Montpellier, delivered an impressive discourse over his grave. Dr. Encontre has left only one son, but he is in every respect worthy of such a parent; and only the day after his father's death, he received notice of his appointment as Professor of Greek in the Faculty from which his father had been removed.

The Spaniard who travelled in the Mahometan countries, under the name of ALI BEY, died lately, not far from Damascus, whilst on a journey with a caravan to Mecca, in the character of a pilgrim. His effects, including his manuscripts, were seized by the Pacha, by virtue of his title to inherit the property of pilgrims dying within his jurisdiction.

REV. CHRISTOPHER BURCHARDT, a Swiss clergyman. A letter from Dr. Naudi, in Malta, has been received by the Bible Society, mentioning the death of this valuable and useful man. After his pe travels for the distribution of Scriptures in Egypt, Palestine a he had scarcely arrived at Alep a fatal fever, then raging in th bourhood, put an end to his most life. He left Malta in a Greek ve six large cases of Bibles and Test various languages, without any fears which had deterred others, rageously distributed them in Al where he openly conversed with strangers and merchants, and many seamen applied to him, that "the Greek Testaments he had would only be like so many drop into the sea;" so great was the de the word of God. He thence dep Grand Cairo, where Jews, Turks, Copts, Christians and Pagans, visi and where he could have dispen greater number of copies, if he sessed them. From Cairo he we rusalem, where he visited all the and public places, and furnish every where with the word of God ing Jerusalem, going by Syria, an the places on his road, he came to commercial city of Aleppo, in th bourhood of which the fever attac and closed his life and labours.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Manchester Quarterly Meeting of Presbyterian Ministers.

ON the 9th inst. was held at Stand, near this town, the Quarterly Meeting of Ministers, denominated Presbyterian, a little out of the regular course, on occasion of opening the new Unitarian Chapel in that place, which the congregation have erected with laudable zeal and liberality at their own expense. The Rev. John Smethurst introduced the service, and the Rev. J. G. Robberds preached the sermon from 2 Cor. ii. 17. The meeting must have been highly gratifying to the members of the Congregation, as well as to the numerous friends who attended from a distance.

The Chapel is a neat and substantial building, capable of conveniently seating about four hundred hearers. It was quite filled on the occasion. The ministers and their friends, after the service, dined together at an inn in the neighbourhood, to the number of nearly fifty, and spent the afternoon in a manner highly gratifying to their feelings, and, it is hoped, improving to their Christian zeal and efforts. *The health of Mr. Dean* and the members *of his congregation*, and thanks to the two gentlemen who officiated morning, were proposed in such a as clearly evinced the high sens the Meeting entertained of their c their approbation and thanks. interval of pulling down the old and building the new one, divine was performed once every Lord's the Stand free-school, by the kind sion of the Rev. R. Smethurst; was stated, as an act of Christian h worthy to be recorded, and indic the increasing candour of the ag the use of the New Jerusalem Ch the neighbourhood, was sponta offered to our friends until their own be finished. Of this offer, though stances rendered the acceptance n sary, yet they retain a due sense Christian spirit and unsolicited k of their brethren of the New Je Church.

The grateful and useful impr made this day on the minds of ma attended will not soon be obli May our Unitarian brethren ever f full force of every motive still fur advocate and promote the cause of tian truth [illegible].

Mans [illegible]

s Unitarian Fund Society Anniversary.

nesday the 7th of April, the Unitarian Fund Society held its nnual Meeting at Portsmouth. ng service was introduced hy illiam Stevens, of Newport, in Vight; the Rev. William Hughes, 'oods, in the Isle of Wight, de prayer; and the Rev. Abraham Poole, preached on "Love to n Unitarian Principles," from 28. A very respectable con ttended this service, at the Ge st Chapel. In the evening, Mr. nducted the devotional part of and the Rev. John Fullagar; of preached on "Protestant Aber n Christian Simplicity," from 0—"This did not Abraham," lience, at the Unitarian Chapel, Street.

company dined together at the on; among whom were several who frequently attend the Even s of the High-Street Chapel, professed Unitarians. The be attend on these occasions, ally increased. At the last an e numbers exceeded the year and this year they have as ded the last: a manifest proof ition which has been excited, interest which is taken in the Unitarianism, in these towns. nd a strong proof is, the full ing attendance on the fort tures at Portsea; which are by this society. Mr. Bennett ed the Thursday evening lec rge and attentive congregation, lence of the Scriptures on what Orthodox Doctrines, especially scourses and Conversations of d his Apostles, which directly being mentioned, had they ." On Friday evening, (the lughes closed the lectures for vith the concluding discourse which he has, in the course of been delivering on the Atha , and in which he contrasted d benevolent spirit which pre g the time the church was Uni the very different effect pro Athanasian heresy. Though occupied one hour and twenty attention of an overflowing rivetted to the last moment. is kind of preaching, the po of promulgating Unitarianism, the fortnightly lecturers at aid to be productive of no much to be wished that some who think it expedient to Unitarian doctrines from that class in the gospel was first preached by its Founder, had attended the three evening services of the last week, and they would have seen more than half of numerous congregations, consisting of persons of this description. Among them we find a genuine spirit of inquiry, a real wish to become acquainted with Unitarian doctrines, and a strong desire to read Unitarian books; for which purpose they are, month after month, entering themselves as members of the respective congregational libraries. Some of our much-valued friends, who class themselves with what are termed the "Old Unitarians," have asked, "Where is the good effect you have produced?" imagining, like Nathanael of old, that no good thing can come out of Nazareth. The society, following the example of Philip, invites them to "come and see"

The society regrets the loss of some of its distant members this year; but it announces with great satisfaction the accession of some new members in Portsmouth, and who are neither Dissenters nor Unitarians; but only occasional attendants on Unitarian worship. It laments, also, that it does not possess the pecuniary means of extending its exertions to the neighbouring towns and villages. It looks forward with hope, that at some future time it may be enabled to accomplish this most desirable object.

The Universalists having been under the necessity of disposing of their chapel, in the suburbs of Portsea, is a serious loss to the society, as one of the fortnightly lectures was delivered there, and generally to full audiences. Mr. Neave, the present proprietor and minister, when application was made to him for permission to continue the lectures in that chapel, politely declined; adding, that as he considered our views of Christianity to be destructive, he could not in conscience permit us to promulgate them within its walls. Mr. Kingsford, the minister and proprietor of the General Baptist Chapel, in an adjoining street, could not allow the society the use of his chapel, on account of the feelings which even the proposal would excite among his hearers. Application was also made to Mr. Anderson, the sole proprietor and minister of Messiah Chapel, in the same neighbourhood, and who rejects the deity of the Holy Ghost; but he would not even listen to the proposal. Another chapel was applied for, which had been in the occupation of Mr. Neave, but is now rented by a secession from the Wesleian Methodists: the leader of these seceders, in reply to the application, said, that he had consulted with his friends, and was sorry he could not prevail on them to admit us to a joint use of the chapel with them.

S——y.

Portsmouth, April 16, 1819.

Gainsborough Unitarian Association.

The third Half-yearly Meeting was held at Thorne, March the 25th. The attendance of ministers and others from a distance was respectable, and the congregations more numerous than has been known since the opening of the chapel in 1816. Mr. Piper, of Norton, preached in the morning, from 1 Cor. xvi. 9, "A great and effectual door is opened unto me, and there are many adversaries." In an ingenious and elegant discourse, the preacher drew a parallel between the circumstances of Paul preaching at Ephesus, and those of modern Unitarians, contending, like him, for the *Unity of God*, the *spirituality of his worship*, and the *benevolence of his character*, in opposition to the worldly interests of those whom they endeavour to enlighten and reform. At the meeting for business it was announced, that 120 persons had become members of the association; and it was resolved, that the next meeting be held at Hull, and that Mr. Hutton be requested to preach. Thirty-two gentlemen dined together, and amongst the usual sentiments given from the chair, the success of our Unitarian brethren in the neighbourhood of Madras was not forgotten. Mr. Little, of Gainsborough, preached in the evening from John xvii. 21, &c. on Christian Union, shewing the manner in which Christians might be *one* in the worship of God, the profession of the gospel, and the adoption of active means for promoting the cause of truth, and reprobating with indignation the imposition of creeds to produce unity of faith.

G. K.

Protest against the Marriage Ceremony.

No. 18, *Adam Street, Adelphi.*

Sir,

Observing in the Repository that the Unitarian body are preparing a petition to the Legislature upon the Marriage Ceremony, I enclose for insertion in that publication, the following proceedings in relation to that ceremony.

H. BRADSHAW FEARON.

Married,

On Friday, the 12th inst., at Westham, Essex, by Mr. Jones, Rector of the parish, Mr. Henry Bradshaw Fearon, of London, to Miss Thompson, daughter of S. Thompson, Esq. of Plaistow, Essex, when the following Protest against the Marriage Ceremony was delivered (previous to its performance) into the hands of the minister, by Mr. Fearon:

Protest,

To Mr. Jones, (of the Parish of Westham, Essex,) usually entitled the Reverend Mr. *Jones:*

The undersigned being Protestants and Dissenters, present to you the following Protest against the Marriage Ceremony at present performed, and to which according to the laws of England, you *compelle* to subscribe.

They disclaim all intention of offering disrespectfully, either to the Legislature or to its Civil Officer, before whom they stand; they lament that they are placed in a situation so unnatural as that forbearance towards what they esteem established error would be a formal dissimulation of opinions which they have on conviction, and which they could renounce on similar grounds. Against the Marriage Ceremony they most solemnly protest,

Because it makes marriage a religious instead of a civil act:

Because parts of the ceremony are highly indelicate, and must, to a correctly-constituted mind, be extremely offensive:

Because the man is required to worship the woman, though the Founder of Christianity has declared, that God is the only object for the Christian to worship:

Because it requires the recognition of the doctrine of the Trinity, than which nothing can be more oppressive to those who disbelieve conscientiously, and after patient investigation, that doctrine conceiving that the whole of revelation sanctions their joining the Apostle Paul in declaring that, "to us there is but One God, and one Mediator between God and men, the man Christ Jesus:"

Because as Christians and Protestant Dissenters, it is impossible that they can sanction the interference of any human institution with matters which concern their faith and consciences:

Because as knowing nothing of a priesthood in Christianity, the submission to a ceremony performed by a person in holy orders, or pretended holy orders, is painful and humiliating to their feelings:

Because as warm and firm believers in the truth of Christianity, they disclaim and abominate the doctrine of the Trinity in the name of which the Marriage Ceremony is performed: and

Because as servants of Jesus, they acknowledge the One living and true God, the God and their God, his Father and their Father.

Signed, HENRY B. FEARON
JOHANNA THOMPSON
Members of the Church of God, meeting at the Crescent, Jewin Street, London.

March 12, 1819.

The parts of the ceremony omitted by the minister upon this occasion, were chief of the introduction, which is peculiarly indelicate:

The placing the ring on the Bible

The kneeling at the altar, and the whole of the blessings and prayers of the priest after the words, "I pronounce them to be man and wife in the name of the Father, the Son, and the Holy Ghost."

Fellowship Funds.

Dudley, Worcestershire. Established Sunday, Feb. 21, 1819, after a sermon from Rev J. H. Bransby, recommending the measure. Title, "Dudley Christian Fellowship Fund." Object, "to present occasional contributions to Unitarian meeting-houses about to be erected or repaired; afford assistance to academical institutions in which no restraints are laid upon free inquiry: and to promote generally the diffusion of Christian truth." Treasurer, Mr. James Whetstone; Secretary, Rev. H. Bransby

Chichester. Established Sunday, April 2, 1819. Rev. John Fullagar, minister.

Appointments and Removals of Ministers.

We hear that at the request of a great number of gentlemen, members of both the Unitarian congregations of *Birmingham*, the Rev. Stephen Weaver Browne, B. formerly of Pembroke Hall, Cambridge, has undertaken to preach a Sunday evening Lecture, in the Old Meeting-house, that town, to commence on Sunday, the 2d of May

The Rev T. C. Holland has accepted an invitation from the Unitarian congregation, *Edinburgh*, where he has been since Christmas last. He has delivered a series of evening lectures on the evidences of Unitarianism, which have been well attended. The congregation eagerly look forward to the time when they shall be able to procure a more commodious place of worship, for providing which they have a constantly-accumulating fund.

The Rev. W. Jevons, of Altringham, Cheshire, has accepted an invitation from the congregation of the Old Meeting-house, Walmsley, and enters upon his new charge the present month.

The *North-eastern Unitarian Association* will be held in *Lynn*, Norfolk, on the 22nd and 23d days of June next, when the following ministers are expected to preach: the Rev. James Hawkes, 22nd, in the evening; the Rev. W. J. Fox, twice, on the 23d.

Miscellaneous.

Royal Births. Her Royal Highness the Princess of Cambridge was safely delivered of a male child, in the city of Hanover, on March 26, 1819. And in [illegible], on the next day, March 27, Her Royal Highness the Duchess of Clarence was delivered of a daughter, who lived but a few hours.

Anti-Catholic Proceedings.—The clergy of London and of several other dioceses, the synod of Glasgow, and a few civil corporations, have followed the example of Oxford in petitioning parliament against the *Catholic Claims*. The Baptist Dissenters also have in their last magazine (for April) declared themselves strongly on the side of intolerance. (See the current Number of *The Christian Reformer*.) This ill comports with the boast which they sometimes make of having been always foremost in the cause of religious liberty. One of the ministers of the Tabernacle also, Mr. John Hyatt, has warned the crowd in that place of the danger of their being burned in Smithfield, and exhorted them to sign petitions against the Catholics with *both hands*: this is the more extraordinary, as the senior minister of the chapel, Mr. Wilks, has, we believe, from the same pulpit, pleaded the right of the Catholics to full religious liberty. A long string of wordy resolutions against the Catholics has been published by a knot of people calling itself "The Protestant Union:" how many, and who the members are, we know not; only the name of the chairman is given, *Stephen Cattley*, who, we are bound to believe, is some deep theologian. One of the Resolutions is, in fact, a lamentation "that the Prince Regent is at present embarrassed with some counsellors, whose declared opinions encourage the claims of the Roman Catholics, keep alive their discontent, &c." But the most extraordinary proceedings are those adopted at a public meeting at *Exeter*, where, on the motion of the Rev. Prebendary Dennis, it was agreed, in the said Prebendary's phrase, to "rap the knuckles" of the administration for having at the close of the last parliament "smuggled up" an Act to extend the liberties of the Roman Catholics, and also to petition the *Convocation*, who, said the Prebendary, "have undoubtedly the power of a negative on the measure." Our readers need not to be told that the Convocation has no existence, that it assembles, indeed, pro formâ, whenever parliament is called together after a dissolution, (and we believe a prorogation,) but that it cannot and dares not act. The *Times* newspaper suggests that Mr. Prebendary Dennis is in a state of mind which requires his friends to look after him; however this may be, it appears to us that he and his followers have put themselves in the power of the Attorney-General. A more flagrant defiance of the legislature than this was never contemplated by Cobbett's "Blanketteers." We insert as a curiosity, a copy of Mr. Pre-

bendary Dennie's petition to the Convocation, agreed to by the Exonians:

"To his Grace the most Reverend Charles, by Divine Providence, Lord Archbishop of Canterbury, Primate of all England, and Metropolitan; to the Right Reverend the Bishops; and to the Reverend the Clergy of the Province of Canterbury, in Convocation assembled.

"The humble Petition of, &c.

"Humbly sheweth,—That your petitioners are apprehensive that the most alarming danger will unavoidably result to the Church from the admission of Roman Catholics, who recognize spiritual submission to a foreign power, into the possession of secular authority, whether by taking a share in the legislative assembly, or in any other branch of the national councils, in the administration of justice and construction of the laws, or in the higher branches of military and naval commissions.

"That they feel that the most serious objections may be urged against the proposed exercise of a veto, in the appointment of Romish bishops on the part of the sovereign of a Protestant country, inasmuch as the authoritative appointment of a second independent bishop in a diocese, where one is already regularly constituted, is a destruction of the unity of the Christian Church, and a subversion of its legitimate constitution, and changes the hitherto 'Defender of the Faith' into the author and prime mover of schism.

"That, for the foregoing reasons, your petitioners humbly implore that, in the event of the proposed concessions being acceded to by both Houses of Parliament, your sacred Synod, in the capacity of one of the three estates of the realm, will be pleased, by a regular synodical act, to protest against the constitutional authority of any such parliamentary statute being strictly in *re ecclesiastica*, which may be passed without your previous consent and concurrence: and that you will, likewise, as constituting the Church of England, by representation, be pleased to address his Royal Highness the Prince Regent, in the name and on the behalf of the clergy of England, for the purpose of respectfully dissuading his Royal Highness from granting the royal assent, in the name and on the behalf of his Majesty our most gracious Sovereign, to any bill which militates in the smallest degree against the spirit of the Coronation Oath, the Bill of Rights, Magna-Charta, and the Act of Settlement; of all and every of which securities of the national church we humbly submit that the proposed concessions will amount to a decided violation, either by its immediate or indirect operation.

"And your petitioners will ever pray, &c."

Emigration.—Almost all the let the outports describe the melanch of the departure of emigrants for chiefly the United States. In tricts the emigration is so excess a stranger to Great Britain would its inhabitants were fleeing from th Hundreds of these fugitives are at Havre, waiting for a passage Atlantic, which they obtain at rate from a French port. Upward are computed to have sailed alr season from Plymouth; and last stated that 11,000 departed fro We call this a *melancholy* scene, the majority of the emigrants mu great miseries in a foreign land, cularly because extreme must h the wretchedness that has dri from the land of their fathers. heart, indeed, does not ache at th rison of Great Britain thirty year now, when the consequences of and profligate system of public p that the population of the count longer subsist at home, but mu by thousands to seek their bread realms!

Parish Clerks' Bill.—The Par of London, an incorporated com imitating the "Fire-Act Clergy, plying to parliament for an in their powers and emoluments. Th seems to be to bring fifteen ne adjacent to the bills of mortali their jurisdiction; to compel burials to them from all burial under heavy penalties; to mak pointments and regulations with searchers, which will be burd the parishes; and to exact sal the parochial rates. Many of th have commenced an active opp the bill, as have also the several Dissenters. Much praise is d Wilks for summoning public a the project; though the worshi pany characterize the St. Luke's r which appeared with his signa "bombast advertisement." Th vindication of themselves, that stimulated by the high authoritie this bill;" and moreover decla satisfaction of the public, that " always moved in life as a subo ciety," that they are "bound support the characters of just men," and that, "when requi are "*doing their diligence.*" I sent instance, we suspect, they w convinced that they have been e

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THE *Provisional Committee f ragement of Industry, and Re Poor's Rates*, report that th facts are most fully ascertai

nt an eminent mean of im-
condition of the labouring
iminishing pauperism, would
labouring poor small portions
ay terms.
—That this practice promotes
ishes employment to the rising
a dependence on parish aid,
rable to morality, and prevents
s, tending to greater crimes.
That it has in some districts
the keeping down, in others
e utter extinction, of Poor's

ow itself only to express the
viction that the measure above
d will benefit every rank, en-
le, strengthen most eminently
civil society, and greatly con-
security, prosperity and hap-
empire.
ovisional Committee,
BENJAMIN WILLS, *Sec.*
Tavern, Poultry,
larch, 1819.

ion of the right to use *Patent*
ow pending before the Eccle-
rt, Doctors' Commons; the
t. Andrew's, Holborn, being
for refusing to bury a corpse
em. The Bishop of London
plied to, but had declined in-
s authority. The objection
hat these coffins are of wrought
refore *less liable to decay* than
od or lead; though we ap-
t there must be some further
probably of a *religious* kind,
heir admission into *consecrated*
e resurrection-men might con-
ugh quarrel with them; for
losed, they cannot (as we un-
opened even by the maker.
Bridgman, of Goswell-Street
patentee. His coffins are sold
ch. The clergyman has en-
earance, and the case will be
e course of the ensuing term.

s *of the Globe.*—The table of
nd territory of the present
ld, as lately exhibited, gives to
00,000 of souls, and 1,200,000
of territory; to *Great Britain*
of population, and 100,000
s; and to the *United States*
f people, and 2,500,000 miles;
l of the whole world is, of
135,800,000, and of territory
uare miles; so that the United
the largest home territory of
ns except Russia. China is
l in this, because it contains
[redacted] possesses
[redacted] colonial
[redacted] paid to
nearly one-fifth of the whole surface of the globe.

THE following paragraph appeared as an advertisement, in the *Times* newspaper of the 15th instant:—"The public days at LAMBETH PALACE for this season will commence on Saturday, the 24th instant: dinner at half-past six precisely." It is an apostolic canon, that a *bishop* should be "given to hospitality;" perhaps it is necessary that an *archbishop* should advertize his hospitality.

PARLIAMENTARY.

House of Commons. April 22. Sir JOHN NEWPORT moved an address to the Prince Regent for an inquiry into the state of the *Established Church of Ireland*. He stated various instances of neglect and abuse, arising from non-residence, dilapidations and the consolidation of livings. In some parts of Ireland, said he, ten or eleven vicarages had been formed into one. Many parishes were never visited by the clergy, except for the purpose of collecting the tithes.—Mr. WILBERFORCE said that the strict performance of their duty on the part of the clergy ought to be as attentively watched and as rigidly enforced, as that of the highest civil or military officers, and even more so, as to the former was committed the more important duty of the care of souls.—Mr. C. GRANT and Mr. L. FOSTER expressed their warm concurrence in the motion, which was put and carried.

Before the Easter recess, a motion was made in the House of Commons by Mr. BENNET, and seconded by Mr. WILBERFORCE, for stopping the sailing of a convict ship laden with females for *New South Wales*, but negatived without a division.

House of Lords. Monday, April 26. The Marquis of LANSDOWN presented a petition from the *Unitarians* in Liverpool, for relief from the Marriage Laws.

The *Fire-Act Clergy* Bill has obtained a second reading in the House of Commons, and, as far as we can gather from the Debates, the temper of the House is in favour of the measure.

A Committee of the House of Commons is appointed on the motion of Sir J. NEWPORT, seconded by Mr. C. GRANT, to inquire into the means of providing some remedy or mitigation for the state of *disease* in *Ireland*. Within fifteen months, no fewer than 43,000 patients had been admitted into the fever hospitals of Dublin, Cork, Limerick and Waterford. The disease is attributed to want of food and fuel.

Bills are before the House of Commons, brought in by Mr. STURGES BOURNE, for amending the *Poor Laws*. It is proposed that three years' residence in a parish shall give a settlement; in the case of domestic servants, residence with their masters days. Two justices to determine disputes. To prevent misapplication of Poor Rates to the payment of wages, relief not to be given to paupers on account of children, but the children above two to be taken and set to work, and supported by the parish.

A Bill of Mr. BRAND'S is before the House of Commons for amending the *Game Laws:* this repeals former acts with regard to qualification, buying and selling game, &c., declares game the property of the possessor of the land, allows the lessor of the land to reserve the property, and gives a right to persons entitled by possession of land or by reservation, &c., to authorize any person to kill the game; but no person to destroy game by snare or net.

An official return, printed by order of the House of Commons, presents in one view an accurate representation of the *State of Crimes* made capital by the law, in the several years, from the year 1805 to the year 1818 inclusive. From this it appears, that the total number of persons convicted of burglary in the interval, was 1,874, of whom 199 were executed; of larceny in dwelling-houses to the value of forty shillings, 1,119, of whom 17 were executed; of forgery, 501, of whom 207 were executed; horse-stealing, 852, of whom 35 were executed; house-breaking in the daytime, and larceny, 761, of whom 17 were executed; of murder, 229, of whom 202 were executed; robbery on the person, the highway and other places, 848, of whom 118 were executed; sheep-stealing, 896, of whom 43 were executed; making, with various other offences of a capital nature within said interval, a gross total of, convicted, 8,430, of whom 1,035 were executed.

LITERARY.

LORD JOHN RUSSELL has lately published *A Letter to Lord Holland on Foreign Politics*, in which he maintains the old Whig notions of the balance of power, and accuses Lord Castlereagh of having entered into engagements that are in themselves nugatory or fatal to the liberty, independence and peace of the European States. He considers that the treaties of Vienna and Aix-la-Chapelle, afford no security against war, and predicts that the next war will be completely revolutionary. The title of his pamphlet might have been (in the words with which it concludes,) *Meetings of Sovereigns and Auctions of Subjects*. The pamphlet does not displ great talent, but it is written with son smartness. It consists of less than 8 pages, but the bookseller (Ridgway) h thought it decorous to put upon it th price of half-a crown. If it were writte to be read, this effectually defeats th author's design. His lordship has in th press, a work of more consequence, "Th Life of William, Lord Russell, with som Account of the Times in which he lived." We look to this publication with som eagerness: it will probably contain expla nations, supplied by papers in the pos session of the Bedford family, of som parts of the conduct of the patriots in th reign of Charles II. that are little under stood.

A History of England from the Firs Invasion by the Romans to the Accessio of Henry VIII., is announced for publi cation in May, in 2 vols. 4to., by th Rev. JOHN LINGARD, author of the "An tiquities of the Anglo-Saxon Church." This gentleman is a respectable and learne Roman Catholic priest, who, in 1815, pub lished some acute *Strictures on Dr.* (no Bishop) *Marsh's* "Comparative View o the Churches of England and Rome." H has compiled the History, he says, withou any reference to modern historians. "Th author religiously confined his research to the original, and whenever it was pos sible, to contemporary writers." Thi must be allowed to be a great recom mendation of his work; it remains to b seen whether, in thus guarding himse against modern prejudices, he has bee equally watchful against those more an cient ones to which his profession seem peculiarly liable.

A new version of some of the Epistle of St. Paul and of the Epistle of St. James is about to be submitted to the Public in cheap and unostentatious form. The trans lator has had Campbell in view as to th arrangement and manner of the work, an much care and pains have been bestowe to exhibit the sense of the Apostles, faith fully, clearly, and according to the presen idiom of our language.

Under the patronage of his Roya Highness the Prince Regent, Mr. BELLAM is proceeding with his "New Translation of the Bible." Part II., containing th Books of Exodus, Leviticus and part o Numbers, has just appeared. The author seems not daunted by the *Quarterly Re view*, to which he has published a Reply It is said that the attempt in that minis terial journal to dictate to the literary tast of the personage above-named, only pro duced an order for an additional numbe of copies to Carlton House.

Rodwell and Martin announce that they have in the press a new edition of the late Bishop *Law's* "Considerations on the Theory of Religion," with a *Life* of the author, by the present Bishop of *Chester*, his son. We are curious to see how the orthodox living bishop will speak of the deceased heretical bishop. No alteration will, we trust, be made in the "Considerations," as they were published for the last time by the venerable author, "purged (as he says,) of some ancient prejudices relative to pre-existence, &c." [See Mon. Repos. XI. 666—668.]

NOTICE.

The Annual Meeting of "The *Protestant Society* for the Protection of Religious Liberty," will take place at half-past ten, for eleven, precisely, on Saturday, May 15, at the Albion Tavern, Aldersgate Street, when some distinguished friend to religious freedom will preside.

FOREIGN. France.

State of the Population of Paris for 1817.

BIRTHS.

At Home	legitimate	Boys, 7,395	Girls, 7,028	14,423
	illegitimate	Boys, 2,216	Girls, 2,213	4,429
At the Hospitals	legitimate	Boys, 148	Girls, 141	289
	illegitimate	Boys, 2,360	Girls, 2,258	4,618
	Total of Births	Boys, 12,119	Girls, 11,640	23,759
Natural Children	acknowledged	Boys, 1,073	Girls, 1,037	9,047
	abandoned	Boys, 3,503	Girls, 3,434	

DEATHS.

At Home,	Males, 5,805	Females, 6,379	
At the Hospitals,	Males, 3,911	Females, 4,072	21,124
French Military, - - -	602		
In the Prisons, - - -	83		
Deposited at the *Morgue* * -	272		

MARRIAGES.

Bachelors and Maids,	5,171	
Bachelors and Widows,	355	6,382
Widowers and Maids,	605	
Widowers and Widows,	251	

These tables are from the *Annales de Chimie*, and were furnished by the Prefect of the Department at the Bureau des Longitudes. They differ from those published in the *Journal de Pharmacie*, the number of deaths there given surpassing the number here by 262.

The number of deaths from the *Smallpox* were, in 1817, 740, according to the *Annales de Chimie*, and in which the ages are enumerated; but the *Journal de Pharmacie* gives the number at 486.

The number of ascertained *suicides*, in 1817, was 197; and of the 272 deposited at the *Morgue*, probably one half may be added to these.

* A receiving-house at Paris for dead bodies, found in the water and elsewhere. Here they are exposed to be owned. See an account of this useful but melancholy establishment in *L'Hermite de la Chaussée d'Antin*. Tom. V. p. 77, &c., a work in the manner of the Spectator, written in a very pleasing style, and exhibiting a picture of French manners and customs in the present day.

UNITED STATES OF AMERICA.

A Committee appointed by the Senate to inquire into the *Seminole War*, in other words, into the conduct of *General Jackson*, has made its report, which is now before the world, and which has obtained universal praise in this country, for the simplicity of its style, the clearness of its statements, its superiority to national prejudice and vainglory, its humane spirit, and its strict regard to the foundations of American freedom. What will be the ultimate decision of the Senate is doubtful; but it is undeniable that General Jackson has violated equally the laws of nations and the constitution of the United States.

On the invasion of Florida, the Committee reports in the following paragraphs, in the first of which the unjustifiableness of the measure is, the reader will perceive, strongly expressed by a comparison of it to our memorable predatory attack upon Copenhagen; a proceeding which is now matter of history, and which we always foresaw would be ranked amongst the deeds of guilty violence. [Mon. Repos. III. 108, 109.]

"But the weakness of the Spanish authorities is urged in justification of this outrage upon our constitution; and is the weakness of an independent power to disparage their neutral rights, or furnish pretences for a powerful neighbour to weaken them further by hostile aggression? And is it thus we are to be furnished by an American officer with a justification for the dismemberment of Poland, *the capture of the Danish fleet by Great Britain*, and the subjugation of Europe by Buonaparte; and shall the United States be called upon to imitate the example, or silently acquiesce, and thereby subscribe to doctrines, and approve measures, that are in direct opposition to the repeated and invariable declarations of the government, given to this nation and the world, through the official medium of presidential messages, and the correspondence of all her public ministers, and sanctioned by all her public laws on the subject of neutral rights? Will it not be said that we have changed our national policy? Shall we not be addressed in the following language, by the nations of Europe?

"'The time was when the United States were also weak; she had no navy, she had no army. In those days she was a strong advocate for neutral rights, anxious that free ships should make free goods; that the neutral flag of the Republic should protect all sailing under it, ever protesting against and complaining of the violation of her neutral rights by the belligerents of Europe; but these times have passed away, the nation has tried her strength in battle, and found herself quite equal to the struggle; she has had time to strengthen her army, and increase her navy; her former weakness forgotten, her former precepts abandoned, and feeling power, and forgetting right, she walks over a prostrate constitution, to conquer and subdue a miserable and feeble, though neutral, colony, whose very weakness (pleaded in excuse for the aggression) should have rather constituted an appeal to a generous people for protection.'

"In this unfavourable light, the Committee have too much reason to fear, will the civilized world view this transaction; and if sanctioned by the nation, they regret to say there will be too much reason thus to consider it."

We stated the case (p. 210) of the two Englishmen put to death by General Jackson. They were tried by courts martial; but it appears from the report of this Committee of the Senate, that the courts were illegal, the officers composing them being unconstitutionally appointed by an arbitrary act of the general's. *Arbuthnot* was sentenced to be hanged; *Ambrister* to be whipped and confined. The general hanged them both! The Committee says,

"In reviewing the execution of Arbuthnot and Ambrister, your committee cannot but consider it as an unnecessary act of severity on the part of the Commanding General, and a departure from that mild and humane system towards prisoners which, in all our conflicts with savage or civilized nations, has heretofore been considered, not only honourable to the national character, but conformable to the dictates of sound policy. These prisoners were subjects of Great Britain, with whom the United States are at peace. Having left their country, and united their fate with savages, with whom the United States were at war, they forfeited their claim to the protection of their own government and subjected themselves to the same treatment, which might, according to the practice and principles of the American government, be extended towards those with whom they were associated. No process or reasoning can degrade them below the savages with whom they were connected. As prisoners of war, they were entitled to claim from the American government, the protection which the most savage of our foes have uniformly experienced, when disarmed and in our power. Humanity shudders at the idea of a cold-blooded execution of prisoners disarmed, and in the power of the conqueror. And although savages, who respect no laws, may, according to the strict principles of the law of nations, have their own system of [illegible] inflicted on them, by way of [illegible] tion, it is believed that such a [illegible] would degrade and debase the civilized nation who could resort to it."

only repugnant to the mild principles of the Christian religion, but a violation of those great principles of moral rectitude which distinguish the American character. Retaliation, in the United States, has always been confined to specified acts of cruelty. It is not believed that any attempt has ever been made to retaliate for charges so general as those exhibited against Arbuthnot and Ambrister, viz. 'Inciting the Indians to war.' During the revolutionary war, only two cases occurred of persons seized for purposes of retaliation, neither of whom was executed. The case of Asgih, seized on account of the murder of Huddy; and Governor Hamilton of Vincennes, for specific acts of cruelty also. Hamilton was confined for a short time with rigour, and afterwards released. During the late war, marked with some cases of cold-blooded massacre on the part of our enemy, particularly the one at the river Raisin, no such measure as retaliation was resorted to.

"The principle assumed by the Commanding General—that Arbuthnot and Ambrister, by uniting in war against the United States, while we were at peace with Great Britain, 'became outlaws and pirates, and liable to suffer death,' is not recognized in any code of national law. Nothing can be found in the history of civilized nations which recognizes such a principle, except a decree of the Executive Directory of France, during their short career of folly and madness, which declares, that neutrals found on board enemies' ships should be considered and treated as pirates.

"The committee forbear to make any other remarks on the violation of the usual and accustomed forms in the punishment and conviction of Arbuthnot and Ambrister, except that even despots claiming to exercise absolute power cannot, with propriety, violate their own rules.

"Having detailed a court martial, for the purpose of trying the prisoners, the Commanding General, by his own authority, set aside the sentence of the court, and substituted for that sentence his own arbitrary will. In trials involving the life of an individual, a strict adherence to form is in ordinary cases considered the best security against oppression and injustice. A departure from these forms is calculated to inflict a wound on the national character, and tarnish the laurels so justly acquired by the Commanding General by his former victories."

It is to be hoped, that the wisdom of the Senate will correct the intemperance of the House of Representatives: for if General Jackson go uncensured, we may pronounce that there already obtains in the United States that military ascendancy which has always given the death-blow to Republican liberty.

ITALY.

State of the Herculaneum M.SS.—Sir HUMPHRY DAVY has made a "Report on the State of the Manuscripts of Papyrus, found at Herculaneum," dated Rome, Feb. 12, 1819. [Published in the "Quarterly Journal," No. XIII.] He has subjected fragments of the M.SS. to a chemical examination. He finds that they have not been acted on by fire. And he has discovered a method of unrolling them without injuring the characters or destroying the texture of the M.SS. The number of M.SS., and of fragments originally brought to the Museum, he says, amounted to 1,696; of these, 88 have been unrolled and found in a legible state; 319 more have been operated upon, and, more or less, unrolled, and found not to be legible; 24 have been presented to foreign potentates. Amongst the 1,265 that remain, by far the greatest number consists of small fragments, or of mutilated or crushed M.SS., in which the folds are so irregular as to offer little hopes of separating them so as to form connected leaves; from 80 to 120 are in a state which presents a great probability of success. Sir Humphry estimates that, by employing an enlightened Greek scholar to direct the undertaking, one person to superintend the chemical part of the operation, and from 15 to 20 persons for the purpose of performing the mechanical labour of unrolling and copying, in less than 12 months, and at an expense not exceeding £2,500., or £3,000., every thing worth preserving in the collection would be known. Of the 88 M.SS. already unrolled, with the exception of a few fragments, in which some lines of Latin poetry have been found, the great body consists of works of Greek philosophers or sophists; 9 are of Epicurus, 32 bear the name of Philodemus, 3 of Demetrius, and 1 each of Colotes, Polystratus, Carniades and Chrysippus; and the subjects of these works, and the works of which the names of the authors are unknown, are either natural or moral philosophy, medicine, criticism and general observations on the arts, life and manners. It is possible that some of the celebrated long-lost works of antiquity may still be buried in this collection; but the probability is, that it consists entirely of the works of the Greek sophists and of Roman poets, who were their admirers. When it is recollected, however, that Lucretius was an Epicurean, a hope must arise with regard to the Latin works; but unfortunately, the wretched and mutilated appearance which they exhibit, (they are in a much worse condition than the Greek works) renders this hope extremely feeble, for no powers of chemistry can supply lost characters, or restore what is mechanically destroyed.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

Observations on Penal Jurisprudence and the Reformation of Criminals. With an Appendix; containing the latest Reports of the State Prisons or Penitentiaries of Philadelphia, New York and Massachusetts; and other Documents. By W. Roscoe, Esq. 9s.

Novi Testamenti Græci Jesu Christi Tameion alius Concordantiæ, ita concinnatum, ut et locu reperiendi, et vocum veras significationes, et significationum diversitates per collationem investigandi, ducis instar esse possit. Opera Erasmi Schmidii, Græc Lat. et Mathem. Prof. Accedit nova præfatio Ernesti Salomonis Cypriani. 2 vols. 8vo. £1. 10s.

A New Version of the First Three Chapters of Genesis: with Dissertations, and Strictures on Mr. Bellamy's Translation. By Essenus. 8vo. 6s.

Areopagitica; a Speech to the Parliament of England for the Liberty of Unlicensed Printing. By John Milton; with Prefatory Remarks, copious Notes and excursive Illustrations. By T. Holt, Esq. To which is subjoined a Tract, sur la Liberté de la Presse, imité de l' Anglois de Milton, par le Comte de Mirabeau. 8vo. 14s.

The Penal Code of France: translated into English, with a Preliminary Dissertation and Notes. 8vo. 5s.

Inquiries respecting Insolvent Debtors' Bill and Imprisonment for Debt. By Basil Montague, Esq. 6d.

Unitarianism Vindicated from the Imputation of tending to Infidelity: in a Letter to the Rev. Richard Lloyd, M. A., occasioned by his Account of the Recent Conduct and Present State of the Rev. Robert Taylor. By John Fullagar, Minister the Unitarian Chapel, Chichester. 8vo.

A Letter to the Farmers and Graziers Great Britain, to explain the advantag of using Salt in the various Branches Agriculture, and in feeding all kinds Farming Stock. By Samuel Parkes, F.L. 3rd edit. 8vo. 2s.

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Memoirs concerning the Civil Condit of the Jews, presented to the Congres Aix-la-Chapelle. By Lewis Way, A. M

Unitarianism Indefensible: a Letter Captain James Gifford, R N. By Jo Garbett, B. A., Curate of Cardington a Cople, Bedfordshire. 1s. 6d.

A View of some of the Leading Fe tures of the Unitarian Faith: addres to the Society of Friends. By Jam Miller, a Member of that Society. 1s. 6

The Œdipus Romanus, or an Attem to prove, from the Principles of Reasoni adopted by the Right Honourable Sir W Drummond, in his Œdipus Judaicus, th the Twelve Cæsars are the Twelve Sig of the Zodiac. By the Rev. Geor Townsend, A. M.

CORRESPONDENCE.

Communications have been received from Messrs. Turner; Wallace; Samu Fennell; S. Curtis; Howe; Fullagar; G. Kenrick; from Mrs. Cappe; from Dr Lloyd; Walker; and Philipps; and from A Subscribing Unitarian; Vectis; A Occasional Reader; Clericus; J. C.; F. K.; M. N.; and N.

We regret that we have been constrained to omit some articles of Biblical Criticism and of Intelligence, particularly Foreign, which we had designed for the present Number.

Several Communications, pressing for insertion, arrived too late, and amongst the the letter from the Rev. *Theophilus Browne*, of Gloucester, in reply to an objection which has been made in the West of England to the Dedication of his late Tract on Religious Liberty, and which is suggested also by our Reviewer, p. 266.

In our next, Extracts from *Joseph Lancaster's* letter to Mr. *Sharwood*, of Londo with which we have been favoured by the latter gentleman, giving an account of M Lancaster's flattering reception in the United States.

*** We are desired by Mr. Pearson to state, that in the paper by him, whi accompanied the last Number, a verbal error crept into p. 3, line 2, namely, "legatees *for devisors*.

THE

Monthly Repository.

I.] MAY, 1819. [Vol. XIV.

CELLANEOUS COMMUNICATIONS.

ceedings at Sunderland relating to Mr. Meadley's Monument.

ast communication, on the
: and character of the late
dley, [pp. 137—142,] con-
ith an instance of general
which did honour to the
underland. What followed
a portion at least of its inha-
a somewhat different light.
ely after the funeral, a num-
nds, of all parties, both in
nd religion, agreed to pro-
e next monthly meeting of
ittee of the Sunderland Li-
that a general meeting of
ibers be called, for the pur-
taining their consent to the
o in the Library, at the ex-
a private subscription, a
th an inscription thereon to
ry of the late Mr. Meadley."
was accordingly issued, and,
1 December, 1818, a general
was held, at which it was
"That leave be given to
bers of the Library as shall
: to the expense thereof, to
the Library-room a marble
ith the inscription under-
l now read, *as a testimony*
de for the services rendered
stitution by the late Mr.

scription for a Tablet
to be placed in the
rland Subscription Library,
vote of a general meeting,
December 22, 1818.

ir the memory and perpetuate
the example of
orge Wilson Meadley,
he founders of this Library,
28th November, 1818, in the
65th year of his age,
a Marble was erected
by the resolution
neral meeting of subscri[illegible]
ct and extensive [illegible]
ional, political and [illegible]
s ever zealously
v.

to advance the welfare of this institution,
which thus records
its great and irreparable loss."

No debate took place, nor was any objection urged to any part of the inscription. A ballot was demanded by the Rev. G. Stephenson, Rector of Redmarshall and Curate of Bishop-Wearmouth, and the numbers were for it 25, against it 15.

The tablet was shortly after erected, and immediate notice was given of an attack intended to be made against its continuance at the ensuing annual meeting, by the Rev. W. Ettrick, of High Barns, near Sunderland, author of a Treatise on the Millennium, and some other pieces of visionary theology, who proposed, in the form of a hand-bill, the disposal of a "valuable remain of antiquity, being a slab of delicate Parian marble lately arrived at this port," containing an inscription to "honour the memory and perpetuate the example of Cacodæmonius the Atomist, who publicly taught that there is *no devil*, and *no future punishments*." This was replied to by a plain series of extracts from Mr. Meadley's writings, proving that he was a sincere believer in the Divine ministry and mission of Christ, his death and consequent resurrection, the hope of immortality in the resurrection of the dead, and, most distinctly, in future punishments. Mr. Ettrick followed in a strain, if possible, more violent than before, to which Mr. Graham published a spirited reply. Next followed a temperate and judicious "Short Plea for Toleration," to which, and to a MS. address, which it appears Mr. Ettrick had received by the post, there came out from that *gentleman's* pen a torrent of filthy abuse, with any extracts from which I shall not ask you to defile your

[illegible] pages.

[illegible] length the annual meeting arrives,

when the Rev. Dr. Gray, the successor to the liberal and enlightened Paley in the Rectory of Bishop-Wearmouth, appeared as a coadjutor to Messrs. Ettrick and Stephenson. Many hard words were uttered on Socinianism and other pernicious doctrines, political as well as religious, while the abettors of the tablet urged that they had nothing to do with either his politics or his religion, but with their obligations to him as members of that institution. In this discussion it was remarkable that the Rev. P. Wilcock, a Roman Catholic priest, distinguished himself on the liberal side. After a long and stormy debate, the votes were for maintaining the tablet 73, against it 43, on which Dr. Gray proposed, that the word *as* should be prefixed to the line, "one of the founders of this library," to mark more distinctly the ground on which it was erected, which was immediately agreed to by Mr. Meadley's friends.

Mr. Stephenson has since published his speech; and, subsequently, three Sermons which he has preached in Bishop-Wearmouth Church, on the Atonement, the Divinity of Christ, and the Deity and Personality of the Holy Spirit. And Dr. Gray, notwithstanding that the alteration proposed by himself was adopted, has since hung up in the Library-room the following protest:

Copy of Dr. Gray's Protest against Mr. Meadley's Tablet.

"*To Dr. Pemberton.*

"MY DEAR SIR,

"I shall be obliged to you, after having perused the accompanying letter, if you will take the proper measures for its being placed in the Library, and allowed to remain there one month.

"I remain, my dear Sir,

"Yours, very truly,

"ROBERT GRAY.

"*Rectory, Feb.* 8, 1819.

"*To the President and Members of the Sunderland Subscription Library.*

"GENTLEMEN,

"At the anniversary meeting, on the 2d of February, I so far assented to the proposed alteration in the inscription on the tablet, (which in my opinion rendered it less objectionable,) as to say, that if it should be adopted, I would not print the protest which I intended to do, with the extracts which I read at the meeting, and the names of those gentlemen who might incline to sign it. It did not occur to me, in the confusion which prevailed, that such assent might hereafter be construed to imply my acquiescence in the decision of the meeting, by those who might not connect it with the declaration which I had made, 'That I should support Mr. Ettrick's motion for removing the tablet,' and with the vote which I had actually given for it. It has therefore struck me, with painful and irresistible conviction, to be necessary to say, that I did not by any means intend to countenance this public tribute to the memory of the deceased; and with a view to exempt myself from any feeling or imputation of this nature, I must add, that I cannot any longer continue to be a member of a society, in which an eulogium, still open to great objections, however qualified, is holden up to public view, and stated to be so 'by the resolution of a general meeting of the subscribers,' to one, who has published opinions, which I do not wish to repeat, but which are in direct opposition to what our Saviour has plainly taught us; since, with respect to his essential Deity and pre-existence, he says,

"'I and my Father are one.'

"'I am in the Father, and the Father in me.'

"'He that hath seen me hath seen the Father.'

"'As the Father knoweth me, even so know I the Father.'

"'Before Abraham was, I am.'

"And, a little before his crucifixion, in a prayer to God, he says,

"'And now, O Father, glorify me with thine own self, with the glory which I had with thee before the world was,' &c. &c.

"With respect to the Atonement, the angel of the Lord declares of the Virgin,

"'She shall bring forth a Son, and thou shalt call his name Jesus, for he shall save his people from their sins.'

"And the Evangelist adds, that

"'They shall call his name Immanuel, which is, being interpreted, God with us.'

"Jesus himself says,

"'I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever, and the bread which I will give is my flesh, which I will give for the life of the world.'

"And the Baptist said, when he saw Jesus coming unto him,

"'Behold the Lamb of God, which taketh away the sin of the world.'

"And it appears from all Scripture, that Christ is

"'The Lamb slain from the foundation of the world.'

"With regard to the distinct personality of the Holy Spirit, [redacted] his disciples,

therefore, and teach all na-
ng them in the name of the
of the Son, and of the Holy

declares the distinct person-
loly Ghost, by promising to

r Comforter.'
aying,
mforter, which is the Holy
the Father will send in my
ll teach you all things, and
ings to your remembrance,
have said unto you.'
ing, therefore, (which I now
igned regret,) to act upon
ee and in withdrawing my-
Library, I solemnly declare
not have adopted these mea-
d not consider them as indis-
nsite to the maintenance of
n which I owe to my Re-
o the Holy Spirit of God, as
s Father; to one holy and
nity. Deeming it, also, pe-
ibent upon me, in the relation
ny of the members of this
d in the regard which I feel
e of all, thus explicitly to
ntiments,
, Gentlemen,
ith my best wishes, &c.
" ROBERT GRAY.
Bishop-Wearmouth,
Feb. 1819."

the following Remarks
ublished:

the Rev. Dr. Gray's Pro-
subject of the Tablet in
Mr. G. W. Meadley.
scribers to the Sunderland
Library.

MEN,
the Tablet which has been
e cause of so much angry
n debate expressly guards
st remote allusion to either
r politics of the late Mr.
since the Rev. Dr. Gray has
to place in an equally con-
n his solemn Protest against
nd, 'that the deceased has
sions which are in direct
hat our Saviour has plainly
comes the duty of some of
ls to repeat the creed which
itly given as his own, and
knew his strict integrity,
to have been actually his,
s Letter to the Bishop of St.

tence of one God, by whom
created; the Divine Mis-
consequent Resurrection
Divine Authority of his

Precepts, revealed in the Gospel; and the hope of Immortality in the Resurrection of the Dead.'

" It is true he states, in the same Letter, pp. 10 and 12, that 'the separate existence and divinity of Three Persons in One God,' does not appear to him to be explicitly revealed in Scripture; and that he believes in the atonement only as signifying the means and method of reconciliation of mankind to God through faith in Christ and obedience to his precepts. But these 'opinions,' he would have been well able to shew, are by no means 'in direct opposition' to the texts which Dr. Gray has quoted, all of which he as firmly believed as the Doctor; only he read them in connexion with the accompanying passages, and not in the insulated way in which the Doctor has given them to his readers.

" For instance, he believed as firmly as the Doctor, that 'Jesus and his Father are one,' (John x. 30,) not one and the same intelligent agent, but, one in unity of design and purpose. This can surely be doubted by none who attentively consider the context. After having, in the former part of the chapter, likened himself to a good shepherd, ready, in case of danger from robbers, to sacrifice even his life for his flock, he says, 'my Father, who *gave* me them, is *greater than all*, and no man is able to pluck them out of *my Father's* hand: I and my Father are one.' The Jews, indeed, attending, like Dr. Gray, only to these last words, took up stones to stone him, because he, being a man, made himself God. Now, if this had really been his meaning, what would have been more natural for him than to admit the inference? But instead of this, what is his reply? 'Is it not written in your law, I have said, ye are gods?' 'If those be called gods to whom the word of God came, say ye of him, whom the Father hath sanctified and sent into the world, 'thou blasphemest,' because he said, 'I am the Son of God?' If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in him.' But as if with a view to render his meaning in these words perfectly clear, he explains it in the most solemn and interesting manner in that inimitable prayer for his disciples, and for all his followers to the end of the world (see John xvii. 11 and 20): 'Holy Father, keep through thine own name those whom thou hast given me, *that they may be one, as we are.* Neither pray I for these alone, but for *all those who shall believe* on me through their word; that *they all* may be *one, as thou, Father, art in me, and I in thee*, that they all may *be*

one in us; that the world may believe that thou hast sent me.'

"That this was a customary phraseology in the sacred writings, see 1 Cor. iii. 8: 'Now he that planteth and he that watereth are *one*'—united in interest, design and affection. Turn also to Gen. xli. 25, where, after Pharaoh had related his two dreams, Joseph says, 'the dream of Pharaoh is *one*;' that is, the two dreams signify the same thing.

"It will be scarcely necessary, after what has been said, to trouble you with many observations on the next three texts; which only convey the general important doctrine, the ground of Mr. Meadley's consolation and hope, emphatically expressed by himself, as his friends recollect with pleasure, in the severity of his last sickness, that the Lord Jesus acted in all things, and will act in all things to the end, by authority and commission from the Father. This would indeed have been evident to you all, if Dr. Gray had vouchsafed to go on with his quotation from John xii. 9, to the end of the 10th verse: 'He that hath seen me hath seen the Father; and how sayest thou, shew us the Father? Believest thou not that I am in the Father and the Father in me? The words which I speak unto you, *I speak not of myself; but the Father who dwelleth in me, he doth the works.*' See also verses 49, 50. The same observation will apply to the term Immanuel, quoted by the Doctor, under his second class of texts; and to every passage in which the Lord Jesus is represented as the medium of the manifestation of the goodness and power of God.

"The next text, which the Doctor quotes, is intended by him to prove the pre-existence of Jesus Christ. John viii. 58: 'Before Abraham was, I am.' In the former part of the chapter we find our Saviour disputing with the prejudiced and bigoted Jews, who, on his promising to those who believed in him 'that they should be made free,' replied with indignation, 'that they were Abraham's seed, and were never in bondage to any man.' Jesus explains to them that the slavery to which he referred was the slavery of sin, from which he came to set them free. On their re-asserting their privileges as Abraham's seed, Jesus assigns to the dispositions they manifested a very different origin, 'I speak that which I have seen of my Father, and ye do that which ye have seen with your Father;' by which we are no more authorized to understand him as asserting, that he was existing in a former state a separate and distinct being from the Father, than we can suppose him to mean that the Jews had pre-existed, and literally seen the devil doing any thing, but—alluding to that sure and satisfactory knowledge which men receive by ocular inspection—that he had the most certain knowledge of the will of God, that will which God gave him to reveal to mankind, and which is perfectly just and true, proceeding from God; just as all things bad and false are said to proceed from the devil.

"After much captious and prejudiced altercation, in the course of his replies to which, our Saviour charges them with 'seeking to kill him, a man that had told them the truth which he had heard from God, this,' says he, 'did not Abraham;' on the contrary, he 'rejoiced to see my day, and he saw it, and was glad.' He saw his *day*, not himself in a pre-existent state. The Jews, however, maliciously perverting his words, reply, 'thou art not yet fifty years old, and hast thou seen Abraham?' Our Lord had never mentioned seeing Abraham, but spoke of Abraham seeing his day, that is, the gospel times, in which it was expressly revealed to Abraham, (Gen. xxii. 18,) 'all nations should be blessed in his seed.' He therefore answers them, not according to their perverted construction, but according to the true and obvious meaning of his own words, and tells them, that Abraham both might, and did, see his day, for that before Abraham was he was—in the counsels of the Almighty, who revealed his mission to Abraham; before whom, even 'from the foundation of the world,' the Lord Jesus was appointed to be the Word of God to men.

"What has been said will explain our Lord's meaning in Dr. Gray's next quotation, from the prayer which 'he offered up, a little before his crucifixion,' to 'his Father and our Father, to his God and our God.' He had finished, he says, the work which God had *given* him to do, and he now prays, (John xvii. 5,) that God would 'glorify him with the glory which he had with him before the world was.' If these words are supposed to refer to glory which had been already enjoyed by him, as another and different being from the Father in a state prior to this, how could it be considered as a reward? But if we consider this glory as existing in the Divine counsels, and appointed for him from the beginning, but conferred on him in the fulness of time, when he had finished the work which was *given* him, we have then a very clear and consistent notion of his exaltation to the right hand of God, of his being constituted the Head over all things to his church, of his coming again in glory to judge the world, and of his being appointed to this high office 'because he is the Son of Man.'

"Other similar expressions are in

...dom is said ...sed from the ...n John xvii. ... loved Christ ... world; in ...ibul are said to ...m the foun- ...in 1 Peter i. 30, ... have been 'fore- ...lation of the world' ...has helped us to the ...assages, by quoting ...e Lamb slain from ...world' This must ...e Divine decree or ...h was not actually ...years after.

...texts is said to con- ...vour of the doctrine ...Gray takes this word ...ing of *at-one*-ment, ...l men, who were at ...wicked works, to a ...ith him through re- ...etter obedience, Mr. ...o other dispute with ...me, than that, in its ...nal signification, it ...price paid to God to ...n; an idea which, ...ght in the Articles of ...d, is no where to be ...estament. On the ...gospel scheme is a ...posed from God by ... God hath set forth ...' or mercy-seat, to ...ple, being penitent, ...r sins. And in this ...ly said to 'save his ...:' all such as believe ...n the effect of them. ...to preach remission ...sh 'as accepted this ...e taken out of the ... and put into a safe ...ed as they ought for ...e to be finally happy. ...person by whom all ...plished, was said to ...sins by taking them ...ok (away) their infir- ...) their sicknesses, as ...explains Isaiah liii. 4, ...ecy in illustration of ...e of healing.

...notes one of the most ...n a highly figurative ...se delivered by our ...ans, who, having ex- ...' in having been mi- ...tinued to follow him ...lish views, and whom ...e the pursuit of that ...n not, or that divine ...se from God to teach. ...in his discourse with the woman of Samaria, he had called his doctrine water, (in allusion to the object of her visit to the well;) and he cautions his disciples to beware of the leaven of the Pharisees, by which he expressly gives them to understand that he meant, not bread, but the doctrine of these unrighteous teachers. In this verse there are two figures, first bread and then flesh; the first representing the doctrine which he was sent to preach; the second his life, which he was to lay down for the life of the world, in the execution of his divine commission to bring life and immortality to light. It would carry me beyond the limits of a short paper such as this, to go through the whole of this very figurative discourse; but it may be observed that, in explaining it afterwards to his disciples, he says, 'It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life;' *i. e.* 'My meaning has been entirely spiritual, and it is only the spiritual meaning of the figurative expressions which I have employed that can be of any effect to lead you to eternal life. To eat my flesh literally would be of no use to you; it is the word that I speak to you, my doctrine, that is the true spirit and meaning of what I have been describing. It is this alone on which men can live in a spiritual and proper sense.'

"With regard to the two texts quoted to prove the distinct personal existence of the Holy Spirit, the present writer has nothing to add to what is already so well said by Mr. Meadley, concerning the commonly supposed form of baptism, (Matt. xxviii. 20,) in his Letters, I. p. 10; II. p. 31. With regard to Christ's promise of a Comforter, (John xvii. 26,) he would first intreat you to consider carefully the appeal of St. Paul to the Corinthians, (1 Epist. ii. 10,) 'What man knoweth the things of a man, save the spirit of the man which is in him, even so knoweth no man the things of God, except the Spirit of God;' that is, as no man knoweth his thoughts and intentions but the man himself, so none knoweth the designs of God but God himself. Under this guidance, he humbly presumes to believe that the Holy Spirit of God is not a distinct being, but truly and properly God himself, acting, in this instance, by the mighty power which fell on the apostles on the day of Pentecost, at the intercession of the Lord Jesus; and, in short, under whatever character represented, whether as a witness to the Son, as a guide to truth, or a comforter in the day of temptation and trial, is of the essence of God the Father Almighty. 'Whether it be wisdom, knowledge, faith, prophecy, miracles, the gifts of healing, or divers kinds of tongues, it is the *same* God which worketh all in all.'

"In offering these imperfect observations, in lieu of what Mr. Meadley himself, if he had had the opportunity, would have done with much more force and propriety, the writer hopes that no expression has dropped from his pen either unbecoming in itself, or disrespectful to the Reverend Author of the Protest. At least he is sure that nothing was farther from his intention. He presumes not to question Dr. Gray's right to put what sense may appear to him the true one upon the texts which he has quoted: but as he has charged Mr. Meadley with holding opinions directly opposite to them, it has been the wish of the present writer to shew that this is not necessarily the case, because Dr. Gray has said so.

"In conclusion, he begs leave sincerely to lament the dissensions which have lately taken place; and to express his deep regret that political or religious differences should so often interrupt the pleasing intercourses of society, and prevent that cordial co-operation of persons of all parties in the carrying on of schemes for the general good, with which such differences ought to have no concern.

"E. R."

And thus for the present the matter rests. But it is said that a Reply is announced, and the Rev. W. Ettrick is printing a large octavo volume. Of course, the three clergymen have roused a spirit of discussion, which cannot fail to be ultimately advantageous to the cause of truth.

V. F.

Warrington,
March 16, 1819.

SIR,

AS the subject of the Catholic Claims is again exciting the public attention, and as, in consequence, the enemies of civil and religious liberty are again labouring in their accustomed style of falsehood, calumny and abuse, to vilify and slander the principles and intentions of the Catholics, representing them as desirous of extended liberty, only that they may eventually attain an ascendancy in the affairs of the Church and the State, and that one of their established rules is, that faith may not be kept with heretics, I have great pleasure in bearing my willing testimony in favour of a numerous class of Christians, who have long been persecuted with a degree of bigotry discreditable to their opponents, and inconsistent with that increase of religious knowledge which is the honour of the age in which we live. I trust, however, the time draws near when all deprivations of civil rights, on account of religious sentiment, and every shade of religious intolerance, will for ever cease, and when Christians of every sect will consider that it is

"Bold arrogance to snatch from heaven
Dominion not to mortals given:
O'er conscience to usurp the throne,
Accountable to God alone."

I am acquainted with many Catholics whose private characters do honour to their Christian profession, and whose candour and liberality may well put to the blush the arrogant pretensions, the wilful misrepresentations, and the illiberal, unchristian reflections of many Protestants, who make a boast that theirs is the only evangelical creed.

In proof of my opinion, permit me to request the insertion in your Repository, of two notes which passed between the Catholic Priest of this town and myself, occasioned, as you will see, by an interchange of books. They were dictated solely from motives of friendship, without the slightest view to their meeting the public eye. Having been advised by several of my friends, and particularly by one, a zealous and enlightened advocate of civil and religious liberty, (Mr. William Gaskell,) now, alas! no more, (see Obituary, p. 194,) to insert them in your Repository; and hoping that they may not be wholly useless in removing mistaken prejudices, I have obtained the consent of my Catholic friend to their being made public. And he farther declares, that the sentiments he has expressed are likewise the sentiments of the general body of Catholics. An insertion in your next Number, if it suit your convenience, will oblige,

HOLBROOK GASKELL.

"Mr. Holbrook Gaskell desires his respects to Mr. Molineux. He is much obliged by the perusal of the Catholic's Manual, (by the Rev. John Fletcher,) which he believes will be of considerable use, in removing many existing and unfounded prejudices in Protestants, regarding the opinions, the discipline and the practices of the Catholics. However H. G. may differ in sentiment, on most of the doctrines of the Catholics, he wishes them full toleration, [illegible] relief from all pains,

penalties and disabilities, on account of their religious belief.

"Observing that the writer of the Manual persists in styling Unitarians *Socinians*, which term they disavow, and in whose belief they do not fully coincide; and as he makes a marked distinction between these Socinians and Protestants, speaking of them as unbelievers and rejecters of revelation, (see pp. 57 and 89 of the Introduction, and 84 and 96 of the Exposition,) H. G. has taken the liberty to send Mr. Molineux a learned and clear statement of the Unitarian doctrine, (Dr. Carpenter's Unitarianism the Doctrine of the Gospel,) attempting to prove that it is conformable with the doctrines contained in the gospel.

"Mr. Molineux will have the goodness to give the work an attentive and impartial perusal, when, it is hoped, that whether the arguments are or are not to him convincing, he will be sufficiently candid to allow, that, as the Unitarians most fully believe in the divine mission of Jesus Christ, they are decidedly Christians. Though H. G. believes that many of the Catholic doctrines are not what were taught by Christ and his apostles, he most cheerfully concedes to the Catholics the term Christians, a term to which he believes every man to be entitled, who acknowledges a faith in the divine mission of Jesus Christ.

"*November* 27, 1818."

"Mr. Molineux is happy in this occasion of expressing his gratitude to Mr. Holbrook Gaskell, for the pleasure afforded him in the perusal of the learned and ingenious Dr. Carpenter. Mr. M. had indeed previously just glanced the work over, but at the time had not the leisure to consider the arguments as much as he wished. He feels no hesitation to confess that, in his opinion, formed after mature deliberation, Unitarians appear to have as much reason for their belief, as any sect of Protestantism has or can have. Indeed, the Doctor proves this in the most satisfactory manner, even from the internal evidence of the Scriptures, as every person, capable of following him in his refined argumentation, must acknowledge. Mr. M., however, thinks himself free to acknowledge, that the general impression made on his mind, by the perusal, is confirmatory of the Catholic rule of faith, viz. that Scripture is not of private interpretation. This, as Mr. H. Gaskell is without doubt aware, is the essential difference between a Catholic and a Protestant, of whatever denomination. In favour of the former a powerful *argumentum ad* [illegible] might be drawn from the fact, [illegible] candidly owns in many places, [illegible] may be seen in Note, *p. 59*, that the common translations are made to teach, or, at least, favour, the doctrine of the proper divinity of the Son.

"Mr. M. is sorry that his friend, the Author of the Manual, should seem to cherish so illiberal an idea, as that which denies the right of Unitarians to be considered Christians; the more so, as he is aware, that abuse and illiberality are weapons generally employed, where the legitimate ones of reason and argument are wanting. It is, however, hoped, that he only means to say that, in his opinion, Unitarianism is not Christian doctrine, which is just what Dr. C. asserts of the Trinity, in the second line of p. 80.

"If Mr. M. must differ from Mr. H. G. in any point, he is happy to find that they are perfectly agreed in charity, the very essence of Christianity. He is anxious to declare, that he shall ever hail the person who, adhering to that rule, admits the code of Divine revelation, and professes sentiments which, in the sincere conviction of his own mind, he believes to be in unison with its contents, as a Christian, as a brother in Christ Jesus.

"*January* 14, 1819."

SIR,

HAVING occasion lately to consult Mr. G. Dyer's book on Subscription to Articles of Faith, I was somewhat disappointed at not finding a full account of the Articles to be subscribed at our Universities. There is an extract from the Oxford Statutes, "delivered to every gentleman at the time of his matriculation," in your last Volume [XIII. 735]; but this expresses merely the demand of subscription, and not the matter to be subscribed. I should therefore be obliged to any of your Correspondents who will inform me what obligations a young man comes under at Cambridge on matriculation; and what is the *amount* of subscription at both Cambridge and Oxford? I will candidly confess that my object is to ascertain how far a Dissenter, and particularly an Unitarian, can conscientiously enter his son in either of our Universities.

While I am writing, permit me also to inquire what are the oaths taken by the clergy, at their ordination or their induction into benefices; whether there be any difference in these oaths, as respects College-livings and others; and whether Bonds of Resignation be still in use? A FATHER.

Hanwood,

SIR, *January* 17, 1819.

LOOKING the other day into Dr. Buchanan's "Christian Researches," I met with a note at the foot of p. 216, which appears to me to include a confession that the Author probably was not aware of when he inserted it. I will give you the note entire, as I think many of your readers may deem it worthy of their attention.

"In a nation like ours, overflowing with knowledge, men are not always in circumstances to perceive the value of a scriptural liturgy. When Christians are *well taught*, they think they want *something better*. But the young and the ignorant, who form a great portion of the community, are edified by a little plain instruction *frequently repeated*. A small church or sect may do for a while without a form; but a national liturgy is that which *preserves a relic* of the true faith among the people in a large empire, when the priests leave their *articles* and their *confessions* of *faith*. Woe to the declining church which hath no gospel liturgy! Witness the Presbyterians in the West of England, and some other sects, who are said to have become *Arians and Socinians to a man*. The Puritans of a former age did not live long enough to see the *use* of an evangelical formulary."

Is it possible more unequivocally to acknowledge that it is the *Common Prayer Book*, and *not the Bible*, which causes men to adhere to what Dr. B. terms the *true faith?* The Presbyterians of the West had the Bible in their hands, and probably no body of men ever studied it more diligently; but for want of a *human formulary*, rendered so dear and venerable by long habit, as to be scarcely, *if at all*, of less authority with them than the *Scriptures themselves*, that *Bible* taught them to perceive the errors into which they had been led, and enabling them to break the strong fetters with which early prejudices had manacled their minds, made them *Unitarians to a man*.

It is well observed, that "when Christians are *well taught*, they think they want something *better*." A *well-taught* Christian never supposes himself or his church infallible; but with *the* Scriptures for his guide, and a heart open to conviction, he goes inquiring, and of course improves both in knowledge and in virtue the end of life. Priests, "who in spirit of candour and meekness st the *Bible*, must," as the Doctor ments that they have done, and t sees that they will do, "leave t *articles* and *confessions of faith*, following its plain, obvious and *tional* doctrines, discard and ren by degrees from the *true faith*, all absurdities, corruptions and con dictions which in the dark ages o norance and superstition were hea around it,—and to which habit, terest, and deeply-rooted prejud cause the great body of Christians pertinaciously to adhere.

I felt very much interested in latter part of Dr. Buchanan's volu and particularly in his chapter "C cerning the Jews." The calculati from prophecy, which he there bri into one view, are certainly very markable, and deserve our most s ous attention.

"Daniel," he says, "foretells t the Christian Church shall be pressed by persecuting powers for *time, times*, and the *dividing* of a ti The same period he assigns for accomplishment of the indignat against the holy people Israel. 'C said, How long shall it be to the of these wonders? And I heard man clothed in linen, which was u the waters of the river, when he h up his right hand and his left ha unto heaven, and swore by Him t liveth for ever, that it shall be fo *time, times*, and *a half*; and when shall have accomplished to scatter power of the holy people, all th things shall be fulfilled.' Dan. xii.

"The same form of words is u by John in the Revelation, to expr the duration of the Papal and Mah medan powers. Oppressed by the the Church of Christ was to rem desolate in the wilderness, 'for a ti *times*, and *half of a time*.' Rev. xii. Every one who is erudite in sacr prophecy, will understand that t great period of Daniel and John co mences at the same era, namely, t rise of the persecuting powers, a that its duration is 1260 years."

Dr. B. thus proceeds: "Here th are three great events hastening their period; the extinction of Pa

inion; the subversion of the Ma-
medan power; and 'the accom-
ment of the Divine indignation
nst the holy people,' on the re-
of the people of Israel 'to seek
Lord their God, and David their
.' Our blessed Saviour hath not
an event of this importance with-
notice. 'The Jews,' saith he,
ll be led away captive into all
ns, and Jerusalem shall be trod-
down of the Gentiles, until the
s of the Gentiles be fulfilled.'
e xxi. 24. What these times of
Gentiles are, our Lord has ex-
ed in his subsequent revelation
ohn: 'The court which is with-
the temple is given unto the Gen-
; and the holy city shall they
l under foot *forty* and *two months;*
a prophetical language, at a day
year, 1260 years.' Rev. xi. 2.*
The Apostle hath also recorded
event: 'I would not brethren
ye should be ignorant of this
tery, that blindness in part is
pened to *Israel*, until the fulness
e Gentiles be come in; and so all
el shall be saved.' Rom. xi. 25.
The fulness of time for the con-
ion of the Gentiles will be come
when the Mahomedan and Papal
ructions are removed. Such
nts as the fall of the Pope in the
t, and of Mahomed in the East,
of whom persecuted the Jews to
h, will probably be the means of
kening the Jews to consider the
ences of that religion which pre-
ed the rise and fall of both.
It is very well known in the
t," says Dr. B., "at what time
omed appeared. Let the Maho-
an then be informed, that he is
unt from the Hegira, (the flight of
omed from Mecca, in 622,) and
expect the fulfilment of a re-
kable prophecy, made by Christ,
n the Koran acknowledges to be
true Prophet.' Let him be in-
ed explicitly, that the reign of
omedanism will then have an

Is there any man, calling himself a Christian, who thinks that these prophecies are dubious? If it be true that God hath at any time revealed himself to man, they are most certain! The inattention of men in general to the fulfilment of the Divine predictions, does not proceed so commonly from principles of infidelity, as from ignorance of *facts*—pure ignorance of historical facts. There are men of liberal education in England, who are more ignorant of the history of the world, ancient and modern, *in connexion with the revelation of God*, than some Hindoos and Arabians, whom we know in the East, and who have not been Christians more than a few years. Our Saviour reprehended this negligence of 'the word spoken from heaven' in these words, 'Ye can discern the face of the sky and of the earth; but how is it that ye cannot discern *this time?*'

"But the grand prophecy of the Apostle Paul on this subject, is that which respects the *consequence* of the conversion of the Jews. 'The receiving of the Jews,' saith he, 'what shall it be to the world, but *life from the dead?*' Rom. xi. 15. Dispersed as the Jews are in all countries, they form a body of preachers ready prepared, and they need only say, 'Behold the Scriptures of God are in our possession,' read our history there, as foretold 3,000 years ago, and read the events in the annals of nations. We are witnesses to the world, and the world to us. Let the whole race of mankind unite and examine the fact. 'All ye inhabitants of the world, and dwellers on the earth, see ye, when the Lord lifteth up an *ensign* on the mountains: and when he bloweth a *trumpet*, hear ye.' Isa. xviii. 3."

Surely these statements and calculations from the most striking parts of the prophetical writings, appear plainly to announce the speedy fall of the "*beast*" and the "*false prophet*," and the bringing in of God's ancient people to the Christian fold! And the present state of the world seems strongly corroborative of these hopes

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* A day for a year;
42 months = 42 × 30 = 1260 days . . . . . = 1260 years.
A day for a year; 1260 years . . . . . = 1260 years.
A time, times, and half a time = a year, [illegible]
two years, and half of a year = forty-two [illegible]
months = 1260 days. . . . . [illegible]

and expectations. The translation of the Bible into almost all the languages of the earth, and the diffusion of it among its various inhabitants, which is now carrying on with increasing rapidity, is also the most rational and probable means of converting the Heathen, and of restoring the professors of a corrupted Christianity to its genuine doctrines and practice. But it is *Unitarian Christianity*, and *that only*, which can do this. Both the Jew and the Mahomedan must continue to believe that "the *Lord* their God is *one Lord*," that "the Lord is *One* and his *name One*"!

Let the professors, then, of this pure faith *rouse themselves*, and prepare for the *great work* which is given them to do. Our numbers are increasing, and our *zeal*, I trust, still more rapidly rising to meet the glorious era which approaches. Light has most unexpectedly burst forth from that cloud of dark bigotry, superstition and uncharitableness, which so lately enveloped the University of Geneva; it is spreading from thence, and from the neighbouring seminary of the excellent Fellenberg; from whence other teachers and Christian philanthropists like himself will, I trust, go forth into the world, and even *princes*, filled with a glorious enthusiasm for the benefit of their *fellow-men*, their *Christian brethren*, will carry the pure flame of genuine gospel truth into their respective territories!

Little as to the eye of reason is the difference between sleeping in the grave for millions of ages, or for a short and definite time,—as either will appear but as a *moment*, and with *eternity* before us when we awake, there can be no regret for the time passed over in a state of insensibility; yet there is something peculiarly animating and delightful in the idea that "the time is *at hand*," which was celebrated in songs of grateful triumph in ages long gone by, and the distant view of which filled the hearts of those whom God empowered to foresee future events, with rapturous joy and thankfulness. Should these heart-enlivening expectations be realized, the Jews and Mahomedans will be joined to Christ in the course of the present century; and with so *vast* an accession of strength, both in point of evidence, numbers and zeal, can it be thought improbable, that in the progress of another hundred years the whole Heathen world will follow; and when that period is completed, that "the earth will be filled with the knowledge of the Lord, even as the waters cover the sea"! and "they shall not teach every man his neighbour, saying, 'know the Lord,' for *all* shall know him, from the least to the greatest"!

I am tempted to go one step farther. The next century will, according to our reckonings, conclude the 6,000 years of the world, and the seventh has been always considered and looked to as the promised *Millenium*, the reign of Christ upon earth, which is to be completed before the *general* resurrection. "The dead in Christ shall rise first." 1 Thess. iv. 16. They "who are Christ's, will be made alive at his coming." 1 Cor. xv. 23. Those "who have not worshiped the beast, neither his image, neither have received his mark upon their foreheads or in their hands," will "live and reign with Christ a thousand years. But the rest of the dead live not again until the thousand years are finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection."

I shall be highly gratified, Mr. Editor, if any of your learned and ingenious Correspondents will give to the public through the medium of your interesting Miscellany, their sentiments upon the subject of this paper.

MARY HUGHES.

TO what was said of *Brett's Narrative of the Proceedings of a great Council of Jews*, (p. 136,) it should be added, that the tract is reprinted as an Appendix to the Bishop of Clogher's (Clayton) *Dissertation on Prophecy*, 8vo. London, 1749. The Bishop received the Narrative as authentic. Like some of our Correspondents, the Bishop interpreted prophecy and particularly the book of Revelation, of passing events. He fixes the year of our era 2,000 for the coming of Christ. Before that period, Popery is to be overthrown, and the fall of the spiritual Babylon to be succeeded by the conversion of the Jews and the preparation of the Gentiles for the reception of the visible appearance and manifestation of the

Messiah, who is to reign upon earth a thousand years. After this Satan is to be let loose, and there is to be the insurrection of *Gog* and *Magog*, and their destruction by fire, when the day of judgment will close the scene.

Isle of Wight,
April 11, 1819.

SIR,

I BEG leave to hand you for insertion in your Repository, a certificate of a marriage in December 1653, differing in some respects from that communicated by your correspondent W. Hincks, in your last Number, (p. 158,) as it states that the ceremony was performed not only before, but *by* a justice of the peace, and that the banns were published three several market-days in the market-place: thus making marriage what it should be, simply a civil compact, and giving a publicity to the ceremony which was rendered the less disputable under the Commonwealth by means of a register appointed to be kept in every parish. The following extract is taken from the register of St. Mary's, Whitechapel:

"Julius Wood, of Nightingale-lane, in this parish, mariner, and Martha Waggdon, of the same, widdow, were published in the market-place, at Leaden-hall, three severall market-days, in three severall weeks, (viz.) on the 16th day, on the 19th day, and on the 26th day of December, 1653; and the said Julius Wood and Martha Waggdon were married by me, Richard Loton, Esq., and justice of peace in the County of Middlesex, on the 26th day of December, 1653. Edward Callis and Tobias Harborough, witnesses present."

In regard to this subject I would just observe, that whatever change we may wish to see made in the Marriage Service as performed by the clergy of this country, the *publicity* of the ceremony should be most strictly preserved, as by an adherence to this part of the established form, we shall, I conceive, be more likely to effect any alteration which it may be thought desirable to be made. In common with many of your readers I consider marriage a religious duty, the observance of which ought not to depend necessarily on the performance of any religious ceremony, but which, for certain political reasons it is indispensably necessary should be publicly solemnized by the civil magistrate, (as in the days of Cromwell,) without the interposition of the clergy.

With this belief I am happy in witnessing the efforts which the Unitarians of the day are now making on this subject, and sincerely hope they may be effectual. I am glad to see it taken up as a matter of conscience. It is certainly most important in this view to Dissenters generally, but especially to the Unitarian. Him it behoves to think well on this point before he acts, and not to give a sanction by his actions to a practice which his conscience condemns. Let him be consistent. We are to recollect that it is only by the determined conduct of individuals that any thing affecting a society generally can ever be expected to be accomplished, and that it therefore becomes the duty of every one professing his attachment to the interests of religious liberty, to use his utmost endeavours to diffuse its blessings as extensively as his means will permit. In relation to the present subject, the married may do much by an expression of opinion, but the greater support may be expected from the unmarried in protesting without fear (as many have done) at the altar, against this oppression on the consciences of their fellow-worshipers.

J. C.

P. S. In the Morning Chronicle of Thursday, April 9, 1819, I was sorry to notice the refusal of the Editor to publish the copy of a Protest against the Church Ceremony of Marriage, presented by Mr. Fearon (author of Travels in America) to the Clergyman at West Ham, Essex, at the time of his marriage. (See pp. 272, 273.) This refusal on the ground "that the parties might have been satisfied to have kept their scruples to themselves," savours too much of worldly policy in the Editor of a paper otherwise deservedly looked upon as an impartial and independent journalist.

York,
April 14, 1819.

SIR,

THE able Review of Mr. Wellbeloved's Sermon on Instantaneous Conversion, (pp. 184—187,) will, I hope, excite additional interest to the subject, and induce such of your readers as may not already have seen the discourse itself, to read it with atten-

from which weak and sceptical persons draw impotent conclusions against the wisdom, justice and goodness of the Deity, it is strictly appropriate. Of these things we are very incompetent judges. "The ways of Providence are dark and intricate." In this respect, "He giveth not account of any of his matters: his way is in the sea, and his path in the great waters; and his footsteps are not seen"! He regulates not his conduct by the fancies of foolish creatures, for "though a man labour to seek it out, yet he shall not find it; yea, further, though a wise man think to know it, yet shall not he be able to find it." But if the objection relates to the *great whole*, the ultimate issue of the Divine plans and operations relative to moral agents, it is nothing to the purpose, or blowing hot and cold with the same breath. The revolutions of infinite ages can effect no change in *his* nature and perfections, who is "without variableness or shadow of turning." It is an universally acknowledged and received principle, by all divines and theologians whose sentiments and works are deserving notice, that the moral attributes of the Deity, though distinct in their origin and exercise, are the grand archetypes and exemplars of similar excellencies and perfections in created natures; and were there any doubt of this glorious truth from the suggestions of natural light, revelation hath fully illustrated and confirmed it. The argument *from the lesser* to *the greater* is continually employed by patriarchs, prophets and apostles, and especially by the "apostle and high-priest of our profession, Jesus Christ;" and the paternal character of the Deity exhibited in the brightest and most alluring colours, so that "he that runs may read." If you entertain a suspicion that benevolence in the great Father of the universe contains in itself any thing strictly *contrary* to benevolence in inferior agents, you may be led not only to doubt his goodness, but also his power and wisdom, his holiness and justice, his truth and faithfulness: and what is this, but to furnish weapons for the Atheist and unbeliever, and to "build a house upon the sand"!

Nor will the system of a rational "free-will," which your Correspondent appears to adopt, enable us satisfactorily to account for, or justify the common notion of future punishment to our own minds; for though this will sufficiently account for the admission of natural and moral evil, in a partial and limited degree, (which, indeed, seems unavoidable in such a creature as man, placed in his present circumstances, and endowed with voluntary powers, liable to neglect and abuse, as well as capable of improvement and cultivation;) yet not for that which is final and irreversible. Doubtless, as Dr. Hartley observes, there is a sense, (though not as we conceive, in the sense of the Necessarian, because, "what proves too much proves nothing,") in which, "the cause of the cause, is the cause of the thing caused;" and though no moral evil, as such, proceeds from the Deity, and though both reason and Scripture oblige us to draw a broad line of distinction between Divine permission and Divine appointment; yet, to give a rational being a power, which, though intended for his *eternal good*, should, from his own perverseness, produce, or issue in his *eternal evil*, seems to be utterly inconsistent with all our ideas of the Divine perfections. It is true, "fore-knowledge had no *influence* on their fault, which had no less proved certain, unfore-known;" yet, *having been* fore-known by the Almighty, it would have been far more consistent with his goodness, as we must conceive, to have withheld their existence altogether, and created those beings only, whom he knew would duly improve their faculties, than by giving the former a short and fatal foretaste of happiness here, afterwards to consign them over to remediless misery, or remediless destruction. We need only revert to the passages formerly quoted from those eminent writers who have espoused the system of free-will, together with that of eternal punishment, to perceive how strangely they were embarrassed in striving to reconcile their consciences with their profession, their reason with their faith. "If, therefore, God has given men free-will in such a measure, as that they may bring upon themselves future suffering thereby, in the present state, or in any future intermediate one, we

must, however, suppose it to be so restrained as that it shall not occasion infinite and eternal misery."

Your Correspondent *Eulpis*, [p. 87,] seems to think that we talk about we know not what, when we reason upon this subject; that such a speculation, and much more such a conclusion, is adding to the word of God, strengthening dangerous delusions, "muffling the words of Christ in his mouth; an offence both against philosophy and piety;" that our best concern is to perform our duty, "wait the great teacher death, and God adore;" and instead of entering into these discussions, we should do much better "to have tingling in men's ears" a few well-chosen texts as finally decisive of the controversy.

Now, here it may be observed first, that it is a great mistake to consider these as *new-fangled inquiries;* they are as old as Origen, probably as old as Adam; for reflecting men in all ages, *cæteris paribus*, as they have endeavoured to "feel after, and find out the Deity," that is, to employ their faculties in the investigation of this last grand principle of all religion, according to the light and means afforded them; so, they have also entered into researches as to their future destiny; it being as natural to a man to inquire what and where he may be a thousand ages hence, as what he is at present; though such speculations are never to supersede present and incumbent duties, but rather to stimulate us to the performance of them. Now, as the modern orthodox, so called, betray no lack of the spirit of determination, on this and other abstruse points of divinity, surely, we also may be allowed at least to shew our opinion.

For, the Christian doctrines of future rewards and punishments, morally certain from the light of nature, and illustrated and confirmed by the gospel, being doubtless intended to operate as the most powerful *motives* upon the human mind, and to influence our practice, they must be in some measure comprehended, in order to produce these desirable effects. A religious motive, not understood, or very much misunderstood, will either have no influence at all, or perhaps an improper one, and highly unfavourable to our religious progress and profession. The very capacity we enjoy of contemplating these subjects, is a sufficient proof of the lawfulness, the propriety, nay, even of the necessity of occasionally meditating upon them; for every man hath a right to do what he hath the power of doing, provided he transgress not any known law, nor trench upon the right of another. Would your Correspondent think the Christian preacher proceeding beyond his commission, who should occasionally descant on the eternity of the Deity, on the future privileges of the saints, and the glories of the beatific vision? Now, a great circle includes all the lesser ones. If we may reason concerning God, may we not also reason concerning the things of God? Should we not be able to give an account of *the fear* as well as "of the hope which is in us"?

It is true, that with respect to these "deep things of God," "we see but as through a glass darkly;" but shall we not therefore make use of this glass? And, as in the glass of Galileo we discover new suns and worlds in the regions of immeasureable space, so, "*in the glass of the word*," we are gradually led to discern new truths and beauties, which escape the notice of the superficial observer, for "the secrets of wisdom are double to that which is"—which appears. We are not only to know, but to "follow on to know the Lord," whose ways, as well as "works, are great, sought out of all them that have pleasure therein."

It is, therefore, not apprehended that we are "adding to the word of God" when we endeavour to explain the difficult parts of it, by those which are plain and easy; or "muffling the words of Christ in his mouth," when, from his figurative and emblematical representations of the day of judgment, and other important events, we refer to those passages where he hath condescended to reason upon these subjects, in language level to the meanest capacities, but equally and sufficiently powerful to allure, to alarm, and to interest the highest. Christian truths and doctrines are not to be taught and inculcated by capping texts, and placing them in battle

[illegible] diffusion of life in the system [illegible] could for a moment suppose that those immense globes which [illegible] over our heads, were nothing [illegible] masses of inert matter, and [illegible] of their proper inhabitants.

It is allowed, that as discussions on [illegible] controverted points never succeed in the parlour, unless at a chosen conference, for many a man may trust his pen when he cannot trust his tongue, and the wisest in ardent debate often say very foolish things,) so they often miss, unless in very good hands, of giving satisfaction in the pulpit nor is this, in general, the proper place for them. But to object to fair discussion from *the press*, is to revert to *barbarism*. Once conclude that "argument is good for nothing," in any case, (for even incomprehensible things may be proved such,) we must shut up our books, put out our lights, and sound "the curfew." The next step will probably be to send for the constable, to establish the inquisition, and to enforce the "Ultima ratio regum." But, let *us* continue to say, while we guard against a dictatorial and disputative spirit, "*Is not the crown beyond these? If ye will inquire, inquire ye, return, come.*"

AN OCCASIONAL READER.

Character of *Dr. Jonathan Mayhew*: by *Mr. John Adams, Ex-President of the United States.*

The Americans are already industrious in gathering all the existing memorials of their Revolution, so momentous in its consequences. The venerable John Adams, late President of the United States, has communicated several letters on this subject to *Niles's Weekly Register*, from one of which, dated *Quincy*, February 13, 1818, and inserted in the Register, Vol. XIV. pp. 17, &c., we extract the following character. The reader must bear in mind, that the standard of intellectual excellence is not yet so high in the United States as in Great Britain. ED.]

"ANOTHER gentleman, who had great influence in the commencement of the Revolution, was Dr. JONATHAN MAYHEW, a descendant of the ancient governor of Martha's Vineyard. This divine had raised a great reputation both in Europe and America, by the publica-

lume of seven sermons, in
f King George the Second,
by many other writings;
a sermon in 1750, on the
muary, on the subject of
dience and non-resistance;
ie saintship and martyrdom
arles the First, are consi-
oned with wit and satire
any in Swift or Franklin.
by every body; celebrated
and abused by enemies.
reigns of King George the
King George the Second,
of the Stuarts, the two
d the two Charleses, were
disgrace in England. In
ey had always been held
ice. The persecutions and
ffered by their ancestors
ie reigns, had been trans-
history and tradition, and
eemed to be raised up to
their animosity against ty-
Church and State, and at
me to destroy their bigotry,
and inconsistency. David
ausible, elegant, fascinating
ous apology, in which he
over the crimes of the
ad not then appeared. To
haracter of Mayhew would
nscribe a dozen volumes.
ıcendant genius threw all
of his great fame into the
country in 1761, and main-
here with zeal and ardour
ath, in 1766. In 1768 ap-
controversy between him
Arpthorp, Mr. Caner, Dr.
nd Archbishop Secker, on
ter and conduct of the society
ating the gospel in foreign
form a judgment of this
eg leave to refer to a Review
le, printed at the time, and
y Samuel Adams, though
very absurdly and errone-
ribed to Mr. Arpthorp. If
mistaken, it will be found a
candour, sagacity, impar-
close correct reasoning.
y gentleman supposes this
y to be nothing to the pre-
se, he is grossly mistaken.
an universal alarm against
rity of parliament. It ex-
eneral and just apprehen-
bishops and dioceses and
and priests and tithes, were
sed upon us by parliament.
r. 2 s

It was known that neither king, nor ministry, nor archbishops, could appoint bishops in America without an Act of Parliament; and if Parliament could tax us, they could establish the Church of England, with all its creeds, articles, tests, ceremonies and tithes, and prohibit all other churches as conventicles and schism shops."

15, *Phœnix Street, Somers Town,*
SIR, *May* 9, 1819.

THE following is a copy of a printed paper lately put into my hands, containing an account of the origin of the penny-a-week societies, the effect of which is so extensive and powerful among the Methodists.

Should you think proper to insert it in the Monthly Repository, it will be read, I should suppose, with interest by many. I have copied it with all its defects of orthography, punctuation, grammar and meaning, in order that it may be seen how very humble are the efforts, sometimes, from which the most extraordinary benefits arise.

"A Letter
To the Rev. Mr. John Wesley,
At founding the
Benevolent,
or
Strangers' Friend Society,
1785.

"REV. AND DEAR SIR,

"A few of us are subscribing One Penny a Week each, and to be carried on the sabbath, by one of ourselves, who read and pray with the Afflicted who (according to the Rules inclosed) must be a poor stranger having no parish, nor friend at hand to help him.

"Our benevolent plan is opposed, by Mr. P———, my class leader, therefore we are constrained to trouble you, reluctantly; at this time, for your approbation, before we proceed.

"Rev. Sir,—If you think well of us, we are very poor, having neither Box nor Book; and our whole stock, is not yet Twenty Shillings—therefore will thank you, for any assistance you may be pleased to afford, in our infant state; for we do hope, God will bless this small beginning. Nevertheless, if you disapprove our proceedings, I will lay it all aside.—And remain

"Your very humble
and obedient Servant,
"JOHN GARDNER.

"*To the Rev. John Wesley, A. M. City Road.*"

See the Answer.

"*Highbury Place,*
Dec. 21, 1785.

"MY DEAR BROTHER,

"I like the design and Rules of your little Society, and hope you will do good to many. I will subscribe Three-pence per Week, and will give you a Guinea on advance, if you will call on me Saturday Morning.

"I am,
"Your affected Brother,
"J. WESLEY.

"*To Mr. John Gardner.*"

"One reason of these Letters being published, is to shew, how much Good, or Evil, may lie in a small compass; as near, as is well possible: had this old Leader (DEACON) quenched the smoking flax, and strangled in the birth, one of the greatest blessings, of the last Century!!—For had Mr. P——— first reached Mr. Wesley, and stated the case his own way, (I being then a stranger; and at that time, the infant Society, had little to recommend itself) there is great doubts, with me respecting success. But, when properly stated, the penetrating eye, of that great man, saw its rise, and going forth, with more than common discernment, therefore encouraged the design.

"The first Penny, a *Grain of Mustard Seed*, have increased to more than £100,000. and relieved above One Million of Poor!!!

"P. S. Reader, see the last Report of one branch of this Society, in London, 1815. No doubt there are 20 more such branches. It is pleasing, to find, that nearly all Dissenting Congregations; have adopted this plan.

"The first Six Members:
"John and Margaret Gardner,
"Thomas and Mary Float,
"William and Ann Biddles.
"*Oct.* 25*th*, 1785."

Such appears to have been the origin of the penny-a-week societies, the effects of which have been so powerful and extensive among the Methodists. A grain of sand is of no value in itself, but it is of such grains that a mound or embankment is formed, which may be able to say to the waves of the ocean itself, "Hitherto shall ye go and no farther." The liberal and humane spirit of Wesleian Methodism is apparent in almost all the plans which they adopt; and accordingly the first design of these societies seems to have been to relieve the temporal wants of those who had the greatest need of assistance, and who were altogether neglected by the rest of their fellow-men. Such assistance, however, it is obvious, would have a very powerful tendency to promote the spread and influence of their religious creed. It would serve as a rich manure to prepare the soil for the reception of what they conceive to be the seed of the word of God. Is not this consideration worthy the attention of Unitarians, in addition to the common motives of humanity, urged in favour of the distressed in so peculiar a manner by their distinguishing tenets? Does one similar society for similar purposes exist among them? And if there were many such, would not this circumstance do as much credit to their wisdom and consistency, as to the humanity and benevolence which are the prominent characteristics of their principles?

As the penny-a-week societies among the Methodists seem at present to have deviated, in part at least, from their original intention, and to have now other, though not more benevolent, objects, it would evidently be useful as well as, I have no doubt, acceptable to your readers, if any person who has the necessary information, would favour them by means of the Monthly Repository, with an account of the present state of these societies, their rules, the amount of the sums subscribed by them, and the manner in which these sums are applied.

I have now to send you an account of one more society of this kind, upon a small scale, in addition to the many already established among Unitarians. Nearly two years ago I registered, for public religious services, a room in the house in which I lived, and we have had such services regularly on a Sunday, both morning and evening. The society just mentioned has arisen out of the persons who have usually attended. The number of subscribers on the first evening of meeting was twenty-four, and there has been since some increase. As most of the rules adopted by such societies are similar, it is unnecessary to send the greater part of ours for insertion. One of them, however, which is, no doubt, peculiar to this society, seems worthy of some attention. All the subscribers who choose to do so, meet once a month, not only to transact any business that may occur relative to the

' the society, but especially
ır the best means of aiding
of Christian truth, and of
ţ a Christian spirit, as well
into execution those which
ı their power. These meet-
n with prayer and singing.
', if properly observed, is
l to keep alive attention to
ıses for which such societies
ıted, and may possibly give
ıts of improvement and plans
ıess, which have not before
ıght of. And here I cannot
ıss an earnest wish that Uni-
ı general, who reside at too
distance from any place of
upon their own principles,
not sufficiently numerous to
one, would register a house
venient room for such wor-
l conduct the services them-
which might be done with
ility, as there are so many
of sermons and lectures, as
prayers, adapted to the pur-
ere there is no one who has
nd ability to prepare these

•

ıny of your readers may be
nted with the form of regis-
aces of public worship, I will
t which was given to me at
ıop of London's office, Doc-
mmons, founded on the Act
ment, as follows:

the Right Reverend the Lord
'London and his Registrar.
. B., of , in the parish
, Middlesex, do hereby certify,
ıin premises now in my occupa-
ıted at , in the said pa-
intended to be used forthwith as
f religious worship, by an assem-
ıagregation of Protestants; and
eby require you to register and
e same, according to the provi-
an Act of Parliament, passed in
year of the reign of his Majesty,
ıorge the Third, entitled 'An
epeal certain Acts, and amend
ts, relating to Religious Worship
mblies, or persons teaching or
g therein;' and I hereby require a
e thereof. Witness my hand this
xth day of July, 1817."

"*The Certificate.*

is to certify, all whom it may
that on the twenty-sixth day of
he year of our Lord one thousand
ndred and seventeen, this certifi-
cate was registered in the Registry of the Lord Bishop of London."

(Signed by the Registrar.)

The regular charge at this office is 2*s.* 6*d.*

If the office of the bishop of the diocese be at an inconvenient distance, the registry may be made by a justice of peace.

By this registry the place of worship and the congregation are put under legal protection. But is any thing further necessary to protect the persons who conduct the religious services of such places? Is it required, that a religious teacher take out a licence? If any of your professional Correspondents would favour your readers with an account of the present state of the law on this subject, he would render a service to many. Some Unitarians, who are very willing to conduct religious services in the absence of ministers, do, I know, hesitate to perform this good work from apprehension of danger from not having a licence. Dissenters certainly cannot, consistently with their principles, take out a licence, for this would be to acknowledge the existence of a power to refuse as well as to give the liberty thereby conferred.

THOMAS MOORE.

P. S. Having lately removed, our religious services are conducted at present at No. 15, Phœnix Street, Somers Town, in the evening only, the morning service being suspended for the present, but intended to be resumed as soon as convenient.

SIR,

E. S., a Correspondent of yours, [p. 164,] wishes to know why Roman Catholics, in their abridgements of the commandments, sometimes leave out the words of the *second*, as arranged in the Protestant Catechism. For his satisfaction, then, I beg leave to state, that it is because *they* think that in *their* and *your first*, is actually contained *your second*. In general, however, the words *of your* second are *expressed* in *their* first, as may be seen by consulting their most approved prayer-books and catechisms. With respect to *your* tenth commandment, they are of opinion

that it comprises *two very distinct commandments.*

I had thought to close here my communication; but as E. S. appears to be little conversant with the polemical writings on the division of the Decalogue, I must request his attention to the following observations on that subject, which I shall copy from "Tracts occasioned by the publication of a Charge delivered to the Clergy of Durham, by Shute, Bishop of Durham, in 1806. By the Rev. J. Lingard."

1. "The Scripture itself informs us that the decalogue contains ten commandments, but no where exhibits them actually divided. The prohibitory and precipient clauses amount in all to fourteen. It is, therefore, necessary to class some of them together, in order to reduce them to ten distinct precepts.

2. "On this account it appears natural to unite together all such clauses as appertain to the same subject: and, therefore, Catholics consider as one commandment whatever regards the worship of false gods. Protestants divide it into two: but with more reason they ought to divide it into three. 1. 'Thou shalt have no other gods before me.' 2. 'Thou shalt not make unto thee any graven image,' &c. 3. 'Thou shalt not bow thyself to them, nor serve them.' This conclusion, with the reason which is afterwards assigned, that God is a jealous God, and which equally applies to every clause, is a proof that, in the eye of the Jewish legislator, they formed but one commandment.

3. "In Scripture they are usually described as one commandment. This appears from Exod. xx. 23; 2 Kings xvii. 35; Lev. xix. 2; and all those texts, in which to serve images and to serve other gods, is considered as the same crime, and, of course, as the violation of the same commandment.

4. "In our arrangement of the decalogue, we divide the tenth precept of the Church of England into two, for this obvious reason, that as the acts themselves are forbidden by two different commandments, on account of their different natures, so the desires of these acts ought also to be forbidden by different precepts. 'Thou shalt not commit adultery'—'thou shalt not covet thy neighbour's wife'—'thou shall not steal'—'thou shalt not covet thy neighbour's house,'" &c.—*Tracts*, p. 260.

If these observations should prove insufficient to convince E. S. that the division of the decalogue followed by Catholics, is not an artifice to conceal their idolatry, I must inform him that it is the division followed by St. Augustin, by Clement of Alexandria, Strom. l. 6, and by St. Jerome, Comment. in Ps. xxxii. Nay, it is a fact, that John Huss,* *the father of the Bohemian religionists*, and Martin Luther,† *the great patriarch of the Reformation*, whose whole study was to detect and expose the abominations of the Romish Church, followed not the Protestant division, but the same as Catholics; and, what may appear rather strange, in their editions of the commandments they even *suppress the prohibition in question.* R. H.

Gloucester,
April 20, 1819.

SIR, HAVING discovered, through different channels, that I have given offence to some of my brethren by the Dedication to the Rev. Thomas Belsham, which I have prefixed to the little work just published, entitled "Religious Liberty and the Rights of Conscience and Private Judgment grossly violated," I beg leave to enter upon record, in your valuable and liberal Miscellany, a defence of my conduct, and, if necessary, an apology for my inadvertence.

In the Letter, No. 3, page 8, I informed my anonymous assailant, that Unitarian Christians wish to adhere strictly to the precept of the blessed Jesus: "Call no man your father

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* Opera Huss, Norimbergæ, 1558, p. 30.

† Op. Luth. Jenæ, 1589, p. 117. See Dr. Martin Luther's "Catechism for Parsons, Schoolmasters, Masters of Families, Young Persons and Children at School." "The ten commandments of God which a master of a family ought exactly to represent to his domestics.—The first commandment: Thou shalt have no other gods besides me. Q. What is that?—Ans. We must fear, love and trust God above all things. The second commandment: Thou shalt not use the name of thy God unprofitably. The ninth commandment: Thou shalt not covet thy neighbour's house. The tenth commandment: Thou shalt not covet thy neighbours's wife, servant-maid, beast, or any thing that is his." Appendix to Luther's German Bible, p. 23. Luneburg, 1640. See Tracts, pp. 257 and 258.

upon earth, for one is your Father who is in heaven, neither be ye called masters, for one is your Master, even Christ." If my using the expression, "Head of the Unitarian Church," in connexion with Mr. Belsham, was an infringement upon this precept, I have certainly great cause to apologize both for my incautiousness and inconsistency, but I really cannot discern that it is so in any respect or degree. Out of any number of learned and respectable persons one may stand pre-eminent above the rest, without assuming any thing like dominion or authority over them, and this pre-eminence may be considered as his due by another, without the slightest idea entertained of his being entitled to authority. Most truly can I aver that such an idea never had place in my mind, nor did I imagine that it was likely to enter the mind of any of my readers. Had I unconditionally, and without any qualification, spoken of a Head of our Church, I should not, even in that case, have connected with it any sentiment of the kind. Previous, however, to this mention of a Head of the Church stand the words, "To whom, if to any, may be justly applied the title." Here is a modest doubt expressed, whether Mr. Belsham was pre-eminent among his brethren; and it might fairly be supposed that, in my opinion, it was a question not decided whether, to use a Cambridge expression, some other persons might not deserve to be *bracketed* with Mr. B., and the compliment "arcades omnes" applied to them. It does not follow that because this gentleman possesses eminent talents, extensive theological knowledge, acuteness in detecting and exposing sophistry, and great ability to defend what he believes to be the truth, even against mitred opponents, that no other writer is upon a par with him, and that all must hide their diminished heads when put into competition with him. But suppose that I had really believed him to be superior to every Unitarian writer of the present day, which I scruple not to say is actually the fact, yet it is but my private opinion, and as I make no pretensions to infallibility, I have no hesitation to say I may be wrong; indeed, for the honour of the brotherhood I wish I may be wrong, and such is my estimation of Mr. B.'s candour and liberality, that I doubt not he would wish so too. My error, if it is one, is involuntary, and must therefore be looked upon as innocent, and the worst that, I conceive, can be alleged against me is, that I have shewn a want of judgment in estimating the abilities and attainments of different writers, and wreathed the laurel around the wrong brow. Many of my friends were assembled to hear the Dedication, as well as the additional Letter at the conclusion of the controversy, read to them, before it went to press, and not one objected in the smallest measure to it, or seemed at all aware of even the possibility of the disapprobation with which it has met.

Had the objectors taken into consideration what I have stated above, I humbly think their animadversions would have been spared, and no impediment to the sale of the work from that source would have been a subject of regret. I cannot refrain, indeed, from freely avowing my concern that the Unitarian public has not taken up the subject with more spirit, and embraced the opportunity thus offered of descanting, with merited severity, upon the conduct of a writer attacking a Christian society in the shameful manner the *soi-disant* Christian did ours. In addition to the hints occasionally thrown out in the answers to the Christian, the style and manner of his Letters are sufficient to convince any sagacious reader out of what mint the base coin issued, and the Established Church should have had a few more defensive weapons pointed against the bigotry and intolerance which it displayed. Such an attack should not have been left to a single individual, or at most to two, to repel; it should have roused the indignation of the whole body of dissidents, and more especially of reason-asserting dissidents. It will, however, sometimes happen that a single spark will kindle into a wide-spreading conflagration, whilst a flame shall be suffered to expend its powers and be extinguished in the shades of night, without creating alarm or exciting notice. That this last case has been realized in the present instance, and a favourable opportunity not improved

to the extent and degree it might have been, is the inevitable conviction of

THEOPHILUS BROWNE.

Chichester,
April 3, 1819.

SIR,

AS I think it highly desirable that the Monthly Repository should be a *register of facts*, illustrative of the state of Unitarianism, I am happy in being able to communicate the intelligence, that a *Fellowship Fund* was, last Sunday, established at *Chichester*; and that our congregation has also agreed to belong to the *Unitarian Association*, recently formed in London, for the protection of our religious liberty.

So much has already been said in your publication on the *utility* of *Fellowship Funds*, I should not trouble you with any observations, however much I may be convinced that the happiest results will flow from their creation, did I not consider that the Unitarian public is not sufficiently alive to their importance, and to the *necessity* of their being *generally*, or *universally* established.

I know not how many Unitarian congregations there may be in our country, but supposing them at two hundred, had they each a fund, they probably would be able to afford *on an average* two pounds to every application for assistance, in which case the sum of four hundred pounds would be raised with ease, without *enormous deductions* for travelling expenses in its collection.

But if these funds should not become *general*, or, if the *weekly members* of our societies *only subscribe their weekly penny*, *without liberal donations*, the *pecuniary* assistance afforded to our cause will probably not be so great as it was before their projection.

Our charitable exertions will be so much better directed, and proportioned to the importance of the case requiring assistance, by these funds, than they can be without them, I would willingly abate a little of the actual amount of the sums collected annually rather than not have them established; but this *evil* effect *should not* accompany them. We *ought* to have, in consequence of their formation, both *more money* at our disposal, and *more wisdom* to direct its application. will be the case, provided those are in humble life, like the *widow casting her mite into the sury*, subscribe their *weekly pe* while the *female* members of congregations emulate *Mary with spikenard*, and testify, by the pouring of *their* benevolence, attachment to their Lord; and sons of commerce, or of independe contribute, according to the *apo direction*, *as the Lord has prosp them.*

But whether our fellow-worshi *do good as they have opportunity* not, these funds will probably ex a more general interest for the Un rian cause, by the greater diffusi knowledge relative to the conce the whole body, which the v applications for support must sarily produce. And allow subunit to your consideration, *the publication of a list of all gious societies in our connexi the names of their ministers notice where these funds have tablished, with any other p concerning them*, which may, *from time to t* would not useful, tending in a great keep alive this interest? viction of the propriety sure is strengthened by view having been taken friends at Portsmouth, The map of England, a diate connexions, would tional pleasure to the m from such a list, conte sociations of our fell whenever we look at the traveller would find his kindred spi little management would be able to s agreeably to his Chr instead of being ob day away at the ir places of worship ings are outraged the doctrine.

I confess I thin fied from time to changes among ing article both i

JOH

Reformer.

Bury St. Edmunds, 4th Mo.

LING accidentally upon a iend, he put into my hand the ly Repository for March, con- an article on *the Lawfulness of ive War* among Christians, [p. bserving, that it proves "that y thought it was lawful," an I was by no means inclined ait. Let me state what Wm. e is pleased to call the candid ion of the venerable Apologist, ted from his celebrated work on ian divinity:

at lastly, as to what relates to this ince nothing seems more contrary 's nature, and seeing of all things fence of one's self seems most to- as it is most hard to men, so ne most perfect part of the Christian n as that wherein the *denial of self, ntire confidence in God*, doth most , and, therefore, Christ and his apos- ft us hereof a most perfect example. what relates to the present magis- of the *Christian world*, albeit we them not altogether the name of tians, because of the public profes- they make of *Christ's name;* yet we boldly affirm, that they are far from erfection of the *Christian*, of Chris- erfection or state of grace in the and that though we may be Chris- in name, and are relatively so ac- g as we approach our great exemplar erfect pattern, yet no man who has ed to true holiness of heart can feel lf at liberty, under the Christian dis- ion, to engage in war." [I cannot e that the advocates of defensive war ntained to that state of *self-denial ntire confidence in God*, which Bar- escribes to be the most perfect part *Christian religion*, and of which and his apostles were such eminent les. It would not be difficult, I to shew, that though we have many ent magistrates, whose discharge of igh judicial offices do them honour, ey may not be in the perfection of *ristian religion*, and may be in that f mixture which is far from fitting for this form of Christianity, and re the alleged lawfulness of defend- emselves in cases of aggression to s are in the rudiments of the *Chris- ce*, who have not yet a commission pacific kingdom of the Messiah: our worthy predecessor observes,] uch as Christ has brought hither it awful to defend themselves by *arms*, ey ought over all to trust in the Now it cannot be *religion;* be- in the state in which they are, (as y places before I have largely ob-) they have not come to the pure dispensation of the gospel; and, therefore, while they are in that condition, we shall not say that *war*, undertaken upon a just occasion, is altogether unlawful to them. For even as circumcision, and the other ceremonies, were, for a season, permitted to the Jews, not because they were either necessary of themselves, or lawful at that time, but because that spirit was not yet raised up in them, whereby they could be delivered from such rudiments; so the present confessors of the *Christian name*, who are yet in the mixture, and not in the patient suffering spirit, are not yet fitted for this form of Christianity; and, therefore, cannot be undefending themselves until they attain that perfection. But for such, whom Christ has brought hither, it is not lawful to defend themselves by *arms*, but they ought, over all, to trust to the Lord."

Now I appeal to public candour whether the writer has not either totally misunderstood, or misrepresented the subject? As far as I am capable of understanding Robert Barclay, there is a state supposed the Society of Friends have so totally mistaken the meaning of their great Apologist, and thus they have, both by example and precept, inculcated the unlawfulness of war under the Christian dispensation, whether undertaken from principles of aggression or of defence.

SAMUEL FENNELL.

[We have in vain endeavoured to make sense of the above letter; but we have, perhaps, rendered the quotation, which is the main thing, intelligible. Ed.]

Namptwich,

Sir, *April* 12, 1819.

SEVERAL articles on the subject of the Marriage Ceremony appearing in your last Number, I am tempted to make a few remarks on the principle of *protest* in this case; and this I am the more desirous of doing, as I think a very grievous mistake exists respecting it. From the first I have had only one opinion concerning it, and the more I consider the more am I confirmed in that opinion; namely, its complete unjustifiableness. What should we think of a noble lord's protesting against a measure, and yet at the same time voting for it? What should we have thought if Shadrach, Meshach and Abed-nego, had protested against the decree of Nebuchadnezzar, and yet worshiped his golden idol? What should we

have thought if Daniel had protested against the decree of Darius, and yet acted according to its tenor? What should we have thought if the apostles Peter and John had protested against the injunction of the chief-priests and rulers, to preach no more in the name of Jesus, and yet obeyed it? When I read the following words, [Mon. Repos. XIV. 180,] "In the name of the Father, and *(but protesting against it)* of the Son, and *(but protesting against it)* of the Holy Ghost," I pictured to myself an unhappy being impelled by abject poverty on the highways: I saw him stop the passing traveller, and heard him say, "I demand your money, but I protest against the practice: I demand your watch, but I protest against the practice: I take away your life to secure my own, but I protest against the deed." I saw him return to his starving family, undisturbed by the qualms of conscience, perfectly satisfied in his own innocence; having wiped away guilt as fast as he had contracted it, by the expedient, *protest*. And such, Sir, is its character, such its tendency. For were the principle universally acted upon, it would overturn all morality, and deluge the world with crime and misery. To *protest* and to *conform*, is to acknowledge a thing to be wrong, and yet, at the same time, to do it; which is much worse than to do it from ignorance. "He who knew his master's will, and did it not, shall be beaten with many stripes: but he who knew it not, and did things worthy of stripes, shall be beaten with few stripes." As men of integrity, we cannot conform to the marriage ceremony as it now stands, and if we would preserve our consciences void of offence, either the objectionable parts must be omitted, or we must obtain leave to solemnize our own marriages, or we must solemnize them without leave, or we must go to Scotland, or we must remain in a state of celibacy.

F. K.

SIR, *Bridport, April* 8, 1819.

THAT creatures endowed with reason, and formed by their benevolent Creator to promote each other's happiness, should, with the ferocity of wild beasts, engage in scenes of bloodshed and mutual destruction, is conduct marked with as much folly as inhumanity. It must needs be that offences will arise between nations as well as individuals; but an appeal to *force*, in order to decide them, in either one case or the other, cannot possibly demonstrate on which side justice lies. The injured party may fall a victim to the superior strength or skill of the aggressor. The nations of Europe profess Christianity, which, though by no means inimical to any of the natural rights of man, is founded in universal love and benevolence, and inconsistent with the spirit of the horrid custom of war. The dreadful miseries which have been hereby brought on Christendom, if we go no farther back in its history than the last thirty years, seem to have convinced most of the present potentates on the Continent, of the *impolicy* of war, and that it is as much their interest, as it is a point of humanity and a principle of religion, to endeavour to prevent it for the future. Their afflictions appear to have softened their hearts, and generated and cherished the best feelings of benevolence and sympathy with human woe, in their breasts. This I would charitably hope, is the *real ground* of the late Holy Alliance,* which, from its being so different from former treaties of powerful monarchs, naturally excited suspicion that there was more in it than meets the eye, that it had some object in view besides its *avowed* design, some latent mystery of *illiberality*,† which a few years would disclose. Nothing of this kind, however, has yet appeared, and the subsequent language and conduct of the principal continental sovereign with whom this Alliance, on professedly Christian precepts, is said to have originated, tend

* Treaties somewhat similar in their object to this, were formed, the first in the eleventh century, called, *the Truce of God*; the second in the succeeding age, termed, *the Brotherhood of God*; and the third, A. D. 1245, which had the appellation of *the Royal Truce*. An interesting account is given of these associations in Robertson's Hist. of Charles V. pp. 338–340, 2nd Ed.

† "Whatever the ulterior object of this convention may be, certain it is, that it is intended as a strong league, made in the name of God, against [illegible]." *Morn. Chron.* Febru[illegible]

his sincerity in the wish
or *permanent peace.*
observations I have been
reply of Alexander, the
f Russia, to the address of
an of the Committee of
Society: both appeared in
newspaper of February 8,
nceiving that the senti-
contain will be as grati-
st of your readers as they
self, and thinking them
being transmitted down
enerations, who, I hope,
nothing of war, but from
ive history of the follies of
have transcribed them for
f you approve, in your
positorv.

THOMAS HOWE.

rrespondent at Aix-la-Cha-
d the application of an in-
the Emperor Alexander,
by a society, formed, we
iginally in America, but
through this and other
f Europe, for the preserva-
versal peace, according to
les of the gospel. A peri-
lication emanates from the
ciety, entitled, *The Herald*
In the second number of
is to be found the Address
peror of Russia, with his
lajesty's Reply. They are
, and we insert them.

mperial Majesty, Alexander,
r of all the Russias, &c.

t please your Majesty. The
ately seen great and singular
awful destruction of human
ie wide diffusion of human
It has seen a Christian Em-
e hour of victory, proclaiming
es of peace, a league of Chris-
hs united in the same views,
olishment of societies in the old
n the new; each in its humble
sphere, aiming to carry those
nto effect.

ated with admiration, and with
the Author of all good, for
ous view of events, the Society
n London for the promotion of
and universal peace, naturally
ention to those human instru-
ons the Almighty has given the
whose will, we trust, he has
ed; to promote in their high
[illegible] to seek
f.

2 T

the countenance and support of a monarch, whose professed opinions favour this glorious object, and whose actions happily confirm the sincerity of those professions.

" Deign, therefore, Sire, to accept the heart-felt acknowledgments of this society, for the part your majesty has taken in the cause of suffering humanity; and permit me to present to your majesty, in their name, a set of the tracts they have published, with a view to promote the object of permanent and universal peace. These will best explain the principles on which their exertions are founded, and the progress which they have already made.

" Signed (on behalf of the Committee),

" ROBERT MARSDEN, Chairman.

" 16, *Earl Street, Blackfriars, London, September* 17, 1818."

" *Aix-la-Chapelle, the 6th—18th of Oct.* 1818.

" I received, Sir, with satisfaction, the communications of a society established upon principles conducive to permanent and universal peace. The mixture of good and evil, observable in recent events, has exemplified, in a signal manner, the discriminating dispensation of Divine Providence in mercy and judgment.

" As a Christian, I cannot but desire the establishment of peace on earth, by every lawful and practicable means. As a Christian sovereign, I must anticipate a time, when nation shall not lift up sword against nation, neither shall they learn war any more. The unanimity of other Christian powers is yet uninterrupted, and, founded on the principles of our holy faith, has the fairest prospect of stability.

" Permanent and universal peace is not altogether at man's disposal: it is encouraging to observe the growth of pacific dispositions in the world; and societies conducted in a temperate and Christian spirit, may contribute to their extension and maintenance. With these views, the object of your society cannot fail of my cordial approbation, without involving an implied concurrence in measures adopted for its attainment, over which I have no control.

" ALEXANDER.

" *To Robert Marsden, Esq. London.*"

" The Rev. Lewis Way was the bearer of this important letter. The Emperor intrusted it to his care, with a request that he would himself deliver it into the hands of the Chairman. This commission he executed immediately on his return from the Continent. The letter is written in English, and signed with the Emperor's own hand."

IT has sometimes been stated as an objection against Dr. Priestley's History of the Corruptions of Christianity, that he forms so very different an opinion, concerning the faith of the early Christians, from what has been formed by other writers, who had the same evidence before them. It cannot be supposed, that all Trinitarian divines were so biassed by attachment to their system, as to take it for granted, that the early Christian writers agreed with them, if the writings of the early Christians contained such clear proofs of the contrary as Dr. P. imagines he has discovered. If, therefore, those Trinitarians, who have examined the subject and written concerning the tenets of the early Christians, concurred in representing the early Christian writers as agreeing with the orthodoxy of the present day, we should have just ground for supposing that Dr. Priestley was considerably biassed by his attachment to Unitarianism, so as to be led to discover traces of Unitarian opinions in works, which, in fact, contain no such marks. But this is by no means the case. On the contrary, an examination of the manner in which orthodox divines have spoken concerning many early Christian writers, will very much strengthen the proof, that those writers were very far from agreeing with the orthodoxy of the present day, and that some, especially of the earlier ones, were clearly Unitarian. To prove this, I shall quote the remarks which some Trinitarian writers have made on the writings of some of the fathers. Clemens Romanus is placed by Lardner, about the year 96 after Christ. Concerning his Epistle to the Corinthians, Photius, who was patriarch of Constantinople in the year 858, says, "In these things he may be blamed, that while he calls our Lord Jesus Christ high-priest and patron, he hath not given him more divine and lofty titles. However, he does not any where openly speak against these."* It was not to be expected, that Clemens should openly speak against giving to Christ titles, which no one before that time had ever given to him. From the manner in which Photius speaks of this letter, we may conclude that it is such an one as a Unitarian, in the days of Clemens, would have written. Lardner says, "so, upon many occasions, Photius is apt to censure ancient writers who come not up to the orthodoxy of his time." Clemens Alexandrinus is placed by Lardner, about the year 194. His Institutes, a work now lost, is censured very severely by Photius, because in it, Clemens "numbers the Son among created things, and says the Son, as well as the word of the Father, is called the word; but neither he nor the word of the Father, is the word which was made flesh; but the word which was made flesh, is a certain power of God, flowing as it were from his word, which has entered the hearts of men." From this it appears that Clemens interpreted the first chapter of John in the same manner that Lardner has done, in his Treatise on the Logos. "All which things," adds Photius, "Clemens endeavours to support by the testimony of the Scriptures, and in many other things he blasphemes and trifles."

Concerning Symmachus, who wrote about the year 200, Eusebius says, "It should be observed, that Symmachus was an Ebionite. These Ebionites are such as say Christ was born of Joseph and Mary, and suppose him to have been a mere man; and to this day there are extant commentaries of Symmachus, in which he endeavours to support this heresy from the Gospel according to Matthew." This shews that Eusebius considered both Symmachus and the Ebionites as Unitarians, and that the copy of the Gospel of Matthew used by Symmachus must have been without what are now called the first two chapters.

About the year 192, was written

* As I have ventured to differ from Lardner's translation, I here insert that translation: "There are in it several things liable to censure. One is, that the writer, though he calls our Lord our high-priest and patron, gives him none of the higher and more divine titles. However, he does not any where openly blaspheme him." The original is, Αιτιασεται δε τις εν ταυταις—ὁτι αρχιερεα και προστατην του κυριου ἡμων Ιησου Χριστου εἰπων, οὐδε τας θειοτερας και ὑψηλοτερας περι αυτου φησιν. Ου μην αλλ' ουκ ανονειδιστως αυτον βλαπτει εν τουτοις βλασφημ

rious book, entitled, the Testament the Twelve Patriarchs. Cave, in Historia Literaria, calls the author udaizing Christian. Beausobre, in History of Manichæism, says, this k was forged in the second cen- y by an Ebionite, who believed im to be the son of Joseph and ry. Thus, both these writers bear timony to this being the work of Unitarian. It is needless for me mention particularly such persons books as were considered as here- al in their own time. The Clemen- e Recognitions and Homilies, both itten about the end of the second ntury, are acknowledged by all to e been written, the first by an ite, the second by an Ebionite. rillus, bishop of Bosra, is said by ome, to have denied that Christ sted before his incarnation. It is erally allowed, that Noetus and d of Samosata believed that Christ simply a man. But these were tics. Theognostus, who lived in year 272, was not considered as a tic; yet Photius says, that he ds of the Son as a creature. It is cessary to do more than barely ition the Arians. But Arnobius Lactantius were not in their own considered as heretics: yet bi- p Warburton says, that they un- took the defence of Christianity re they understood it. Bishop l says, that Lactantius had very e knowledge of the Christian doc- e. And it is very common for ned moderns to speak in that ner of this writer and Arnobius. me says of Lactantius, that in his ks he denies the personality of Holy Spirit; and Gallæus says of , "that he is silent about the prin- l cause of Christ's incarnation, ely, his priestly office; and con- s, that Christ assumed human re only that he might announce ll nations the one only true God, might furnish an example of e to men. Every one may see," Gallæus, "how cold all these ks are, since the principal end of ist's incarnation is omitted." From e quotations, it is plain that these Unitarian writers admit that Lac- tius was not a Trinitarian, and he did not consider Christ's death [redacted] propitiatory sacrifice [redacted] satisfaction made to divine justice for the sins of the human race.

Of Marcellus, bishop of Ancyra in the year 320, Socrates says, "he dared to say that Christ was a mere man."

Photinus, bishop of Sirmium in the year 341, was deposed for maintaining that Christ was a mere man.

Of Theodore, bishop of Mopsuestia in the year 394, Simeon Beth Arsam says, that along with Diodorus of Tarsus, and Paul of Samosata, he maintained that Christ was a man, created mortal, of the same substance with ourselves; that he is the adoptive son and temple of the eternal God; that he is not the son of God by any peculiar nature, but by favour and adoption. Carpocratus about the year 120, Cerinthus about the same time, Leucius about the year 140, Artemon about the year 200, and Praxeas about the same time, are all allowed, by all Trinitarian writers, to have been believers in the simple humanity of Christ; but, as they are generally considered as heretics, I shall say nothing more about them. What has now been brought forward, however, fully proves that many Trinitarians have admitted, that many of the early Christians were not Trinitarians, and have complained of the writings of the fathers as not sufficiently orthodox. With one other very striking proof of this I shall conclude. Matthias Flacius Illyricus, one of the first Lutherans, in the preface to his Key to the Scriptures says, "Most Christian writers, who lived soon after the apostles, discoursed philosophically of the law and its moral precepts, of virtue and vice, but they were totally ignorant of man's natural corruption, of the mysteries of the gospel, and the benefits of Christ."

"My countryman Jerome," adds he, "was well skilled in languages, and endeavoured to explain the Scriptures by versions and commentaries; but he was able to do very little, being ignorant of the human disease, and of Christ the physician, and being destitute of the key necessary to open the Scriptures." And in his preface to the Centuriæ Magdeburgenses, he says, "Eusebius describes a Christian so, that if the knowledge of Christ be omitted, he might seem to describe a virtuous Heathen. For he says, that

a Christian is one who, by the doctrine of Christ, is led to excel in moderation, justice, temperance, fortitude and piety towards the only true God. He says nothing of regeneration. He plainly asserts, that the only advantage of the knowledge of Christ is to make men excel in virtue. He says nothing of remission of sins, or righteousness imputed by faith in Christ, which is the very essence of a Christian." On this strange and violent passage Lardner remarks, "Poor, ignorant, primitive Christians, I wonder how they could find the way to heaven! They highly valued and diligently read the holy Scriptures, and some wrote commentaries upon them; but yet it seems, they knew little or nothing of their religion, though they embraced and professed it with the manifest hazard of all earthly good things, and many of them laid down their lives rather than renounce it." I have now, I think, proved, from the testimony of orthodox writers, that even those early Christians, who were not in their own times charged with heresy, fell very far short of the modern standard of orthodoxy, and that the earlier ones especially, differed very little, if at all, from Unitarians. I have purposely omitted saying much about those who, in their own times, were considered as heretics, as Trinitarians might think, that to allow that these were Unitarians, would be no proof in favour of Unitarianism, though many of these early heretics were fully equal to their opponents, in piety, virtue, learning, knowledge of the Scriptures, and reverence for them.

T. C. H.

The Nonconformist.

No. X.

On High-Church Infidels.

THE opponents of religious Nonconformity may be divided into two classes:—the first consisting of those who are sincerely persuaded of the truth of the religion of the state, or disposed to yield a blind obedience to the assumptions of ecclesiastical authority; and the second, of those who themselves despise the established faith and the claims of the priesthood, but support both as the n governing the mass of mankii

Of unbelievers also there kinds, differing as much in c First, those who, regarding dences of religion as insuff fallacious, and its doctrines e avow this conviction with and sincerity, and perhaps t duty as lovers of truth pul discountenance a system wh consider to be fabulous; or if by deference to those about a disposition habitually scep sire to maintain a guarded sile the subject:—and, secondl who equally reject, and often, on slighter grounds, the aut all revealed if not of natural but still eagerly endeavour t that form of religion which blished by the state, as a cc political engine,—often surp others in hostility to such as dissent from it.

To the latter kind, both lievers and of the enemies of formity, as above described, the class of men who may, be designated by the appel *Tory Sceptics*, or *High-Church*

This may seem to be a str incongruous compound, but us, probably, have met with to whom it may be appropri justly applied,—whose chief assist in imposing on others w do not themselves believe, or who with proud presumpt sider that system of belief wh themselves despise as good for the generality of mankind

History would doubtless f with numerous instances i ages, and in Heathen as Christian countries. To this longed many of the priests a sophers of old with their *ex esoteric* doctrines. It will lected that Cicero the au these holy persons could each other in the face withou Druids and Bramins might list, as well as cardinals an "See what a profitable cou story about Jesus Christ Leo X., as he counted ove the gains derived from the w a religion which he contemn has England been without h

itesmen, her lawyers and phi-
:rs, similarly disposed.
ıcius Felix, in his eloquent
ntitled *Octavius*, which con-
n account of a discussion be-
two Roman barristers, one of
Christian convert, when on a
a watering-place in the long
n, has given an interesting
of the principles of the scep-
upporters of the Established
ı in ancient Rome in the cha-
of Cæcilius, one of the least
onable of the tribe, who thus
s against the then prevailing
ıformity of the early Chris-

will be easy to shew that all
amongst men are doubtful, un-
, pendulous, and rather pro-
han true, to the less wonder of
who, weary in the clear search
h, rather quickly yield to any
ı than persevere in a pertina-
iligence to find it out. Where-
vith indignation or pity we
to look on some who, unstu-
literate, uncunning in all arts
did, dare peremptorily decree
s of Divine Majesty, wherein
phy itself, through so many
d variety of sects, can but yet
ate: and not without cause;
uman mediocrity is so far from
g divine things, as those things
are above us in heaven sus-
and sublimated, or hid in the
lity of the earth beneath us, no
have we to know, 'tis not per-
to search, neither religious to
n. But since over indulgent
ıd, vain curiosity, we will needs
r beyond the limits of our
ondition, and transcend with a
sire even heaven and the stars
lves, let us see whether we
little stay this error with an
: and undaunted disquisition.
the seeds of the elements do
ly come together and conden-
emselves, why must God be
ı author? If by casual con-
the members of the universe
, are digested and formed, why
livinity contrive the work? If
fire kindle the stars, and the cœlestial matter sublime itself, if the earth have foundation in his own weight, and the sea flow out of moisture, why is this religion, this fear, this superstition? Man and every creature that is born hath his being from breath and nourishment; this is the voluntary concretion of the elements into which man and every creature else is divided, dissolved and scattered. So all things return into the fountain of themselves with a natural revolution, without artificer, judge or author. So we every day see new suns, from the elementary seeds of fire collected together, new clouds growing from the exhaled vapours of the earth; these rise, thicken and coagulate in the air, then with their own weight fall down into flux of rain, blast of wind and storm of hail, or in collision make rolling claps of thunder, flashes of lightning; and if bolts fly out they fall any where, rush on mountains, bear down trees, touch temples no less than profane houses, strike impious men and often the most religious. What shall I speak of tempests alike various and uncertain, without order, without examination, hurling impetuously where they light? In shipwrack alike destiny mixeth the good with the bad, and confounds their merits; fire discerns not the innocent from the guilty, and when any tract of heaven is infected with pestilent contagion, all die without difference. When the fury of war rageth, the best people fall soonest; also in peace many times wickedness is not only equalized, but exalted above virtue; and in many wicked a man knows not whether he should more hate their impiety or bless their fortune. But, if the world were governed by Divine Providence and authority, never should Phalaris and Dionysius merit a kingdom, Rutilius and Camillus be rewarded with banishment, and Socrates with poison. Behold the trees laden with fruit, the fields white unto the harvest; these and the full-grown vintage are corrupted with showers or beaten down with hail. So is truth either hidden and kept to us uncertain, or, that which is most credible from these divers lubricities of chance, fortune free from all laws doth seigniorize the world.

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e old translation of Richard James, hough somewhat pedantic and an-, is here preferred to that of P. B. 708, the style of which is tame and

"*When, therefore, either fortune is certain or nature uncertain, how much better is it, and more venerable, to receive the discipline of our ancestors for tradition of truth, observe the religions left us by them, to adore those gods which thy parents have from thy youth familiarly taught thee to fear and know, than to sit in judgment upon the gods.* Let us believe our first parents, who, yet in the simple infancy of the world, did deserve to have the gods or their princes more favourable unto them. And by this means, through all empires, provinces, cities, we see them have their several national sacred rites, and to worship their municipal gods:* the Eleusinians, Ceres; the Phrygians, the great Mother; the Epidaurians, Æsculapius; the Chaldeans, Belus; the Syrians, Astarte; the Tauricians, Diana; the Gauls, Mercury; the Romans, all. So hath their power and authority subdued the circumference of the whole world, propagated their empire beyond the course of the sun and limits of the ocean: whilst with their arms they exercise a religious virtue; whilst they fortify the city with sacred religions, chaste virgins, many honours and titles of priesthood; whilst besieged and all taken but the Capitol, they still worship those gods which some would in anger have despised, and through the troops of the Gauls, wondering at their bold superstition, they pass naked of weapons, but armed with a worship of religion; whilst now captive in their own hostile walls, and victory pursuing execution on them, they still reverence their conquered deities; whilst from every quarter they seek foreign gods, and make them their own; whilst they set up altars to unknown gods and spirits, and do entertain the sacred ceremonies of all nations, they deserved their empire. This perpetual course of religion hath hitherto remained, not broken with antiquity, but increased. For age useth to give to ceremonies and temples so much more sanctity as they have augmentation of years." "Therefore, when in all nations there remains a firm confession of the immortal gods, although their cause and original be uncertain, I can brook no man who, puft up with I know not what bold irreligious wisdom, dare attempt to dissolve or weaken this religion of ours, so old, so useful, so preserving human society." "When the Athenians did banish out of their territories Protagoras of Abdera, who disputed rather indiscretely than profanely of divinity, and did in their assembly burn his writings, must we not mourn to behold men of an incurable, illegal and desperate faction,* so to forage upon the gods; who with a collection of people drawn from utter baseness, and with credulous women easily falling in the imbecility of their sex, institute a rout and profane conspiracy, which in their nocturnal congregations, by solemn fasts and inhuman feasts, not with sacraments, but by impious rites, do league together; a lurking and light-avoiding race, full of prate in corners, and dumb in fair assemblies? They despise our temples as graves, they spit upon the gods, and deride our sacred ceremonies. If a man may speak it, these miserable creatures with pity behold the honours of our priests, and half-naked scorn our purple. O their wonderful and incredible bold foolery! In fear of uncertain future torments they despise all present; and here they fear not to die, for fear of dying after death. So doth fear and false hope flatter them into a comfort of living again. And now, as evil things grow in greatest abundance, pernicious manners creeping in, these men have gained every where in the world terrible assemblies of their impious combination, *a combination accursed, and to be plucked up by the very roots.*"

He then lays to their charge a plentiful catalogue of crimes, to which those calumnies which the orthodox have always been so ready to

* He seems to have regarded these *municipal gods* as deified princes, and this has been a prevalent opinion. That it is, however, erroneous, as to the Assyrian deities at least, is most ably and convincingly maintained in a late Essay in the Manchester Transactions, by the Rev. J. Kenrick, which displays much learning, acuteness and ingenuity, under the controul of a more solid judgment than has generally governed the speculations of *those* who have pursued such inquiries.

* The Christians.

q heretics, bear a remark-
blance, and thus concludes:
efore, if you have in you
on or shame, leave off
the regions of heaven with
lities and secrets. *'Tis
you to look before your feet,
being unlearned, unpolisht,
astic. They to whom is not
ver of understanding civil
st of necessity be further
disquiry of things divine.*
ny of you lust after philo-
tate Socrates, whose known
n, when he was at any time
of cœlestial matters, *That
ose us is nothing to us.*"
willing to dismiss this in-
dialogue without citing the
passages from the reply of
as being connected with
edes, and serving to shew
sefully our Roman Noncon-
ploys the levelling princi-
hristianity against this aris-
philosopher.

me my brother broke forth
w ill he took it, how he did
disdain and grieve, that illi-
r ignaroes should dispute of
hings, let him know that all
what age soever, sex or dig-
begotten capable and able
and sense, and have, not by
it nature, an endowment of
and that philosophers them-
whosoever by invention of
attained famous memory,
the solertiousness of their
y got this glory, were in ap-
illiterate, half-naked ple-
at wealthy men, ever staked
r riches, do rather consider
heaven: and that these our
have found out wisdom,
ed all discipline to poste-
hence it appeareth that wit
ucheat of wealth, not com-
study, but proceeding from
formation of the mind. Nor
herefore, to chafe or grieve,
an, whosoever he be, do
ter divine things, form an
and publish it, since not the
of him that argues, but still
of the disputation is to be
and by how much the
thus more unskilful, so much
shines in the reason, not var-
with a pomp and grace of elo-
quence, but sustained as it ought to be by the rule of right." And again: "Then, whereas you say the greatest part of us are poor, this is not our infamy but glory: for as the mind grows dissolute in abundance, so it is confirmed with frugality. Yet who can be accounted poor who doth not want, who gapes not after the goods of other men, who is rich towards God? He is the most poor who when he hath much desires more. And I will speak as I think: no man can be so poor as he is born. The birds live without a patrimony, the beasts look but for their daily food: yet these are made for us, and if we covet not at all these things, we possess them. Therefore, as he that travels a journey goes best that goes lightest, so in this wayfaring life he is more happy that easily bears his poverty, than he that pants with the burthen of riches. God, who is the ruler of all, and who dearly loves those that be his, doth not despise us, and he is able to give present help, although he seem to forbear. For in adversities he searches and tries our resolution, in dangers he weighs our dispositions, even to the last hazard of death he questions the wills of men, being secure that nothing can perish from him, and as gold with fire, so are we approved by hard encounters. What a fair spectacle it is for God, when a Christian enters the lists with grief, composes an endurance against threats, punishments and torments! When, with laughter, he insults upon the hurry of death and horror of execution, when he erects his liberty against kings and princes,* yields only to God to whom he belongs!"

I need scarcely add, that sentiments similar to those which Minucius Felix ascribes to Cæcilius, are some-

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* "*Cum libertatem suam adversus reges et principes erigit,*" &c. The book of Daniel furnishes us with a glorious instance of sturdy Nonconformity among the Jews. "Is it true, O Shadrach, Meshach and Abednego, do not ye serve my gods?" "Shadrach, Meshach and Abednego answered and said unto the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.—Be it known unto thee, O King, that we will not serve thy gods."

times to be met with among the philosophers of modern times. The following passage* is in the same spirit. "Follow then, feeble reasoner, follow in thy *public* worship of the beneficent Deity, the *sacred laws of thy country*, the human intellect not being able to attain any positive knowledge upon this subject."

These instances go no further than conformity; the result of scepticism and a proud scorn of such as, being persuaded of the truth and importance of their own opinions, choose openly to dissent from established systems. But the same contempt for the understandings and opinions of mankind, leading to the arrogant conclusion that truth is for themselves alone, and that for the rest ignorance and falsehood are best suited, when united with and made subservient to views of interest and ambition, has led many, there is good reason to believe, not only to countenance systems of religion which they despised, but to persecute as bitterly as the fanatic and the bigot Despising not religion only, but their fellow-men, and holding sincerity in utter contempt, they were little likely to sympathize with such as exposed themselves to suffering on account of that which was the object of their scorn, or to tolerate those whom they arrogantly treated as unfit to make use of their reasoning faculties.

R. T.

Birmingham,
May 5, 1819.

SIR,

SHOULD you think that the subject of the following recent correspondence, comes within the scope of your Miscellany, the letters are not merely at your service, but you will oblige me by their insertion; and thereby I hope excite the attention of some other of your friends, and produce other contributions. That it involves an important and extensive moral question, will be admitted by those who may still conform to the almost universally established usage; while those who consider the social relations of life and of civilized society as fatally wounded in their vital energies by the hitherto overwhelming prejudice, will welcome any attempt to remove it. That the system hereby recommended will gain ground, as the principles on which it is founded may be better examined and understood, can hardly admit of doubt; and in the course of moral improvement, it may be no unreasonable anticipation, that it will in its turn be the fashionable topic of public zeal. I shall not now attempt any vindication of it, nor do I pledge myself either to future silence or reply; but I do hope it may be noticed by some of your worthy contributors, and I shall be better satisfied to leave it in their hands; attention to the subject and not to myself is the motive. One reflection alone I beg leave to intrude. What influence may the voluntary and capricious destruction of animal life be fairly supposed to have on the national character, as respects the assent to, or the vindication of *human carnage?*

The gift of life comes equally from the same common Parent; and the assumed authority to destroy it ought to have unanswerable testimony in its support, or it should be abandoned. Inflict death on a worm, a beetle, or an oyster, as a natural *right*, to gratify the vanity of superior power or the mere indulgence of the palate, and the vitiated mind is prepared in no slight degree to consider the slaughter of our *fellow-men* as allowable, or even as the highest pinnacle of glory. We hold the shedding of blood much too cheaply: how shall the demoralizing consequences be best counteracted?

JAMES LUCKCOCK.

"*To Mr. W.*——, *Manchester.*

"SIR,

"Without any other apology than the sanction of the name of Mr. Hone, I introduce myself to your notice, on the supposition that the subject on which I have to request your reply, is attended with some interest to your feelings. Some time ago I learnt in an imperfect way that a religious society was established in your

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* From *Gids der Braven*, "*L'Agenda des Bonnes Gens*," 1794, apparently the work of some French emigrant in Holland. —"Suis donc, foible raisonneur, suis dans tes hommages *publics* envers la Divinité bienfaisante, les saintes loix de ta patrie, l'intelligence humaine ne pouvant connoître rien de positif à cet égard."

rs, under the pastorship of Mr. Cowrd, and that one of the tenets, unaniusly adopted, was the abstaining from imal food. Considering you as one its members, and that you may not ppose this application to be mere idle riosity, I assure you that such has been invariable practice during more than ven years, and I have no reason to nk I shall deviate from it during the mainder of my life, as I am now in my th year.

"The inveterate prejudices, and someies unfriendly attacks, with which I am ailed, have made me anxious to meet question on every ground of fair and ional defence. It is in vain to urge my n example as a proof of the competency the system to maintain its pretensions health and enjoyment; I am exultingly d that a solitary example proves noing;—and when I resort to the argument the healthy state of the Irish potatoeing peasantry, then am I reproached h mere assertion; and besides (say they) ave forgotten their butter-milk; which, -the-bye, one might suppose from its eged universality, is the fluid with which evidence has supplied the inexhaustible eams of their Liffey and Shannon.

"Now then, Sir, I want to ascertain, rough your friendly means, the general te of health in the society to which (I ppose) you belong; taking it for granted at there must be some of all ages, as the actice of parents will, in this case, probly be enjoined upon the children; and ing comparatively a new society, it may irly be presumed that many of its mems formed the change at a mature or vanced period of life; of course subcting the trial to its strongest objection, e suddenness of the change, when the abits and constitution of the patient ould render it most hazardous. Another nsideration of importance is, whether u apprehend there is any thing like a neral caution adopted, as to any necesry substitute, such as eggs or milk or y other substance, supposed to contain extra quantity of nutrition. And, again, hat beverage you think is in most geral use. The occupations of a promiscuous society, I should suppose, are multarious, perhaps many of them may be aborious, and many requiring severe menal exertion, so that altogether one may asonably expect some cases of peculiarity ad interest. Any other suggestion of our own connected therewith, I shall ceive with that degree of satisfaction hich a favourite subject confirmed in e principles is likely to produce, and I all hold myself,

"Your obliged and respectful Servant, "J. L.

"*April* 13, 1819."

Reply.

"*Salford, Manchester, April* 21.

"Dear Sir,

"Your letter of the 13th instant, addressed to Mr. W., requesting information respecting the religious society established here, the members of which abstain from animal food and intoxicating liquor, he has sent to me, desiring I would answer your inquiries, which I shall do with great pleasure.

"The Society consists of about three hundred adults, whose occupations, of course, are various, but who are chiefly engaged in the different branches of manufacture carried on in this neighbourhood. According to the Church Register, 3 members have abstained from animal food and intoxicating liquor eleven years; 50 members, ten years; 41, nine; 18, eight; 23, seven; 11, six; 45, five; 33, four; and about 70, three years and under. The general state of the health of our members is certainly *superior* to that of persons who do not adopt the same mode of living: this is capable of being proved by the books of the sick societies, which have now been established among us nearly six years. I conceive we have living examples to combat every objection that can be brought against the system, as regards *health*, having members of all ages who adopted the change under the most trying circumstances. In order that you may form some idea of our mode of living, and the principles we profess, I send herewith a Vegetable Cookery Book, a Hymn Book, and the first part of a work entitled "Facts, authentic in Science and Religion," by the late Mr. Cowherd; of which I beg your kind acceptance. It is with great pleasure I can state that the dietetic principles are daily gaining ground, particularly among medical men; indeed it is quite perceptible that a great change in public sentiment has taken place during the last seven years, and I am convinced, that if people would but consider the incalculable advantages that would result to society by the more general adoption of the system, both as respects the health and morals of the rising generation, they would find unanswerable arguments in its behalf. Religion, humanity, reason and experience, are all in favour of the principle that we have no right to kill for our "*daily bread*," but that fruit and vegetables are the natural food of man. You will find on reference to the "Facts," that there is sufficient authority for believing that animal food and inebriating liquor are injurious to health, besides having a bad moral tendency in brutalizing the passions, weakening the rational powers, and blunting every humane feeling; whilst, on the other hand, a vegetable diet and sober habits are conducive to the

health of the body and the enjoyment of the mind, and instead of degrading the human character to the level of a savage, are calculated to elevate man in the scale of rational beings, and to prepare him for a purer state of society hereafter.

"I am, Sir,

"With much respect, &c.

"JOSEPH BROTHERTON."

Homerton,

May 17, 1819.

SIR,

IN the *Religious Intelligence* of your last Number, [p. 273,] is an article headed *Anti-Catholic Proceedings*, in which your readers are informed, that "the clergy of London and of several other dioceses, the synod of Glasgow, and a few civil corporations, have followed the example of Oxford in petitioning parliament against the *Catholic Claims*. The Baptist Dissenters also have in their last magazine (for April) declared themselves strongly on the side of intolerance. This ill comports with the boast which they sometimes make of having been always foremost in the cause of religious liberty."

That many of the clergy, who have reason to be *satisfied with things as they are*, and some Dissenting ministers who are accustomed to dogmatize and act as if they were infallible, should unite in petitioning against the *Catholic Claims*, can hardly excite surprise; but that the "Baptist Dissenters" should "also have declared themselves strongly on the side of intolerance," must excite not merely surprise, but feelings of a very painful nature. "This," Sir, as you justly observe, "ill comports with the boast which they sometimes make of having been always foremost in the cause of religious liberty." But allow me to ask, Who are these *Baptist Dissenters?* Are they the Particular or the General Baptists, or both? If the two parties of Baptists have not united in a measure so truly disreputable to themselves, surely it ought in candour, and the justice for which the article pleads, to have been distinctly stated that the *Particular* or *Calvinistic* Baptists were the persons who had thus rendered their claim to be considered as "always foremost in the cause of religious liberty," completely nugatory. Knowing, however, as I do, some of the leading Particular Baptist *ministers*, who not only claim the right of judging for the but are sincerely desirous o the *Catholics* succeed in thei I suspect that those "Bap senters" who "have declare selves strongly on the side lerance," form only "a knot' the Particular Baptists. *Fiat ruat cælum.*

To disabuse those of you whom the indefiniteness of t ligence may have led into a allow me to state, that on th this month the Old or Unita neral Baptists of the county held their annual association, terbury. This was consid some of the aged member most numerously attended as they had ever witnessed. A Sir, I have the happiness of b to add, that when the articl Repository was mentioned, forth an expression of feel proaching to indignation, tha tist Dissenters" should have c themselves by "declaring on of intolerance" against the *Ro tholics*. About eighty gentle down to dinner, and upwards to supper. When the cloth moved after supper, the C (the present writer) propos subject for discussion *the j the Catholic Claims*. The occupied the attention of the for an hour and half, durin many gentlemen gave their And, although, to borrow o your own term, there was " who thought it would be dang entrust that sect with power, heretofore so grossly abused i decided was the majority in f the *Catholic Claims*, that the refused to break up till the C promised he would convey Editor of the Monthly Rep declaration, that they consi tholics as equally entitled wi selves, or any other class of ters from the Established to every natural and civil righ the General Baptists of Kent, be considered as their protes the injustice, as well as imp all "Anti-Catholic Proce Their protest needs no comm I rely on your candour and tiality for its immediate insert

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GS; OR, SELECTIONS AND
TIONS MADE IN A COURSE
ERAL READING.

No. CCCXLVI.

Brilliant Vice.

Chesterfield says, very truly
s happiest manner, [Letters,
163,] of the youths, espe-
se in fashionable life, who
ces as a distinction, *These*
aken people think they shine,
y do indeed; but it is as pu-
shines, in the dark.

No. CCCXLVII.

king at *and not* to *Jews.*

velyn, in his Diary of his
just published in his Me-
vols. 4to., says, under the
se, and the date Jan. 7, 1645,
. 124,)

rmon was preached to the
Ponte Sisto, who are con-
o sit till the houre is don;
with so much malice in
ntenances, spitting, hum'ing,
and motion, that it is almost
e they should heare a word
preacher. A conversion is
"

No. CCCXLVIII.

Saint Napoléon.

A striking instance of the adulation of the French Catholic clergy, has been exposed in the *Chronique Religieuse.* After Napoleon's elevation to the throne, they raked up the name of an obscure *saint,* who had suffered martyrdom at Alexandria, under Diocletian. The legend of this saint, whose name occasioned his resurrection to fame, was first published in the Paris Liturgic Calendar for 1807. Saint *Neopolis* or *Neopolus* was called by the Italians of the middle age *Napoleo, Napoleone.* This was enough for the parasites. The saint was put into the Calendar under the all-commanding name of *Napoleon;* a day, the 15th of August, was allotted to his festival; and a religious service was drawn up for the occasion.—But, alas! saints as well as sinners have their vicissitudes; when the *temporal* Napoleon was driven from the throne, the spiritual Napoleon was withdrawn from the Calendar. The French are keen observers, and it has been remarked on this little occurrence, that the order of the church was here inverted, and that the Saint was not the patron of the monarch, but the monarch the patron of the Saint.

BIBLICAL CRITICISM.

ns on the Parable of the La-
in the Vineyard. Matt. xix.
. 1—17.

parables of Christ naturally
nge themselves under two
the *prophetic,* of which we
example in the story of the
mustard seed, and the *moral,*
that of the compassionate
n is an instance. To which
divisions the parable of the
in the vineyard belongs, has
e a question.

ling to Bishop Pearce, "the
ntent of this parable, is to
hat a man who came into the
he gospel, as soon as he was
ough it was late, would have
reward as he who came into
The virtue was in obeying
not in the time of the call,
soon or late, which did not
depend upon the man."* In the opinion of this Commentator then, our Lord here sets forth generally the case of individuals, who are admitted to the profession of Christianity at any period and in any country.

But another writer thinks that "in this parable the vineyard is the kingdom of heaven, into which God, the householder, hired the Jews early in the morning; and into the same vineyard he hired the Gentiles at the eleventh hour, or an hour before sun-set." Taylor's Key, &c. No. LXXXIII., and J. Mede's Works, No. 86, (1677).

To justify which interpretation a few arguments may be produced:

1. Now, in the first place, the ob-

* Comm. in loc.; see also Mr. Kenrick's Exposition.

vious reference made by our Saviour in many of his discourses to the religious state of the Jews and Gentiles, as communities, affords a presumption in favour of this view of the parable before us.

2. Again, the import of this parable, which took its rise from the conversation recorded at the conclusion of the preceding chapter, seems to depend on the sense given to the remark which introduces and follows it, "*the last will be first, and the first last:*" it is an observation which occurs in another part of the gospel-history; and the context will point out its meaning. In Luke xiii. 28—31, Jesus addresses the Jews in these terms, "there will be weeping and gnashing of the teeth, when ye shall see Abraham and Isaac and Jacob and all the teachers in the kingdom of God, and yourselves thrust out; and those shall come from the East and from the West and from the North and from the South, who will sit down in the kingdom of God—but behold *there are last who will be first, and there are first who will be last.*" Here the allusion is manifest to the case of the Jews and of the Gentiles as to the reception of Christianity; and hence it is at least probable that the parable of the labourers in the vineyard has the same general subject, to which, indeed, our Lord's mind appears to have frequently adverted.

3. Further, This parable admits of a more direct and more complete application to these two grand divisions of mankind than to individual persons. Between the figurative history given here and the real history of the conduct of Divine Providence towards the Jews and the Heathens, every attentive reader will allow that there is a strong resemblance. What, however, are those circumstances in the character and state of men severally which the parable can in reason be supposed to delineate? Will the Christian hereafter murmur and complain that others are equally rewarded with himself? Or will he not rather feel their happiness and triumph to be his own? Why, too, should we conceive that this discourse refers to an imaginary case, when it can be so fairly and immediately applied to important facts? The doctrine of a very late conversion of individuals to religious virtue, we surely are authorized to pronounce an unscriptural tenet and a mischievous delusion.

4. Lastly, It is observable that they who interpret the parable of the labourers in the vineyard, of men individually, are embarrassed by the remark at its conclusion, "for many are called, but few chosen;" language which perfectly harmonizes with the opinion of those who understand our Lord as now representing the particular situation of the Jews and Gentiles in respect of his gospel. Bishop Pearce "can think of no sense proper to be given to these words, and suitable to this place:" he even suspects that "they are in the Greek an interpolation from Matt. xxii. 14;" notwithstanding they make part of Griesbach's text. In this suspicion Mr. Kenrick is disposed to concur with the prelate; and of the same judgment was Dr. Henry Owen.* Mr. Wakefield ventures so far as to omit this clause in his Translation of the New Testament.

For the rejection of it, however, there is no sufficient evidence: and Biblical must not yield to Scriptural Criticism; the proper *reading* of a passage being a distinct subject from its *interpretation*. We easily perceive that these respectable writers felt an insurmountable difficulty in explaining the proverbial maxim, "many are called, but few chosen," consistently with their view of the scope and meaning of the parable. On the other hand, if the discontented labourers, who were hired at an early hour, are the Jews, and if Christian believers from among the Gentiles are described as the labourers who were hired subsequently, we instantly discern the import and pertinency of the adage,† which was signally verified by the event.

That interpretation of the parable which I have endeavoured to illustrate and establish, Mr. Wakefield pronounces "excellent:"‡ but then he objects that "Luke has accom-

* Bowyer's Conjectures, in loc.

† Mon. Repos. IV. 626.

‡ New Translation of Matthew, &c. p. 278.

modated his gospel more than any other Evangelist to the circumstances of the Gentiles, and takes every occasion of asserting their equality to the Jews, and their equal share in the regards of heaven. How then," adds Mr. W., "came he to take no notice of a parable which, in this supposed interpretation was calculated, more than any other, to ascertain that important point?"

Allowing, however, that Luke wrote chiefly for the Gentile converts, still it may with justice be replied that our Saviour delivered the parable of the labourers in the vineyard for *the reproof and instruction of his countrymen*, and that to record it would therefore come especially within the design of Matthew.

Mr. Kenrick * says, "we hear of no dispute" about the Jews and Gentiles receiving the same reward for their services in the vineyard. Yet we learn from John viii. 33, &c., that the Jewish people greatly boasted in what I may call the *antiquity* of their religious privileges: and in the apostolic history and epistles evident traces occur of the desire of this class of Christian believers to take precedence of the Gentile converts on the principle that the latter had not till recently been adopted into the spiritual family of God.

April 7, 1819. N.

Mansfield,

February 18, 1819.

SIR,

PERMIT me to request the insertion of a remark on John xii. 34, which, I am informed, was originally made by the late Rev. Mr. Simpson, of Bath. It was to this purpose: "That the addition or omission of the Greek article does, *in many cases*, very much affect the sense of a passage; that the *addition* of it, particularly, seems often intended to render it very emphatical; and that this is evidently the case in regard to the text above quoted, which Mr. S. would translate 'the Son of *the man*,' thereby meaning David, from whom our Saviour was lineally descended." I would add, that we should, perhaps, lay greater stress on the *use* of the article than on the occasional *omission* of it; that there are no fewer than twenty-seven distinct passages in the Gospels of Matthew and John, where it appears to be used emphatically; that in John v. 27, the omission of it appears to be intentional and highly significant; that Jesus was considered, and repeatedly addressed, as "the Son of David;" and that the reason for which he declined speaking of himself as such, was evidently the same which led him in general to avoid a declaration that he was "the Messiah"—namely, that had he himself assumed, or had he encouraged his apostles to proclaim him under either of these titles, he must have appeared to friends and foes to be asserting a right to the throne of David, and in either case must have drawn down the utmost vengeance of the Roman government upon himself and them. The reserve he maintained, as to acknowledging himself to be the Christ, is most admirably illustrated by the great Mr. Locke, in his "Reasonableness of Christianity as delivered in the New Testament;" a work of inestimable value.

JOSIAH TOWNSEND.

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* Ub. sup.

On the Contents of the Book of Revelation.

No. III.

WE are now come to the third part of this book. One occasion of its obscurity has been, the considering it as prophetical of a series of events, instead of considering it as an amplification of those parts of the preceding visions, which by their importance particularly required elucidation. The last verse of the eleventh chapter should have been the first verse of the twelfth.

Chap. xi. 19, describes the temple of God as open in heaven. This brings us back to the triumph of Christianity over idolatry, when the Church of God was opened on the throne of political power by Constantine, A. D. 313. And there were lightnings, &c., the usual prophetic manifestations of the Divine presence; iv. 1, 2; Isa. vi. 1.

Chap. xii. 1. And there appeared, when the temple or church was opened, in heaven, on the throne of power, a woman clothed in the light and righteousness of divine truth, crowned with the royal crowns of the

twelve apostles, and treading sublunary things beneath her feet. And this, John says, was a great wonder to see the religion whose doctrine was universal benevolence, exalted to that throne whose chief principle of action was, that right was always founded on might.

Ver. 2 describes the state the woman had been in during the period between the ascension of Jesus, A. D. 33, and the period of female gestation, two hundred and eighty days, at the end of which period the true religion was delivered of Christianity. Gal. iv. 19.

Ver. 3 describes what the apostle thought a great wonder, that when pure Christianity had been exalted to the throne of the Cæsars, idolatry should be found there clothed in imperial robes, and casting down the stars, i. e. the rulers who continued in their profession of idolatry, from the heaven of power to the earth. And yet whilst he did this seemingly in favour of the woman, or Christianity, he stood over her, ready like a serpent to swallow her offspring at the moment of its birth. 5. And she brought forth the child, who in his infant state was caught up to heaven, or the throne of power, put in its infancy under the tutelage of the Cæsars, till he had gradually acquired that strength which should enable him to subdue and rule all nations.

Ver. 6. And the woman, or true religion, fled into the Wilderness for 1260 years, the same state as the witnesses are in, prophesying in sackcloth, with these differences: 1. The date for the two witnesses teaching in sackcloth, is from A. D. 531, or the enthronement of the beast, whereas this period commences A. D. 313, the Dragonic Christianity: the second difference is, that in the xith chapter the effect is spoken of, and here is mentioned the cause, persecution. The persecution of Christianity was, therefore, to last till 1573, the time of the Reformation; but though Christianity then ceased to be persecuted, political power was to hold in neglect and contempt the Scriptures, till 1791: at that period they were to revive and have their due weight upon society. These remarks are important as fixing the periods of the commencement of each church, and are therefore a key for the unlocking the wards of this otherwise mysterious book.

Chap. xii. 7—12, describes the serious contest that took place between the professors of Christianity and the professors of idolatry, for the ear of the Cæsars during this period; and ver. 8, that Christianity succeeded in obtaining political power; and ver. 9, that idolatry and all its messengers lost their Heathen tithes and offerings, and entered again into the mass of the people; that, ver. 10, true Christians considered this triumphant state as lasting; that persecution should now cease for ever; the 11th, patience of the suffering Christians and the fortitude of its martyrs having now overcome all opposition; ver. 12, but that the effects would be terrible to the barbarous nations, as to them the idolaters would flee and excite them to war, which would bring on those nations destruction, from the mighty arm of the Imperial Defender of the Christian faith.

Ver. 13, shews what would be the real state of Christianity at this time; not what its friends fondly expected, a religion of purity and peace, but, that on the contrary, though Christianity would be the imperial religion, the same idolatrous mind which had governed Pagan Rome would rule Rome Christian, and persecute true Christianity, and cause it to hide itself in mountains and caves and deserts for 1260 years: vers. 14—17, and would have destroyed it, but that men of the world, from worldly motives, would occasionally be its protection.

Chap. xiii. 1. John now sees the Roman empire in its German form, rise out of the conflict of nations, the Clovinian empire; ver. 2, describes it as the fourth empire of Daniel, and marks it to be the same Roman power by saying, that he had his authority from the dragon, xii. 3; ver. 3, further describes him as the same power which, under Augustulus Romulus, was destroyed by war, but was now healed by the consular dignity being granted by the eastern emperor to Clovis and his sons: ver. 4, the general acknowledgment among the nations of the right of the Greek emperor to confer this dignity, and of the merit of Clovis to possess it: vers. 5—8, the blasphemous character of this beast and the cruelty with which it should

the true Christian worship. he importance of the subject hu to call on Christians to reatest attention to this de- and not to be disheartened. their avenger; and he, ver. ılew the Christian with the ould himself be slain by the

described the Germanic npire as existing for forty- hs of years, or 1260 years, g that time speaking blas- the prophet sees in vision, ne of this period, that is, year 1791, another empire e eighth form of govern- unto the seventh, xvii. 11. beast, or empire, rose out of confluence of nations; this of the earth, or the internal f that part of the Roman er which he was to rule. h Italian empire of Buona- ears to answer the descrip- by the prophet.

. The beast, or empire, e the produce of the soil ibly from the earth. It has , or kingdoms, Gaul and *a lamb*, all mildness and ; *but spake like the dragon*, ame authority and daring- ver, as the consuls, generals ors of idolatrous Rome, and ne purpose, *increase of do-* d making every additional he means of subjugating

It exerciseth all the power t beast in his presence; the of the first beast was Italy, Hungary, and the German d this second beast leaving strian dominions to reside om him his crown of Italy rman States, and compelled will, to yield him in addi- hole strength of his heredi- ions whenever he required ides, compelled the whole to acknowledge in his im- inion, the first beast, or nd Charlemagnian empire. , foretels, that from the his power he would most ly scorch the earth; the and depopulated nations of ent can judge best of the ment of this prediction.

The nations were to be deceived by his prodigies of victory, and, at his command, to form, by the confederation of the Rhine, a resemblance of the seventh beast, or Germanic Constitution, united with Italy and Gaul, and give it life; so that like those states in the reign of Charlemagne, all the heads of the empire became the dependants of the emperor, and instruments of his purposes, being his lieutenants, generals, and governors under other names.

Ver. 15, declares, that *those who would not worship this image he would cause to be put to death.* The very confederation was manifested by its frequent changes to have had but a political existence: such as hesitated at obedience were removed or new-formed, and whoever would not unite with the confederacy was dethroned; the only alternative being, the worship of the political image, or political death.

Vers. 16, 17, declare, that every state must acknowledge this confederacy, or not be permitted to buy and sell. Here is another distinguishing mark of this second beast. The first beast was to be a religious persecutor for 1260 years, the second a commercial persecutor for a short time; and this distinction well defines the period of his rise to be at a time when commerce would be to the nations the bond of union, whether a nation was great or small, wealthy or poor, free or enslaved. The mighty empires of Russia or Austria, or the impoverished Hamburghers; the vast continent of America, or the little city of Papenburgh; the independent Swedes or Danes, or the vassals of Norway, unless they had his decree, signed with his signature, they dared not buy or sell throughout the world. Here was the great lever of ambition that finally broke the arm which first gave it motion.

Ver. 18, describes the character by the No. 666: for the present, at least, I shall not attempt to explain it.

For the sake of shewing more clearly the contrast between the two beasts, I have not noticed the state of the church during the last part of the dominion of the first beast. It will be recollected that the dragon was to pursue the woman for 1260 years in the Wilderness. The rise of this Christian dragon was A. D. 313; and

to this 1260, it brings to 1573 as the period of the cessation of the persecuting pursuit; this æra it therefore is that commences another of the ecclesiastical æras.

Chap. iii. 1—6. The Church of Sardis, or as it signifies, the song of joy, or the song of the joyful assembly. The Reformation was indeed a matter of triumph to every true Christian, but of it Jesus said in this message, that they had but the name of reformation, they were dead. "Be watchful, strengthen the things that remain and are ready to die, for I have not found thy way perfect before God."

Their work was reformation, to reduce the doctrine and practice and institutions of Christians to the test of the Scriptures. Had their works been perfect, there would have been none of those practices in reformed churches, national or dissenting, but what could produce Scripture evidence for their authority. But where do we find arch-bishops, bishops and tithes, or rituals, or ecclesiastical marriages, or doctors' commons, or angels, or devils, or original sin, or atonement, or reprobation, or predestination, or two gods, or three, or hell-fire, or everlasting punishment, and hundreds of nonsenses that have emanated from them? This message then pronounces that all will not be equally guilty, a few will preserve their garments undefiled; but on the remainder judgment shall come like a thief in the night. This church finished its period A. D. 1791: the next thirty years after that period is a time of vengeance. It will be wisdom in the reformed churches to recollect how judgment has come on the Catholic church, and prepare, by the fruits of repentance, to avert those which now hasten to fall on them.

Brief Notes on the Bible.

No. IV.

JOHN v. 22—27. "The Father judgeth no man, but hath committed all judgment unto the Son; and hath given him authority to exercise judgment also, because he is the Son of Man."

This is a remarkable and affecting instance of the Almighty's tenderness to human frailty.

He has appointed an individual the judge of all mankind, *because* he was the Son of *Man*, i. e. (however supereminently) *one of ourselves*: and, therefore, as such, capable of entering into the condition of man, of sympathizing with his weakness, and of contemplating the possibility that he himself might have fallen.

For, if Jesus were not liable to fall, from any quality inherent in his nature, then is he no example to us who are; and the extolled merit, and prominent excellence of his character, that of being sinless, vanishes altogether, if he could not sin.

It is obvious, that if the apostle's language in the introduction to this gospel warranted the orthodox construction of it, another and a higher reason might be assigned for the delegation of all judgment to the Son; but, how deficient in the consolation, which the reason he *has* assigned for it abounds with!

The anomaly, however, of such, or of any, delegation of authority from one member of the Trinity to another, upon the orthodox hypothesis of their co-equality, is palpable.

But, when has the nonsense of a religious tenet been found an impediment to its reception?

If the great and prime constitutional blessing of Englishmen, the Trial by Jury—*per pares!*—wanted an argument for its support, it might be insisted that the *principle* of this cherished and glorious text is that which pervades and distinguishes it; tracing the institution, as it were, to a divine origin, wherein justice and benevolence, though finely blended, are equally conspicuous.

BREVIS.

P. S. I am sorry to observe, that the Editor has another Correspondent with my signature, and would willingly change mine, were it not as appropriate to my communications on which account I hope I may be allowed to retain it.

It is a curious coincidence, that my namesake's wish, expressed in your Number CLVII., [p. 19,] should have received a moiety of its fulfilment in the letters of John Locke, communicated, in the same Number, [pp. 11, 12,] by the indefatigable and highly appreciated labours of Mr. Rutt.

B.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—Pope.

The Theological and Mis-
s Works, &c., of Joseph
y, LL. D. F. R. S. &c.
otes by the Editor, (J. T.
Vols II. III. IV.

ejoice to observe that this
dition of Dr. Priestley's
proceeding with rapidity,
nding the difficulties which
has had to vanquish. Had
compelled to abandon his
once there appeared reason
great and indelible disgrace
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of politics and of letters.
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ertaken by one whose fit-
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works of Dr. Priestley them-
cannot be desired that we
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, were it conferred by those
a far higher right than we
estow it, could not now
illustrious author. Time
has set on them its sacred seal. Their style could never be commended for any thing but its lucid clearness. It is often wordy and diffuse, occasionally incorrect, and seldom elegant or graceful. But the Author had higher desires than that of building up to himself a fame on tuneful periods or sparkling fantasies. He felt so intensely the infinite value of truth, that he thought not of those ornaments by which, to minds of a different constitution, she might be rendered alluring. The great charms of his writings, next to the force of their arguments, are the intense earnestness with which every important doctrine is urged, and every lesson of wisdom impressed on the reader, and the plain-heartedness and unaffected feeling which glow even through his most profound and abstracted reasonings.

The most striking advantage of this edition is its singular cheapness. The quantity of matter contained in each volume forms a striking contrast to the usual practices of the times. The *First* Volume is, as yet, withheld, from the desire of the Editor to render his Memoir of the Life and Writings of his Author as complete as possible. The Second Volume comprises the Institutes; the Appeal to Professors of Christianity; the Trial of Mr. Elwall; and the Familiar Illustration of certain Passages of Scripture relating to the great Points in dispute between those who follow Dr. Priestley, and the great majority of the Christian World. The Work is dedicated, by the Editor, with great propriety, in a short but very impressive address, to Mr. Christie, who, as Treasurer of the Unitarian Fund, is so nobly engaged in extending the great cause to which the energies of Priestley were devoted. The Institutes, published from the edition of 1782, "the last which had the superintendence of the Author," are here, for the first time, illustrated by *Notes*. Of this work Mr. Rutt thus speaks in his Preface:

"It bears a testimony highly honourable to the design which he had early formed, of giving every effect in his power, to his

favourite occupation of a Christian minister. His merit in this respect will, indeed, be understood very imperfectly by those who consider only the present excellent methods of early instruction which his example has so generally encouraged. They must rather recollect how little provision had been made, before his time, for the Christian improvement of the young, except by the general instructions of the pulpit, which, because they are general, however seriously and ably conducted, must be admitted to be, of themselves, insufficient. Even the instruction of children by catechisms, had been gradually disused among those public teachers, who wanted either courage or opportunity to follow the dictates of their better judgment, when they had been led by the study of the Scriptures to reject the dogmas of *The Assembly of Divines.*" II. *Pref.* vi. vii.

The *Third* Volume comprises The Remarks on Dr. Reid's Inquiry, Dr. Beattie's Essay, and Dr. Oswald's Appeal; the Introductory Essays to Hartley's Theory; the Disquisitions relating to Matter and Spirit; and the Illustrations of Philosophical Necessity. In his Preface, the Editor laments the uncharitable expressions too frequently contained in the Examination of the Scotch Metaphysicians, and which the Author, with his usual openness and humility, subsequently regretted. On the opinions defended in the works collected in this volume we do not desire now to enter. From the Preface and Notes of Mr. Rutt, we collect that he is disposed, for the most part, to coincide with Dr. Priestley in his views respecting the necessity of human actions, and the homogeneity of man. The progress of the Author's convictions on these subjects is interestingly traced in the Preface, and his arguments are well illustrated and enforced by the Notes scattered through the volume.

The *Fourth* Volume embraces the Discussion between Dr. Price and Dr. Priestley; the Letters to Rev. J. Berrington, Dr. Kenrick, Mr. J. Whitehead, Dr. Horsley, Rev. J. Palmer and Mr. Bryant; Collins's Inquiry, with Dr. Priestley's Preface; and the Letters to a Philosophical Unbeliever, Parts I. and II. The Editor's Preface contains explanations of the occasions and circumstances of each of these pieces, which will both add to the reader's interest in the works themselves, and enable him the better t appreciate and understand them. Th following observations are well wo thy the attention of those who desi to attain a consistency of religious an philosophical belief on the great que tions which are connected with th love and omniscience of God, an the moral agency of man.

"Dr. Priestley has shewn, (p. 7,) ha fully Dr. Price and he agreed in the gre objects of religion, which are essenti to 'the general interests of virtue.' Ha I confess, am I able to discover any impo tant, if indeed any difference, between t result of the Doctrine of Necessity, as h by a Christian, and those views of div determination which I have quoted fr the *Dissertations*, at p. 121. What co a Necessarian say more, than what P Price there says, and every serious Chr tian, upon reflection, must admit, t God 'is present in all minds,' and that 'whole concatenation of events and cau in consequence of which any agent f himself, at any time, in any circumstan should be considered as derived from t and as having been in every part, object of his superintending care'? have sometimes thought that if, instea early receiving, and approving thro life the view of the Divine dispensa ably maintained in Butler's Anal though substituting for the endless ments of a great part of mankind the paritively merciful belief of their fina struction, Dr. Price had entertained doctrine of Universal Restoration, that *judge* which *ends the strife*, he w easily have admitted the Doctrine of cessity. But *let every man be fully suaded in his own mind.*" IV. *Pref* iv.

We have been agreeably surpr by the number of the Notes in spersed through all the volumes, published, of this edition. They a naturally from the subject, w they either illustrate or strengt Many of them communicate very rious historical facts, and appr extracts from works which are within the reach of the great mas readers. Numerous as they are, think so much information has n been comprised in the space w they occupy. But their extent value are by no means adequate sures of the Editor's labour. The haste in which Dr. Priestley n sarily composed his works occas a number of errors in all of t especially in dates, references

which have never been ected. These are sedu- iway in the edition before " *Institutes,*" not only a great number of typo- istakes and erroneous re- t passages from the Bible quoted, having probably d from memory. The ', by patient industry, in itances corrected. In the *on Matter and Spirit*, the he passages quoted, and ons, have been carefully often freed from the errors e zeal and numerous avo- ie Author gave occasion. ons from Lardner, in the *Philosophical Unbeliever*, endered accurate, and the ven to the volumes of his ch, when Dr. Priestley not published in a con- For the great and un- il necessarily bestowed on ations, the Editor amply gratitude of all to whom and the renown of his precious. Most earnestly that he may be favoured to pursue, with all the mind, his most laborious sted exertions.

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rmons, chiefly on Practical ts, By E. Cogan.

cluded from p. 261.)

rmon " On Devotion" VI. Vol. I.) is a beautiful Mr. Cogan's style and oning. As a composition, te; and the analysis of it profitable exercise for the lent. Having shewn in tion that man from his powers is capable of the ions, and pointed out and common mistake that sists in " the stated per- certain exercises of which object," the preacher de- n, " a habit of mind and ering to the relations in and to God, as our crea- or, governor and judge" of the affections produced meditation on the attri- characters of the Divine n the connexion between this Being and ourselves, who are his offspring, and who lie altogether at his disposal." I. 335. He argues that as our idea of God is a very complex one, the devotional habit which is founded upon it must necessarily be complex likewise, " compounded of a number of different feelings, all amicably blended, indeed, by having one individual Being for their object." I. 337. He then considers what affections the attributes and characters of the Supreme Being are calculated to excite in a serious and reflecting mind, and concludes that devotion is at once a powerful, dignified and pleasurable feeling. There follows a description of the virtuous and happy influence of devotion, and the sermon ends with an animated exhortation founded on the subject. In the descriptive part, the preacher says,

" If devotion is feeling as we ought to feel towards the great Author of our being, it cannot rest in a mere casual impulse, or the discharge of a formal duty; it cannot be limited by any boundaries of time or place, but must be a habit of mind which will accompany us in every circumstance, and amidst every occupation. It will *go with us where we go, and dwell with us where we dwell.* It is not peculiar to the temple or the closet, but is conversant with the ordinary business of the world. It has its favourite scenes and its appropriate exercises; it loves, at proper seasons, to retire from the view of man and to indulge in silent, solitary contemplation; but it shrinks not from the theatre of active duty, and while it blends itself with the feelings which arise from the various occurrences of human life, it suggests a prevailing propriety of deportment; improves the relish of every pleasure, and mitigates the severity of every grief. It presents the Deity constantly to view, and teaches those in whom its true character is formed, to 'live as seeing him who is invisible.'" I. 343, 344.

The leading thought in the conclusion of this Sermon is eloquently amplified in Ser. IX. of the same volume, " On the Influence of Religion in Seasons of Joy and Grief," from which we extract a very impressive passage:

" It does not seem to be sufficiently considered by Christians in general, that religion is not confined to any particular season or occasion, but that it belongs to all times and circumstances. Its duties may vary with our situation, but they can

on the moral use of language, the preacher denounces, with eloquent indignation, the custom of duelling and the slave trade. In the former, *flattery* might perhaps have been included in the "Vices of the Tongue."

The exordium of Ser. III. in Vol. II., "On the Exercise of Ambitious and Malignant Passions," is an instance of our remark on this part of Mr. Cogan's Sermons. We quote a few sentences:

"But what, in fact, are the objects which call forth the busy labours of mankind, which kindle their passions into a fury, which excite the fiercest contentions among the children of mortality, and which so often lead man to violate the rights, and interrupt the happiness of man?—Objects which bear inscribed upon them the character of *Vanity!* Some idle distinction, which, if attained, will only feed desires which can never be satisfied. Some possession, which, if secured, will leave its owner as far from true enjoyment as before. What excites the ardour, and directs the pursuits of the ambitious?—A phantom to which they have given the name of honour. What calls forth the unwearied efforts of the sons of avarice? Is it any solid and durable good, any thing that they can properly call their own, any thing that will profit them beyond the narrow limit of the present life? Is it not what owes its value to the arbitrary pleasure of man, and what is only important where opinion has made it so? What is it, it might be asked, that has led the hero to spread devastation around him like a pestilence?—What he has chosen to dignify with the name of glory. And what is glory, in this application of the term?—A possession, if a possession it can be called, which is fleeting as a dream, and unsubstantial as a shadow: a mere creature of the imagination; and which is so far from being the companion of merit, that it is obtained by the most outrageous violations of the natural rights of man—by violence, rapine and murder." II. 48, 49.

The following passage from Ser. VII. in Vol. II., "On the Instrumental Duties of Religion," contains a successful and pleasing application of an obviously just, but not commonplace moral truth:

"Virtue in human beings never reaches its ultimate point, but is to the last a principle both liable to decline, and capable of improvement. Happy the man who, from a wish to arrive at the highest excellence of character, is diligent and serious in the use of all those means with which Divine Providence has furnished him. Happy *he* who, with unremitting perseverance, employs the instrumental duties of religion, keeping his views at the same time steadily fixed on the great object which they are intended to promote—purity of affection, and integrity of conduct. Such an one will *go on from strength to strength*, and though he may not in the present state of infirmity and trial appear *perfect* before God, he will be making gradual advances towards perfection. He will perpetually rise more and more above the attraction of present objects; his affections will gradually become more spiritual and heavenly; he will experience a joy and peace in believing, which will communicate what has been, and not altogether improperly, called—a foretaste of future blessedness." II. 151, 152.

Pertinent and forcible observations occur in several of the sermons on the subject of bigotry and intolerance. For example, "Men grow furious only for error and absurdity." II. 44. And again, "A concern for virtue has never yet shewn itself in deeds of violence; it has never made any inroads on the peace of society; it has never trampled on the rights of conscience, or wielded the sword of persecution. It may have wept in silence at the corruption and depravity of mankind, but it has never burst forth into acts of hostility, even against the corrupt and depraved." II. 109, 110.

Mr. Cogan rarely introduces into these volumes criticisms on the sacred text, as has been before stated, but there are two or three expository passages which excite our regret that he should have so much sunk the scholar in the preacher. We have in view, particularly, the introductions to Sermons IV. and VI. of Vol. II.; in the former of which occur some excellent remarks upon the apostolic sense of "a new creature," and in the latter, on Paul's doctrine of election as contradistinguished from the Calvinistic doctrine. Quoting Phil. ii. 6, in Ser. XI. Vol. II. p. 285, Mr. Cogan reads the verse, but without justifying the amended version, *Who being in a divine form did not eagerly affect to be like God.*

Mr. Cogan entirely drops the old plan of formal division in his Sermons, which on that account resemble essays. The disuse of an announced division of the sermon is become fashionable, favoured no doubt by the growing

impatience of our congregations under long sermons. Yet the old custom had its advantages: it facilitated the full discussion of every subject, it was some security against repetitions, and it was a great help to the memory of the hearer. It was often carried to a fanciful excess, but in the sermons of our more elegant British preachers, Atterbury, Sherlock, Snape, Hurd, Coney and Farquhar, so far from being a blemish it is often a striking beauty.

Another modern custom is adopted by Mr. Cogan: his texts are often mere mottoes. This is better than preaching upon words; but Mr. Cogan has himself shewn that well-selected texts furnish the best opening and the strongest recommendation of a subject.

The Scriptures are rather sparingly quoted in the Sermons, and some of the quotations that are made are verbally incorrect, at least, according to the English version, which, we presume, was meant to be employed.

Unity of subject is exemplarily observed in most of these Sermons. It appears to us, however, to be somewhat violated in the very interesting Sermon, XI. of Vol. II., "On the Example of Christ," where the moral doctrines of Christianity are mingled with the example of its Founder, which is a distinct subject, and of itself ample enough for the longest discourse.

The texts and the subjects do not always correspond, and some disappointment is in consequence felt by the reader. The solemn language of John xix. 30, *It is finished*, for instance, would seem to lead to a different, and may we say a higher subject, than "The Termination of a Christian Course;" and the conclusion of the parable of the Good Samaritan, Luke x. 89, *Go and do thou likewise*, hardly appears to be made the most of, when it is applied generally to the "Obligation to imitate Good Examples."

Some inaccuracies and inelegancies of style occur here and there: e. g. "the *condition* of their *future prospects*," I. 153; "*love* to God and man *constitutes* the *essentials* of duty," I. 387; "certain *fits and starts* of religious affection," II. 159; "*miss of* happiness," II. 243, and again, II. 248; "our hearts will *ascend* to him in a constant tribute of praise and *submission*," II. 348. The word "characters" is sometimes used for persons bearing particular characters; "It would profit all these *characters*," &c., II. 58; "Deity," (Godhead,) is frequently put for God, "the character of *Deity*," II. 204; "what" occurs frequently in the sense of *which* as well as of *that which*. "But *what* particularly deserves our attention, &c., or *what* is the same thing," &c., II. 189, 190. The awkward term "matter," for affair, business, subject, &c., is of perpetual recurrence; thus "the Pharisees upon hearing the *matter*," II. 197; "This is a *matter*," II. 201; "it will not be a *matter* of indifference," II. 202. "Here below" is a common phrase, and the epithet "admirably," strikes the reader by its repetition.

Our duty, as critics, enforces upon us the unpleasant task of pointing out these supposed improprieties, in a work which will be consulted as an authority by the student; but they detract little from its value. Its excellencies are great and uniform; its defects small and occasional. And our shewing that we are sensible of the latter, will give weight, we trust, to our sincere and cordial praise of the former.

To sum up our opinion in a few words: Mr. Cogan's style is easy, perspicuous and marked by a dignified simplicity. He adopts few figures; his metaphors are never long sustained; but they are invariably correct, often elegant. He writes for superior minds, though without any ostentation, we were going to say without a consciousness, of pre-eminent intellect. His arguments have a philosophic character; and he is in all cases a fair reasoner: when he means to answer an objection, he states it in the clearest and strongest manner, apparently despising the artifice, so common in the pulpit, of accommodating a hostile argument to the answer which is prepared for it. Above all, he shews in every sermon that he esteems the character of Christian "the highest style of man," and that he prizes Christianity on account of its glorious discovery of a life to come, which infinitely exalts the character of the Creator in the apprehension of his creatures, and raises intelligent and moral beings to a state

of virtue and happiness, which they could not otherwise attain. These qualities may not procure for him a name with the multitude; but they will ensure him a place amongst those divines that have raised the standard of intellect, and vindicated the sanctity of morals and the majesty of truth.

ART. III.—*An Essay on Election and Reprobation: including Observations on the Sovereignty and Decrees of God.* By Richard Wright, Unitarian Missionary. 12mo. pp. 72. 1s. 6d. 1818.

ART. IV.—*An Essay on the Duty of Free Inquiry in Matters of Religion.* By the Same. 12mo. pp. 12. 3d. 1819.

ART. V.—*The Deity of Jesus Christ subversive of his Sonship and Mediation; and Inconsistent with the common Faith of Christians.* By the Same. 12mo. pp. 12. 3d. 1819. Eaton.

IN the first of these Tracts, Mr. Wright calls the attention of Calvinists to their peculiar doctrine of Election and Reprobation, (the one includes the other,) which they are generally disposed to overlook. He brings it to the light of reason and Scripture, and shews that it is as inconsistent with both as it is shocking to every good feeling of the human heart. Calvin had before pronounced the condemnation of his own doctrine when he characterized it as the *Decretum horribile*. We heartily wish that intelligent Calvinists could be brought to consider Mr. Wright's arguments.

The second Tract is designed to shew, that as Free Inquiry is a *right*, so also is it a *duty*. Many, we suspect, disregard the latter, even while they admit the former.

The third Tract is on a less common subject. Its object is to shew, that if Jesus Christ be truly and properly God, he cannot be the Son of God, or the Mediator between God and men. It is ingenious, and we think conclusive.

The cheapness of these Tracts fits them for circulation; and we shall rejoice to hear that a wide diffusion of them fulfils the design of the pious and benevolent Author.

ART. VI.—*An Attempt to supp Diversity of Future Rewards.* pp. 62. Button and Son. 1

THE Author of this tract a to be a Calvinist; he is ce a serious Christian. His "At is modest and ably-argued anc written. The hypothesis wh undertakes to support is emba by the Calvinistic doctrine of sa by the merits of Christ, but h freely replies to the objectio strain of argument which som brethren will not approve:

"The merit of Christ is not th of his people; neither can it be. transferred; nor is it in the n things capable of being transferred are rewarded *through*, rather th his merit: or, in other words, t rewarded *for the sake* [of], whicl cisely the same as *through*, the we of the Saviour, which worthiness remains, and must for ever remai sively *his own*." Pp. 18, 19.

The Diversity of Future Rew argued from the analogy of the proceedings, the great diver Christian experience, the vast of natural capacity, the differ grees of moral excellence in t venly state, the superior tend this procedure to advance th piness of the whole society redeemed and the testimony o ture.

The scantiness of the last a class of proofs ought not to b doctrine, which the Author ha to be highly reasonable, inte cion; but it may suffice to us by shewing how little the Wisdom deems us at present of learning, with regard to our existence.

Two texts, 1 Cor. xv. 41 Cor. ix. 6, sometimes alleged i of the Author's proposition, didly abandons as not conclusi passages which he relies up Matt. xx. 21—23, compare Mark x. 37—40; Luke xix. 1 xxii. 28—30; 1 Cor. iii. 8; 1 C 23; 2 Cor. iv. 17; 1 Thess. 19, 20; and 1 Cor. iii. 15, co with 2 Pet. i. 11. To some references exceptions might b but others appear to us to be sive; and, indeed, the point they are adduced to establis

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gious without bigotry, he well knows that men can adore God, each after his own manner, without ceasing on that account to be good and faithful citizens." "Such is his patriotism that his whole time and thoughts are devoted to the welfare of his people and kingdom." In short, the Haytian nobleman does not fear to compare King Henry with any legitimate monarch of ancient or modern times; and, indeed, if his catalogue of his prince's excellences be correct, he may justly ask,

"Can Bourbon or Nassau go higher?"

The object of "the Baron de Vastey" is to shew, that the Negroes are not inferior by nature to the rest of mankind, and in this point of view to refute the arguments of an ex-colonist of St. Domingo, M. Mazeres. He shews great ability and dexterity, and no mean portion of literature, in this part of his work; but we are most pleased with his expression of indignation at having such a task to perform:

"I am a man, I feel it in the whole of my being; I possess the faculties, mental and corporeal, which mark my affinity to a divine original, and I feel humbled at finding myself compelled to enter into a serious refutation of such puerilities, such idle sophisms, to convince men like myself that I am their fellow." P. 22.

The reader will be at once amused and delighted with the Author's animated patriotism, his estimate of the priesthood, his boast of Haytian science and greatness, and his predictions of the future glory of both Hayti and Africa. But no one can peruse without emotions of horror the history of the atrocities perpetrated in St. Domingo by the old French colonists, or having perused it can wonder at or complain of the terrible retribution which followed. The French are objects of detestation to the Haytians, who, says our Author, (p. 81,) wish to renounce their very language; while the English are, on the contrary, admired and imitated, and their alliance eagerly courted. For the sake of both countries, but especially of the black people, we hope and trust that the intercourse will be kept up and increase in the spirit of real friendship.

Mr. Wilks rose amidst the loudest testimonies of respect. He thanked the meeting for this and other demonstrations of that kindness which they had often manifested towards him. He assured them, that the duty which he had to perform he performed with great reluctance. It would have afforded him far greater pleasure if he could congratulate them and himself, that the Society was to meet no more; if they had met to chaunt its dirge, or to sing its requiem, rather than to sound its praise. *(Applause.)* He especially thus felt when he remembered the more interesting, the more important, the more sublime occupations to which many of them had been devoted during the past week. Called as they then were, however, from those engagements, he trusted the call would not be in vain, and that the great work which they were then assembled to promote, would finally prevail. *(Cheers.)* They must not lay down their armour till the battle was won. More cheerful as might be other exertions, still they must trudge on in that weary road until they had arrived at the security, where alone they might repose. *(Applause.)*

With these feelings he would proceed to suggest some observations on the transactions of the Committee during the last year.

Among those subjects was the demand of *Tolls* at the Turnpike Gates from Protestant Dissenters going to their several places of worship. They considered themselves exempt from the payment of these Tolls, as well as the members of the Esta-

which they resided, might not co
place of worship to which th
resort; and that the word parec
refer only to the parish chur
Justice Holroyd on the trial,
curred in the judgment of Mr
Grose, and ordered a verdict to b
for them, although at the same
reserved liberty to the other side
to the Court of King's Bench.
plication had been made, and
standing the opinion of two ju
well as that of other men of the
eminence in the legal profession,
of King's Bench arrived at a
conclusion; that, under those
words in that act, Dissenters w
along those roads could not
benefit of exemption, in proceed
places of worship which they fr
if they were not within the parish
they resided. *(Exclamations of*
He differed from the reasons as
the decision, yet more than from
sion. They reminded him of t
given by Dr. Johnson, to a pe
was about to occupy a magiste
tion in one of our Colonies: "
he, "give your judgment, bu
from giving your reasons; for
ment may be right, and the
wrong." *(Laughter.)* The rea
by the Lord Chief Justice for
ment was, "that in construing
the Court should see, that the oc
Tolls were exposed to the smalle
loss; and that such exemptions
casion much dispute and wrang
day that ought to be specially e

nt letters also from many warm-hearted Welsh Methodists, who feel an animating al for their poor neighbours, for whose nefit they traverse the roughest roads, scend the steepest mountains, and descend to the glen-like valleys, only to promul- te the gospel, and whom it is important protect from pecuniary loss in their ostolic labour.

Mr. Meek, of *South Moulton*, in Devonshire, and the *Rev. Dr. Cracknell*, of *Weymouth*, for his own and a Wesleian Methodist congregation, had also com- lained. This subject was of vital impor- nce to Dissenting congregations. Their eeting-houses are generally in towns, and e congregations are collected from neigh- uring hamlets. The charge on some ngregations, if tolls should be perma- ently enforced, would annually amount from forty to fifty pounds The personal rdship and pecuniary exaction present, owever, subordinate objections: the sub- dination thereby assumed of Dissenters Episcopalians—of the equally pious and ghtened and useful frequenters of the eeting-house, to the attendants at the rish church, suggests more important asons for disapproval and regret.

Since the decision, the Committee had ne all that they could do on this subject: ey had watched the local acts that have en introduced during the present ses- on, and provisions were introduced hich would prevent any recurrence of ose exactions in the particular roads to hich those acts might refer. But he did ot like that tardy and uncertain mode of lief. He did not like waiting in a Lord's ait-room, nor soliciting this just and an- ient right as a boon from the Chairman f the Committees of the House of Lords. e thought some distinct legislative en- tment should be obtained; some bill pplementary to the general Turnpike t, which should be distinct in its decla- tion, and satisfactory, universal and per- nent in its effect. *(Applause.)*

To several cases relating to the *Assessed Taxes* he would next refer At *Richmond*, he windows of the place of worship of he *Rev. Mr. Thomas* had been assessed; dvice was given by the Committee, and he demand has not been renewed. A etter from a most excellent friend, the ev. *Mr. Cockin*, of *Holmsfirth*, York- hire, and from the *Rev. John Humphreys*, f *North Wales*, had obtained all the at- ention which the Committee could supply.

But to one case connected with *the As- essed Taxes* he with great satisfaction ay advert, as an unjust demand had been esisted with complete success. Upon a ormer occasion he had paid a tribute of espect to these Institutions among the nstitutions which may truly be called "the schools of the prophets," and from which had proceeded some of the ablest, most learned and most useful men, who now bless and adorn the world

Among those was the Dissenting Academy, under the superintendance of the *Rev. Mr Vint*, of Idle, in the West Riding of York. Notwithstanding a former decision of the Judges, as to Hoxton Academy, that no house tax or window-rates were payable for the apartments occupied by students, the Commissioners and Surveyors thought proper to impose a charge of £20. 4s. over and above their former charge, on account of the part of the Academy occupied by the students. On the recommendation of the Committee, Mr. Vint applied to the Commissioners for relief, but without success. Applications were then made to the tax-office, without avail. Another case for the opinion of the Judges was then demanded; and six learned Judges had confirmed the right to exemption in these words: "We are of opinion that the determination of the Commissioners to rate these premises was wrong." *(Loud cheers.)* And he could also state, with additional delight, that Mr. Vint obtained back from the Receiver-General of Taxes the sum of £20. 4s, which was the amount of a distress which, with most uncourteous eagerness, the Commissioners had levied on the library, pending the appeal. *(Applause.)* And he thought that if the Society had done nothing more, during the past year, than thus having vindicated the rights of Dissenting Ministers and Dissenting Academies, that they would have deserved general approbation and support. *(Shouts of applause.)*

Among the other subjects to which he would allude, was the subject of *Poors' Rates* charged on places of religious worship, and he never should address them with perfect pleasure, until that source of vexation no more could flow. *(Cheers.)*

At *Wimbourne*, in Dorsetshire, an attempt had been made to impose this rate, originating with a clergyman; but which the greater liberality of other inhabitants would not allow to be enforced.

At *Worcester* a charge had been made upon the chapel. As the chapel is in two parishes, and sixteen heavy rates are annually made, the establishment of the liability to assessment would have imposed a burden adequate to a gross sum of £1000. upon the trustees. There the officers had actually begun to pull down the organ, and to remove the patent lamps. The Committee sanctioned an appeal, and by their intervention, and the prudent conduct of an individual member, the parish officers, after repeated explanations, determined that the rate should be reduced to 16s. a-year, to be charged upon a little

house appertaining to the chapel, and to which charge it was impossible to object. *(Cheers.)*

At *Chatham* a case likewise occurred which was not conducted by this Society, and in which an attempt had been made to rate the chapel of the *Rev. Mr. Slatterie*, whose ill health alone prevented the information and pleasure which his zeal and eloquence would always produce. There it was not the parish that wished to impose the rate. They well knew the advantages arising from his ministerial exertions to the population of the town; and that the charitable benefactions which Christian principles induced his congregation to dispense, far exceeded in utility and amount all that the most vigilant tax-collector could extort. Was it not deeply to be lamented that an individual should have this vexatious power? And ought their efforts to relax until this power, at individual caprice, to impose a tax unfriendly to religion, was entirely swept away? *(Cheers.)* The case has not yet been finally determined, but the expenses incurred amount to £50, which from high and deserved respect for Mr. Slatterie, the Committee directed their Treasurer to pay.

At *York* a far more important case had occurred, and towards the expense of which the sum of fifty guineas had also been presented by the Committee. The neighbouring ministers had determined that the ancient city of York should not be without a place of worship for Independent Dissenters, which many inhabitants desired. Lendal Chapel was therefore erected. The chapel had not been built more than a year. The receipts and disbursements were therefore distinctly known, and that the disbursements had exceeded the receipts; yet the place was assessed. The Trustees, who were men of intelligence and public spirit, determined not quietly to yield to this demand. The court agreed upon the law, that Dissenters' places of worship were not rateable to the poor, provided the necessary expenses equalled the receipts, and were chargeable only for such net profit as should remain after a deduction of the necessary expense. This case is most momentous, as it shews the situation in which Dissenters are placed. It is not at the amount of the payments to which we ought mainly to look; that is relatively unimportant.

On that occasion there was a very numerous bench of magistrates assembled in the city of York, but of the city alone. These city magistrates having admitted the principle, proceeded to exercise their offensive right of examining the payments made by the Trustees, and deciding how far they were necessary. One man sapiently asked in what way the chapel was lighted? He was answered, "with oil." "With oil, (said he,) oil is too expensive, it would be much more economical to light it with candles!" *(Laughter.)* This gentleman it will probably be conjectured was a *tallow-chandler! (Loud laughter.)* If a tallow-chandler, he naturally voted against the oil. *(Laughter.)* He did; and sitting there as a magistrate, he said he could not permit so much to be charged for lighting the chapel. *(Laughter.)* Then there was a charge of £10. for a clerk. "Oh! (said their worships) we can't allow you to pay a clerk £10. a-year. Why can't some of you give out the hymns, and chaunt, unaided, your nasal strains?" *(Laughter.)* The £10 was disallowed. Next came a charge for pew-openers. This was a new source of extravagance. "Why should not those people who had pews open the doors themselves?" Then there was something allowed for cleaning the chapel. This too was quite out of the question. "If people took pews, why did they not become their own sweepers and cleaners?" *(Laughter.)* This charge was also disallowed. But even these deductions afforded imperfect satisfaction to these enlightened adjudicators. During the previous year, the benevolent ministers who came, and without remuneration, except for their travelling expenses, to officiate in the chapel, had received about 100*l.* "There were many enrates in the city of York who had but 50*l.* a-year—100*l.* a-year to Dissenting ministers was therefore an extravagant expense." *(Laughter.)* Under these circumstances, and with these deductions, the disbursements were brought below the receipts; and these magistrates decided that the chapel was rateable, and directed that it should be charged upon a profit of 20*l.* *(Shame.)* In such a state was it honourable for Dissenters to continue? Especially when the Court of Quarter-Sessions was so frequently constituted by clergymen, who in these modern times neglecting their personal duties, and, invested with magisterial power, often came pre-determined to crush by such vexations the spirit they could not otherwise repel; and to eradicate the plants, the growth and beauty of which they could not otherwise destroy. *(Applause.)*

Among the resolutions which would be proposed, was one by which the meeting would be pledged to endeavour to obtain from the Legislature an enactment on this subject, which he trusted would abrogate this unworthy intermeddling, and bury this abuse in the same sepulchre with many departed wrongs. *(Applause.)*

To various cases of *riots* and *disturb-*

y which congregations in places ip had been interrupted, during , he would next advert. These ful occurrences pervaded not dis- s of the country only, but even in and in the vicinity of the metro- ngregations had not been exempt s species of persecution. A con- a in *Newton Street*, Holborn, had ailed by a mob. At *Camberwell*, *Mr. Innes* complained of inter- At *Ilford* some interesting and ladies had suffered by a removal of utters and the fracture of their , and some opulent inhabitants by ated rabble.

dgershall, in the county of Wilts, aching was prevented. At *Oxon*- Northamptonshire, a similar pro- occurred to a Baptist minister. r. Bolton, the rector of the parish, prohibitor. Painful was the that such bigotry should exist in of liberty—and England was yet of liberty—whilst they had heard ie week that in distant and barbar- us such evils did not exist: that, nterruption, the Missionary might , beneath the shade of a tree, ll his heart-affecting tale; an , unmolested under an ancient gothic ruin, might in Ireland ad- interesting villagers; and be with rapturous welcome, as he the message of life and peace ie groves that adorn the islands of ern Sea. *(Loud cheers.)*

sslemere interruptions had been d by birds sent into the chapel, nguishing the lights. At *Can*- ar Walsall, in Staffordshire, dis- arose from howling, groaning tling, by external violence and noise *(Shame.)* At *Hammer*- o near to London, disgraceful f a like nature were exhibited. Society of Baptists were inter- the performance of one of their tal ceremonies. The windows at near Ipswich, had been covered

lston, near Coventry, acts equally have been performed. There ridge, the clergyman, has threat- t no place shall be registered for nonths. The impotence of that e Committee will expose. They he question with Mr. Sawbridge, ce that no bishop or archdeacon eyond the control of the law; ey do not instantaneously record of the registry, when left by the villager, notwithstanding their on them the law shall frown. se.) These poorest and most illi- nants may not be borne down by those who conceive that power constitutes right, and that the possession of wealth entitles them to oppress. *(Cheers.)*

From *Horsley*, near Ashtead, in Surrey, he had read with peculiar interest the letters of two good men, who were there itinerating and preaching the gospel, in villages where it had not reached, and who feeling heavenly compassion in their hearts, and viewing, with weeping, large multitudes perishing for lack of knowledge, wrote to state, that if it cost them their lives, the poor people must not go untaught *(Applause.)* Other similar cases had occurred, and it was hardly needful to say, that the Committee had not received these complaints with folded hands or unaffected hearts

It would be well if he could say that these were the only means adopted to prevent the progress of truth. Protestant Dissenters had no hostility to *National Schools*, although they thought they should be denominated Episcopalian, and not assume a nationality, which their exclusive principle disclaims; but they did not treat Dissenting schools with equal toleration. At *Dronfield*, near Sheffield, in the county of York, some excellent Sunday-schools had been interrupted by the churchwardens, instigated by the clergyman. They had sought to intimidate by threatening prosecutions, and by proceedings in the ecclesiastical courts. But the supporters of such institutions were not to be appalled by threats so impotent. On liberal principles let the education of the poor proceed, and then knowledge and love and piety will finally fertilize the land.

These principles had been recognized as to the *Macclesfield* school, by the Court of Exchequer. Those judges had conferred honour on their characters by sanctioning the Lancasterian or British system of education. In a matter which came before their court, in which the trustees of the Macclesfield School were concerned, and in which the question of different sects was involved, all the judges, and especially Baron Garrow, approved of the British system. Baron Garrow, in particular, said, "I think well that the children of the poor, of different sects, should mingle in one school and place of worship; I think it is a great improvement in our mode of education, as it tends to smooth down some of those roughnesses that are at present but too predominant, which, for the happiness of mankind, are sincerely to be deplored." *(Cheers.)*

A measure will probably be introduced into parliament during the present session, if the health of the individual, by whom it is projected (Mr. Brougham), will allow, which demands all the considerations that can be bestowed. That bill contemplates

the establishment of parish schools, in every parish throughout the empire; an excellent design, but requiring great caution, and to be watched by Dissenters with a vigilant eye, lest it should become against them a most powerful and injurious instrument.

Some *miscellaneous cases* of considerable interest he could not omit.

The clerk of the peace for the county of Rutland had refused to *register* a notice of a place of worship in that county, left by the Rev. Mr. Corbisbley. The magistrates had conceived that they possessed some discretionary power; and did not know that they had only a ministerial duty to perform. The right of registration had been maintained and asserted with success, and the result is important, principally as it demonstrates the necessity of firmness and decision, and teaches not to suspend on the brittle thread of favour and indulgence, those rights which should be upheld by an adamantine chain.

Letters from *Elland*, near Halifax, complain that the minister of the parish had attempted to prevent a mason from cutting grave-stones in the church-yard, because he was a Dissenter. Thus substituting power for persuasion, and persecution for argument. *(Applause.)*

The case of *Mrs. Gould* was affecting. Her husband had long been deacon of a Baptist congregation near Brayford, in Devonshire Nothing was more natural or more innocent than for this poor woman, in the language of uncourtly truth and pious sensibility, after she had wept over the remains of her beloved companion, to state on the grave-stone "how the good man had lived, and how he died." This, however, offended the parochial clergyman, who determined that the tombstone should be removed. He admitted that the Dissenter had a right to be buried in the church-yard, and that the sexton had received the usual fee: but he denied that any person might erect a tombstone without his more express consent. The minister of the Church of England thus sought to obtain a wretched triumph over an aged and unhappy widow! True, he might thus increase her pangs and add to her cup of sorrow, already overflowing. He might prematurely demolish a monument which the hand of time would obliterate or destroy; but he could not touch the inscription written by the finger of the archangel in the book of life, nor cloud the glory that in another state shall radiate around the memory of the just. *(Applause.)*

From *Corfe Castle* Mr. Smith complained, that the Rev. Mr. Clavell, a clergyman and magistrate, had refused to bury the child of a Dissenter. The parent was a labourer—the rector opulent m erful. The Committee interfered: they interfere in vain. The pa senters blend astonishment with jo they learn that the same justice is for them in the lowly cottage, as turretted castle which frowns o vale. They take courage as th the Society, and are grateful t God.

But why, he must again inquir body so respectable and so enlight the Dissenters of England, submit insults from clergymen? Why, by interment exclusively in a chur connect themselves with an establi which they professed to disapprove was a church-yard to merit partic spect? *(Applause.)* Papal sup had bestowed on it an interested unsanctioned by reason, but which nation and poetry had combined t *(Applause.)* In former times pe lected themselves round the Chu cause they hoped to be relieved fr gatory by the prayers of the attending at the Church. *(La* Be no longer fettered by such abs *(Applause.)* Let gardens surro meeting-houses, and there let ou slumber till the resurrection of t *(Applause.)* If the poor posthu nown be sought, which brass and can bestow, what can be more d to the father, than to know, that scription shall be fixed on the wall meeting-house where he and hi throughout their lives have w God? *(Applause.)* What more to the children, as they bend the in the house of prayer, than to h memorial of their father in their d moments present to their eye! Th would lose somewhat of its terro lies yet would be united—kindre survive, still living in the hea thoughts of those by whom they w beloved. *(Cheers.)*

But even to the meeting-house e will pursue us. The *Rev. Mr.* of Birmingham, had been there The opulent rector of that vast tow not lose his profit, and demanded lings as a mortuary fee. Expl were required, and the demand gotten. But no! such forgetfulne allowed: for, after near two ye Rev. Mr. Curtis has actually ren demand. During the present w (Mr. W.) had received a letter, that this clergyman, opulent and e has personally called on a frien widow of Mr. Brewer, and insisted amount. *(Hisses and cries of sha*

He did not wonder at this ex of indignation and contempt;

the demand would fail, and bitant of Birmingham was in- its defeat. The right to mor- y is ancient, but there are few which it can be sustained. It been claimed before the reign III.; and if disused, cannot be

clergymen, the situation of the would be comparatively a sine- statement was illustrated by cases, and confirmed by one *adock*, in Wales. In that dis- ent a young man, member of a n under the pastoral care of *Jones*, went to assist a neigh- y-making, and by the consent ly read a chapter and prayed. noon he read another chapter, they went to prayer. This a public-house, the rector of who is a magistrate, *happened* ! (*Laughter.*) The family, nding all who were in the unted to fifteen, attended the f the young man. The rector ing and swearing, laid hold of man by the neck, in the act of d actually turned him out of *ame! shame!*)

y of Chester, wrote also to f another clergyman in the Denbigh He was offended be- w meeting-house was erecting it he thought, some hallowed the parish church. He must the internal attractions of the the humble edifice could not itectural splendour or costly with his Established Church. man wrote, that the clergyman arm, yet threatened to knock rising meeting-house. The eplied, that if the clergyman one arm had been Briareus ndred arms, he would find the still stronger arm, should he execute his threats. (*Loud*

am, in Cambridgeshire, com- made that the Clergyman re- ry Dissenters. In *Northamp-* tainly the fact occurred. The actually refused the per- f a marriage ceremony until oom had been rebaptized.) Two respectable families o witness the marriage cere- ded to unite two estimable ons in "holy matrimony." their surprise to hear the previous to the commence- ceremony, ask the gentleman en baptized? The bridegroom natively, that he was baptized ting Minister. The Clergy- man rejoined, "I consider all such baptism as illegal, it is only lay-baptism. I do not consider you a Christian, and therefore I shall not marry you" Was it possible to conceive a situation more embarrassing and unfortunate? What remedy would the Clergyman propose? Rebaptism only would satisfy his mind. The demand was disgustful; but then the mortification of disappointment at such a moment, was it not even more intolerable? (*Laughter.*) The parties were therefore compelled to submit, and the respectable families were detained whilst the sexton was sent for a bason of water, with which the adult persons were actually sprinkled by this zealous priest, and to two sacraments of this Protestant reformed church the Dissenters were obliged to submit. (*Cries of shame.*)

If there be any proper feelings among Protestant Dissenters, they must be excited by circumstances like these. He had combatted one prejudice as to churchyards, and was not the marriage of Dissenters by Clergymen an equal prejudice? Why should they not also be freed from the compulsory administration of this same rite also, by ministers of a church to which conscientiously they are unwilling to conform? (*Applause.*) What is there in this same sacrament of marriage? Is matrimony a civil or religious ceremony? If it be civil, abstain from the priest; if religious, let the ministers of religion with whom they are connected, utter the useful exhortation and breathe out the pious prayer. (*Applause.*) Are Dissenters to submit to an arbitrary form, from which, by more consistent attention, and more vigilant care, the people called Quakers and the Jews are exempt? Why should they not apply for, and obtain a similar exemption? (*Applause*) The Unitarians, unwilling to recognize the doctrine of the Trinity, according to the established form, have resolved on such an application; and who will not wish them success? What is marriage, by the law of England, but a civil contract between two persons, competent and willing to contract? These ceremonies too are a remnant of Catholic superstition, improperly retained by the Reformers: by the Reformers, those great men; those giants of a dwarfish age; those lights amidst deep darkness; but who were yet only men, and whose cheering splendour was occasionally obscured—as an envious haze lessens the lustre of the full-orbed moon. (*Applause.*) Before him (Mr. W.) was a copy of a certificate of marriage in the Protectorate of Oliver Cromwell, before a Justice of the Peace; and in that period of Puritanism, were not husbands as good, and wives as fair and chaste, as in the episcopalian and voluptu-

ous age of Charles II.? (*Applause.*) In Scotland too, where none of these ecclesiastical benedictions are essential to connubial union and to connubial bliss, are the women less "gude wives," or their children not "bonny bairns?"

On another topic he also requested their attention. The Poor Rates are an increasing evil, which will not fail eventually to destroy our national prosperity: they are corroding and wide-spreading cankers: they repress the independent spirit of the people, damp the ardour of honest industry, augment depravity, increase in a ratio perpetually progressive, and must be either destroyed or be destroyers. (*Applause.*) Yet an additional feature of ugliness is added to their deformity, when they are perverted into instruments of religious persecution. (*Hear*)

If the poor man may not have the consolation of worshiping God after the dictates of his conscience, he is at once deprived of his only remaining treasure and support. (*Applause.*) During the last year, in various parts of the country, and even contiguous to the metropolis, these poor laws have been so perverted into instruments of hardship and oppression. It is high time that this subject should be investigated, and a remedy applied. (*Applause.*)

From *Ringwood*, in the county of Hants, a worthy friend, Mr. Bishop, states several such acts of oppression.

At *Ramsgate* too, where many parade to inhale the salubrious breeze, and recreate the mind by gazing on the works of art and the sublime of nature, they little think that the pious poor are suffering a species of martyrdom for an attachment to religion and truth. From St. Peter's, Mr. Cramp complains, that three or four people in the workhouse, who had attended his chapel, had been commanded by the Committee to attend the parish church, and in default thereof were deprived of their meals. (*Shame.*)

At *Richmond*, the Tivoli of England, amidst its bowers sacred to the classic muse, the demon of persecution, armed with the poors' laws, might be seen to glide. There, among others, a poor woman named Rebecca Hill, was sick, sad and solitary; she was visited by some Dissenting almoner, who introduced the Dissenting Minister to read and pray. The parish officers, however, tracked their steps, and told her if the visit was repeated she should be deprived of all parochial relief. (*Hisses.*) She thus addressed Mrs. Crundell of Richmond, to whose kind efforts she had been indebted: "Honoured Madam, I hope you will not be offended, but I hope you will not bring that gentleman to visit me any more, as it has got me a great deal of ill-will. The parish not allow me any relief if I continue religion; as I have been prayed f Petersham church, which the Com think sufficient. One of the gent saw you come in himself." That say, one of the Committee for distrib the rates, saw this poor woman in tion, and, like the minister of death bade the comfort which the minis religion might afford. (*Shame.*)

Mr. Deane, of *Sittinghourne*, m similar complaint. There was an old 80 years of age, who for more than tw five years had been a Dissenter, an got the title of bishop for his ven age, or more venerable life. This fellow, reluctantly compelled to app parochial relief, was deprived of his d because, after having attended a church in the morning, he attended chapel in the afternoon. This s punishment some might not think s although perhaps, that should not l timated in the City of London, where a dinner is not ill-esteemed. (*Laug* But it should be recollected, that thi be a real privation of a pittance nev redundant to the poor.

It was not, however, necessary to so far as Kent, to be pained with abt the laws of the poor. In the pari *Camberwell*, circumstances had taken in the workhouse which he must con A benevolent and respectable man, Dakin, had been in the habit of vi some poor women bed-ridden with ca and in a dying or dangerous con This good man was studiously exc from the workhouse, although he ha peatedly applied to distribute tracts, the poor were anxious to receive, a offer, with these unhappy people, p which they were desirous he shoul sent. These boons to the poor wer allowed. It was stated that one man, within the house, had actually mulcted in meat for a month, becau attempted to speak to him at the (*Hisses.*) An application was made Clergyman of Camberwell, also a r trate, but he declined to interfere, " curate attended once a week to read p in some part of the house, and he th that was as much of religion as thes ple could require."

Were not these cases which dem immediate and permanent relief? any present have been willing to c that sort of martyrdom? Who cou content that the poor should groan b such persecution? A persecution only requires to be mentioned to b demned. (*Applause.*)

(*To be continued.*)

London Unitarian Society.

THE Twenty-eighth Anniversary of this Society was holden at the London Tavern on Thursday the 22d of April, J. T. Rutt, Esq. in the Chair. The attendance was rather less than usual, but the day was passed very pleasantly. In the course of the evening notice was taken of the obligations of the Unitarian public to the Chairman for the edition of Dr. Priestley's Works, which he is now carrying through the press, on which he has bestowed great labour in the correction of typographical and other errors, and which he has enriched with very numerous original and valuable notes.

No sermon was preached before the Society this year; nor has it been the uniform practice in this institution to have a religious service on these occasions We think the custom, however, a good one, and hope to see it resumed.

Unitarian Baptist Chapel, Dover.

THURSDAY, February 25, being the day appointed for laying the first stone of the new Unitarian General Baptist Chapel at Dover, notwithstanding the unfavourableness of the weather, a concourse of people assembled together. About three o'clock Mr. Sampson Kingsford, of Canterbury, Mr. Read, the surveyor, and other friends, attended by the Committee, appeared on the ground.

The business was introduced by singing a suitable hymn; Mr. Kingsford then addressed the company in substance as follows:

"CHRISTIAN FRIENDS,

"We are now met together for the purpose of laying the foundation stone on which a building is to be erected for the worship of the One living and true God, as well as for the dissemination of the gospel of our Lord and Saviour Jesus Christ.

"There is a God. This is a first principle in religion; take away this, and there can be no religion. This God is to be worshiped and adored: even nations unenlightened by revelation have had strong impressions of the importance of these solemn duties. But a question may arise when and where are these duties to be performed? To this we answer, *every where;* in heaven, on earth. All nature is God's altar. Earth and heaven form one great temple for the service and worship of the living, eternal, uncreated Deity.

"The great God is unconfined; his presence is every where. Prayers may be presented and praises offered, whether on a mountain or in a valley, in a palace or a cottage, a temple or a desert, if appropriated to those particular purposes; and there is no place where prayer and praise offered in sincerity to God, are not heard with acceptance. Why then build temples? Will God, 'whom the heaven of heavens cannot contain'—will God 'dwell in temples made with men's hands'? Yes, he will; he has promised so to do, and that promise has been fulfilled.

"Here, too, is convenience for mortals devoutly and unitedly to associate together for the purposes of Christian fellowship, as well as for the worship of the Supreme Jehovah. Universal then is the sanction which we have for the object before us; it combines the suffrage of God and the sentiments of men.

"We are now, then, met to lay the first stone of a foundation on which a chapel is to be erected, *sacred to the service of God*, and as a place in which a Christian community may congregate for the discharge of public religious duties.

"But let us not mistake; though this stone is to commence the foundation for a place of Christian worship, yet observe, it is for the building only. The foundation stone of the Christian Church is Jesus Christ; as God said by the prophet, 'Behold, I lay in Zion for a foundation, a stone, a sure foundation,' &c 'This stone which the builders rejected, is made the head of the corner.' When our Lord, after inquiring what opinions prevailed respecting himself generally, said to his disciples, "But who say ye, that I, the Son of Man, am?' the answer by Peter was, 'Thou art Christ, the Son of the living God.' To which our Lord rejoined, 'Upon this rock (or fact, or truth) I will build my church; and the gates of hell shall not prevail against it.'

"On the same rock, as a primary truth of Christianity, we wish to build On this the apostles built: they went every where preaching, not that Jesus Christ was God, but *the Son of God*. Take away this stone and the building is defective: on this important truth we wish to build as the basis both of our faith and practice

"We are by profession *Christians*. If you ask (as the sects and parties of the Christian world are diversified) under what class we rank ourselves, we answer, we call ourselves *General Baptists; General*, because we believe in the universal love of God, and that Christ died to benefit all mankind; *Baptists*, because we baptize, and in the admission to a Christian church assimilate in practice to the original method practised and established by Christ and his apostles.

"The term Baptist is not an exotic in the gospel history: for although modern sects are not there to be found, yet the appellation *Baptist* is. We read of John the Baptist, who was the herald to proclaim to the Jewish nation the coming of their king. Our Lord may also be denominated a Baptist, for he was baptized in

Jordan, and he 'made and baptized more disciples than John.' The apostles also were Baptists; all the first Christians were Baptists; and the purport of the commission, 'Go, teach all nations, baptizing them,' &c., was to make all the world Baptists. So far, then, from being a modern sect, as some have insinuated, we claim antiquity on our side, and are as a sect coeval with Christianity itself.

"If it should be said that we are a sect every where spoken against; so were the primitive Christians. We wish to resemble them in our sentiments, in the constitution of our churches, in our religious duties, in the piety of our hearts and the holiness of our lives. If, therefore, in our views and practices we are so unfortunate as to differ from our brethren of other denominations, yet we wish to live in charity with all men. We claim liberty of conscience for ourselves, and we allow that others have an equal right thereto. *To think and let think* is our motto. We trust the gates of heaven will be open to the good of every persuasion amongst Christians, and think it our duty to hold every good man in esteem.

"We shall now proceed to the immediate object of our present meeting, and may the society, at whose request we are now assembled, 'be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord.'"

This speech was heard with the most marked and respectful attention. Mr. *Kingsford* then proceeded to place the stone, which had an appropriate inscription. A stanza, composed by Mr. *Read* for the occasion, was then sung; and Mr. *Pound* closed the whole by humbly imploring the Divine blessing on the efforts of the society, and, that having commenced they might be enabled to proceed in the work until they should "bring forth the top stone with shouting."

The company, consisting of persons of various denominations, then separated, apparently gratified with the novelty not only of what they had seen, but of what they had heard.

I cannot finish this article without offering, through the favourable medium of the Repository, the grateful acknowledgments of our society for the pecuniary aids which it has received in favour of this undertaking. Our applications were first sanctioned by the following gentlemen:

Rev. S. Kingsford, Rev. John Evans, Mr. George Smallfield, Rev. Robert Aspland, Rev. W. J. Fox, Rev. Dr. T. Rees, Rev. James Gilchrist, Rev. William Moon, Dr. Crombie, and Joseph Holden, Esq.

And it affords us no small gratification *to find* the names of Mr. Belsham, Mr. Aspland, Mr. Fox, Dr. Thomas Rees, Mr. William Frend, Mr. Christie, &c., amongst the number of subscribers.

We cannot omit to notice, that a Unitarian Pædobaptist gentleman residing in London, but occasionally visiting Dover, gave the first guinea (which is not his only contribution) to this undertaking; also, that we received a donation of *five pounds*, being part of the first year's proceeds of the Parliament Court Fellowship Fund, and a like sum from the Tenterden Fellowship Fund. We have further the pleasure to state, that Mr. Thomas Reed, building surveyor to Government for the coast of Kent and Sussex, on account of his firm attachment to Unitarian principles, has very kindly and gratuitously drawn our plans, and superintended the work.

All this proves to us that the shade of difference between ourselves and our Unitarian Pædobaptist brethren, does not preclude that harmony of principle and union of effort which we conceive to be inseparable from the true spirit of Unitarianism.

B. MARTEN.

Dover, March 20, 1819.

P. S. A list of the subscribers will hereafter be subjoined to the Repository; but as there is yet a considerable deficiency to be made up, we beg further to solicit the aid of any friends whose contributions will be gratefully received, and may be forwarded either to Mr. G. Smallfield, Printer, Hackney; or to Mr. William Kingsford, Buckland, near Dover, Kent.

Unitarian Chapel, Flushing.

The Unitarians at *Flushing*, in Cornwall, having engaged the Old Methodist Chapel in that place, at a moderate rental, it was opened for Unitarian worship on Tuesday, May 4, when Mr. Wright, who is on a mission in that county, delivered a discourse on the leading doctrines maintained by Unitarian Christians, principally with the view of shewing that they are clearly the doctrines of Scripture, and can be expressed in the words of Scripture without either addition or comment. A respectable audience attended.

The following extract from a communication received from Mr. Wright, since his arrival in Cornwall, may not be unacceptable to our readers:

"The progress which Unitarianism has already made in this remote corner of the island, is gratifying and encouraging. When I first visited Cornwall, about eight years since, I found one Unitarian; when I revisited it, about four years since, I found a little church of Unitarians; but they had no convenient place to meet in, and were under the necessity of assembling in a room, badly situated, at the end of the town, [Falmouth;] now they have

a good chapel, well situated; and another is just opened at Flushing, on the other side of the harbour. The cause is going on steadily, though not rapidly, and the persevering exertions of the friends deserve every encouragement: were they enabled by the Unitarian public to pay off the remainder of the debt incurred by the erection of the chapel in Falmouth, it would be likely to accelerate the progress of the cause among them."

Quarterly Meeting of Welsh Unitarian Ministers.

THE Quarterly Meeting of Welsh Unitarian Ministers was held at Llangendeyrn, near Carmarthen, on the 14th and 15th of April last, and was well attended both days. In the evening of the 14th, Mr. J. Griffiths, minister at Llandyfaen, introduced; and Mr. J. Davies, minister at Capel-y-Groes and Ystrad, preached from John viii. 40, and Mr. D. Jones, minister at Capel-Sion, and one of the tutors of the Carmarthen College, from Mark iv. 20. The introductory part of the service on the 15th, was conducted by Mr. J. Thomas of Pant-y-defaid; and Messrs. E. Lloyd of Wick, and J. James of Gelli-Onnen, preached; the former from Acts xxvi. 29, and the latter from 1 Tim. vi. 3—5. Immediately after the service a conference was held, at which the doctrine of supernatural agency on the human mind, (the subject discussed at the last meeting held at Swansea,) was resumed at the desire of some of those who had attended the former meeting. Several persons spoke at some length, and many texts of Scripture, which were thought applicable to the subject, were explained; but the doctrine had no supporters at the conference, though it is highly probable there might be many present who believed it to be an important, if not an essential part of Christianity.

It was resolved, that the annual meeting of the Unitarian Society rendered it inconvenient to hold the quarterly meeting in the summer, and, therefore, that only three quarterly meetings should in future be held every year.

The annual meeting of the Welsh Unitarian Society is to be at Llandyfaen on the 17th of June, and Mr. J. Thomas of Pant-y-defaid, to preach the sermon.

The question proposed for discussion at the next, and at every succeeding meeting of ministers, till it shall go through the whole circle, is, What are the best laws, rules, or regulations for the government of a Christian church?

J. JAMES.

May 12, 1819.

Report of the Scotch Unitarian Association.

THE Seventh Annual Meeting of the Association of the Unitarians of Scotland, was held in Edinburgh on Sunday and Monday, April 25 and 26. There were few strangers from the country present on this occasion, but the communications received from the different corresponding members afforded satisfactory proof of the gradual, but steady progress, of the cause which it is the object of the Association to promote. On Sunday, the devotional part of the morning service was conducted by the Rev. T. C. Holland, minister of the chapel, and a sermon was preached by the Rev. B. Mardon, of Glasgow, from Romans x. 9, on "The Scriptural Definition of a Christian." In the afternoon Mr. Holland preached an excellent sermon from Matt. xv. 10, on "The Use of Reason in Matters of Religion;" and in the evening, Mr. Mardon delivered the Annual Sermon from John iv. 23 and 24, on "The Proper Object of Christian Worship," which was listened to with great attention by all present, and at the request of the meeting Mr. Mardon has consented to its publication. The Report of the Association was read after the forenoon service, from which it appeared that the number of tracts distributed by the Edinburgh and Glasgow Tract Societies, during the last year, amounted to 2448. These comprehended, besides a variety of tracts of which copies had been formerly circulated by the Society, a considerable number of Mr. Turner's Two Discourses preached at the last Association; of the Layman's Letter to the Protestant; and of extracts from Dr. Smith's Appeal.* The committee were happy to learn that these tracts have obtained admittance into families where the name of Unitarian was once heard with horror and disgust; and they think that a very perceptible diminution of bigoted opposition is taking place. The Edinburgh Report stated the sale of books on behalf of the London Unitarian Society, by their bookseller in Edinburgh, for the year 1817-18, the first year that books were sent by the Society for sale, to have been seventy seven volumes, including twelve copies of the Improved Version, and amounting to £12. 19s. And during the last year, although very little was done to promote the sale by advertizing them, the number of volumes sold increased to one hundred and twenty-one, including thirteen copies of the Improved Version, and amounting to £15. 1s. These are

* A copy of this tract has been sent for insertion in the Christian Reformer.

exclusive of a variety of other Unitarian publications consigned to the same bookseller from other quarters. The Edinburgh Report also mentioned that the fund for the erection of a chapel in Edinburgh is steadily improving; and that, with the assistance of the friends of Unitarianism in the South, the society hope that, at no distant period, this very desirable object may be accomplished. Letters were received from Glasgow, Paisley, Neilston, Dalry, Greenock, Falkirk, Blackford, Tillicoultry, Newburgh and Dundee. From the Greenock letter it appeared that some of the tracts distributed by the Association had been found useful: the writer expresses, confidently, his persuasion that Unitarian principles had been gaining ground through the medium of these tracts; but gave no information with regard to the money subscribed in England for the Greenock chapel, nor with regard to the intentions of the friends in Greenock, of appropriating that money to its object. The following paragraph is extracted from the letter of Mr. Millar of Dundee: "It is my decided opinion, that a resident minister, combining with other essential requisites a judicious and well-directed zeal, would soon form a pretty numerous congregation here. We have long struggled in the hope of procuring that assistance to which we still look forward, and which we think would be attended with the happiest effects, in relation to what we consider the interests of true religion, but which neither the present number nor circumstances of the joined members of the society, can enable us to procure, without aid from the friends of the common cause elsewhere." At the meeting on Monday, the Association entered into a resolution, expressive of their cordial approbation and hearty concurrence with the objects contemplated by the Association, lately instituted in London, for the Protection of the Civil Rights of Unitarians. At the annual dinner of the Association thirty-six persons were present—Dr. Gairdner in the chair. Several interesting speeches were delivered, and all seemed animated with that zeal for the spread of the pure doctrines of Christianity, which it is the object of such meetings to excite.

T. G.

Protest against the Marriage Service.

On Thursday, May 13, a marriage took place at Kettering, in Northamptonshire, between Mr. Fisher of St. Ives, in the county of Huntingdon, Attorney at Law, and Miss Child of the former place.

Previous to the performance of the ceremony a Protest was put into the hands of the minister, of which the following is a copy:

"*To Mr. Fletcher, commonly called the Reverend Mr. Fletcher.*

"The undersigned being Protestant Dissenters, present to you the following Protest against the Marriage Ceremony, to which, according to the law of the land, they are compelled to subscribe. They disclaim all intention of acting disrespectfully, either to the Legislature, or to its civil officer before whom they stand. They lament that they are placed in a situation so unnatural, as, that even forbearance to what they consider as *established error*, would be a formal recantation of opinions which they received on conviction, and which they will only renounce on similar grounds.

"Against the Marriage Ceremony, they can but most solemnly protest.

"Because it makes marriage a *religious* instead of a *civil* act.

"Because, as Unitarian and Protestant Dissenters, it is impossible we can allow of the interference of any human institution, with matters which concern our faith and consciences.

"Because parts of the Ceremony are highly indelicate, and must be to every correctly-constituted mind, extremely offensive.

"Because the man is required to worship the woman, though the Founder of Christianity has declared that God is the only object for a Christian to worship.

"THO ESC. FISHER.
"ANN CHILD.

"*May* 13, 1819."

"And I further protest against the Marriage Ceremony, because, after several years' careful and impartial examination of the arguments for and against the doctrine of Three Persons in one God, I have been led to embrace the doctrine of the Divine Unity, as held by Unitarians; and it is therefore impossible I should willingly join in a ceremony performed in the name of the Trinity, thereby recognizing a doctrine which I disbelieve and abominate.

"THO. ESC. FISHER."

The minister, on this occasion, omitted, at Mr. Fisher's request—part of the introduction to the service—dispensed with the kneeling at the altar—placing the ring on the book; and he omitted also, all the prayers and the blessings which follow the words, "I pronounce that they be man and wife together, in the name, &c. (except the first short prayer immediately following). He particularly begged to go through the service, and to receive the Protest in the vestry, and not at the altar both of which were objected to. His conduct altogether was most liberal, candid and gentlemanly.

Mr. Fisher had previously written a

he bishop of the diocese on the subject, nd had received his answer, in which he ays, "It would be foreign to the present nbject to enter into a defence of our larriage Service, when, if my views of t were the same with your own, I could ot possibly grant your request. From our knowledge of the law, you must be well aware that the *rubrick of the liturgy is the law of the land;* and consequently, that if I allowed an alteration in the marriage service, so as to suit either your views or those of any other person, I should act in defiance of the statutes as well as of episcopal duty. And if any clergyman should venture, in the reading of the marriage service, either to omit or to alter, he would be subject to very heavy penalties."

LITERARY.

SIR, *Clapton, May* 24, 1819.

I BEG leave to inform any of your readers who may interest themselves on the subject of my edition of Dr. Priestley's Works, that the subscription for the 250 copies, to which I have reluctantly limited the *impression*, is now closed.

I take this opportunity to renew my request for any communications, from the friends to the design, with which they can promptly favour me.

The Twelfth Volume, containing *Notes on the Bible*, will be ready for delivery on Wednesday, June 30th, at Mr. Eaton's, 187, High Holborn.

J. T. RUTT.

SIR, *York, May* 17, 1819.

I BEG leave, through the medium of the Monthly Repository, to inform the subscribers to the "New Edition of the Bible, designed for the Use of Families," that the first Part, containing the Book of Genesis, will be published as early as possible in the month of July. I will not needlessly occupy your pages in detailing the circumstances which have so long retarded the appearance of the work, though I doubt not, that if fully known, they would satisfy every considerate person. If the Part, which will soon be presented to the public, be thought not unworthy of the patronage which has been promised to it, the succeeding parts will be prepared and published with all the expedition that the extreme difficulty of the undertaking, and the other, at present, unavoidable, occupations of the Editor will allow.

C. WELLBELOVED.

P. S. The names of Subscribers are still received either by the Editor, at York, or by Mr. Eaton, No. 187, High Holborn, London. The price will be raised [redacted] subscribers.

THE Rev. *W. Harrison*, of Manchester, is engaged in selecting and preparing a Volume of Sermons, for the use of families. The volume will contain fifty-two sermons, which are intended to be plain, practical, and of moderate length. Mr. H. wishing to introduce a portion of original matter, solicits from his brethren in the ministry, the presentation of suitable manuscripts for a publication of this nature.

THE beginning of June, the Rev. J. Evans, of Islington, will have his *Memoirs of the Rev. William Richards* ready for publication.

NOTICES.

Manchester College, York.—The Annual Examination will take place at the close of the Session, on Tuesday, Wednesday and Thursday, the 22d, 23d and 24th of June, 1819.

The York Annual Meeting of Trustees will be held at Etridge's Hotel, on the Evening of Wednesday the 23d, when the Vacancies on the foundation for the next Session, will be filled up. Applications for admission on the foundation must be made immediately to one of the Secretaries.

The Trustees and Friends of the Institution will dine together on Wednesday and Thursday, June 23d and 24th, at Etridge's Hotel.

T. H. ROBINSON,
J. G. ROBBERDS,
Secretaries.

Manchester, May 20, 1819.

Eastern Unitarian Society.—The time of holding the Yearly Meeting of this Society, which is appointed to take place at Colchester, is changed to Wednesday and Thursday, the 9th and 10th of June, in consequence of Mr. Fox being engaged to preach on the last Wednesday in the month at Lynn, before the North Eastern Society. It is expected that Dr. T. Rees and Mr. Fox will preach at the meeting at Colchester.

EDWARD TAYLOR, Secretary.

THE Annual Meeting of the Southern Unitarian Society will be held at Lewes, in Sussex, on Wednesday, June 30, 1819. The Rev. John Evans, A. M., is expected to preach. The service will commence at Twelve o'clock.

THOMAS COOK, Jun.
Secretary.

THE Annual Meeting of the Kent and [redacted]ex Unitarian Association will be held [redacted]nterden, on Wednesday, July 7. Mr. [redacted]ox is expected to preach.

FOREIGN.

GERMANY.

It is asserted in the public journals, that the greatest part of the *German newspapers* have *Jews* as their proprietors and principal editors; for instance, the "Gazette of the Free Town of Frankfort," the "German Minerva," the "Journal of Germany," the "Mélanges of Foreign Literature," the "Free Speaker," the "Hammonia," the "Ethnographic Archives," the "Gazette of Cassel," and some others.

Freedom of the Press.—*Wurtemberg*, March 14. The political situation of our country is at present of such a nature, that it may, perhaps, lead to a more favourable result for the rights of citizens, than will be the case in the German States. By our disputes respecting the Constitution since 1815, and by the freedom of the press, which for the last year has been constantly protected by the King, a mass of information on public affairs has been spread among all ranks of people, which can be no more suppressed, but will shew itself with the more energy in the next Assembly of the States, as we have become sensible what it is that is necessary. Only a few days ago, the King himself suppressed a new ebullition of military despotism. The Editor of the new Stuttgard Gazette (Captain Saybold) had expressed himself with much freedom respecting the military system. This incensed many individuals in the army, and several generals took the lead. In an address to the King they demanded no less than a censorship for the journals, at least with respect to articles concerning the military; and that the Editor of the New Stuttgard Gazette should be deprived of his rank as captain. To this the King replied, that in his kingdom Liberty of the Press was established; that if remarks were made upon any class of persons in the State, they must, if they were false, have the courage to overlook or to despise them; and if they were true, have the justice to profit by them; but his tribunals only took cognizance of defamation of individuals. This truly royal answer disarmed the enemies of the Liberty of the Press.

PRUSSIA.

Much dissatisfaction prevails in this country, owing to the King's neglect of his promises to give the people a free constitution. A strong rumour was afloat for some time of his Majesty having been beset by an unruly assemblage of petitioners, and obliged to call in the military to extricate himself from them. The report may have been wholly false; but *it is by such straws being thrown up that we learn* which way the wind blows.

Ecclesiastical Reforms.—Within the last two years the Prussian government has established a society at Berlin, composed of learned theologians, appointed to propose some plan for the amelioration of the forms of worship and of the liturgy. Although this society has not yet presented its plan, it is said that to its counsels are owing the re-union of the two Protestant Confessions, the introduction of a new form of worship into the military church of Potsdam, and the ecclesiastical seminary at Wittemberg, &c. To ensure the reverence due to religion and morality, it proposes the re-establishment of public penance; which measure is strongly supported by Dr Schleiermacher, Theological Professor at the University of Berlin, and President of this Society; the same who so strenuously maintained the advantages resulting from the re-union of the two Confessions, in opposition to the opinion of Dr. Ammon, Superintendant at Dresden. Under what form will this public penance re-appear? This point is not yet decided, but it is thought that the plan will have to encounter powerful adversaries, especially amongst the rich and great, amongst whom the application of it should commence.—M. Krichhof, a Doctor of Divinity, has published a pamphlet, which has produced a great sensation. In it he maintains that the Protestant Church cannot subsist unless it accede to auricular confession, the celibacy of the priests, and a supreme ecclesiastical power as the centre of unity. —*(Chronique Religieuse.)*

In consequence of the regulations made by his Royal Highness the Grand Duke of Saxe-Weimar, respecting foreigners studying at the University of Jena, the King of Prussia has, by a cabinet order, dated Berlin, April 10, recalled the youth belonging to his dominions who were pursuing their studies there: they are to continue their studies in some Prussian University. Disobedience to this order will be visited with incapacity of office.

HOLLAND AND NETHERLANDS.

The people of the Continent are scrutinizing the *Duke* of *Wellington's* conduct as a statesman. They are surprised (as the following paragraph manifests) that an *Irishman* should set himself against the claims of the Irish Catholics. But, says the *Dublin Weekly Register*, of Feb. 27, "his Grace, perhaps, will appear less inconsistent in their eyes, when we inform them that he happens to acknowledge very little love for Ireland, and that he never did one gratuitous or disinterested act in his life to advance her interests or reputation."

"Brussels, Feb. 10.—The intention of the Duke [illegible]tion to oppose the

tion of the Irish Catholics, makes
ary of *Antwerp* suppose that his
ot satisfied with all the fine titles
already possesses, desires that of
of the Protestant Faith; and it
asion, from the petition which the
d has just presented to the House
from the merchants of Dublin, to
e his Grace the following apos-
—WELLINGTON! remember that
a Irishman, that those whom this
law oppresses, are your country-
member that this iniquitous law,
r of which you have taken on
e present a petition, originated in
appy times when anarchy reigned,
it would cover the whole English
ith eternal opprobrium, to main-
spite of the enlightened spirit of
enth century!" *(Journal de la*
.)

ITALY.

fragment of the *Fasti Consulares* discovered at *Rome*, in the neigh-
of the Temple of Castor and
It is composed of seventeen lines,
s to the second Punic War, which,
ated, will be much illustrated by
first volume of a collection of
ments has been published at Mi-
gnor Bartolomeo Borghesi, the
roposes to illustrate and arrange
le of them, and the work is ex-
form three volumes, 4to.

March 12. The *Prince Regent*
nd has requested the *Holy Father*
linal Gonsalvi to permit the En-
inter, Sir T. Lawrence, to take
traits for the Gallery at Carlton
This artist is soon expected here.

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ding to a recent estimate made at
the population of the continental
of that State, which, at the end
was 4,971,726 inhabitants, is at
,006,883. The population of the
aples is 329,438.

DENMARK.

f the learned of *Copenhagen*, M.
and M. *Engelstorf*, are preparing
n of the *Councils of Scandivinia*:
will form one 4to. volume.—
ter continues his researches into
k Inscriptions, which may serve
light upon the New Testament.
already collected more than four
, more or less important.

NORTH AMERICA.

rford, in Connecticut, there has
ently established a school for the
d Dumb: the benevolent insti-
d previously sent M. *Gallaudet* to
to study the method of the cele-
brated Abbé de l' Epee, brought to perfection by M. l' Abbé Sicard. An article upon this subject in the *American Monthly Magazine*, informs us that the average number of Deaf and Dumb in the United States, amounts to three thousand three hundred and thirty-three, in a whole generation calculated at thirty years. The calculation is, we suspect, fanciful: the repetition of the favourite orthodox figure *three*, displays imagination rather than reason.

SOUTH AMERICA.

The *Press* is at work in the new *Republics of* this vast continent, and the effects are daily appearing.

The government of *Santa-Fé* have sent back a bishop, who went over with all necessary Papal credentials, because he refused to acknowledge *American Independence*. His dismissal was agreed upon in the National Convention of *Cundinamara*.

A memoir in justification of this measure has been published in Spanish, printed at *Santa-Fé-de-Bogota*. The republicans here contend that they have a right to reject a prelate, notwithstanding the appointment of the Pope, when he is notoriously an enemy to the Commonwealth.

Two ecclesiastics of high rank in *Guaiana* having addressed a proclamation to the clergy and faithful of that diocese, in which they praise the conduct of the generals of *Venezuela*, and the republican troops, give the lie to all the calumnies invented by the Spaniards against the Patriots, and address their supplications to the God of armies, that he would bless the defenders of their country, and protect their enterprises. In conclusion, they intreat and enjoin the clergy and people to obey the constituted authorities, to cherish union, so necessary to render them formidable, and above all to cultivate the fear of God, the beginning of all wisdom. This proclamation is "given at *Guaiana*, Sept. 2, 1817, *the seventh year of the Republic.*"

EAST INDIES.

A *Hindoo College* has been established at *Calcutta* by the natives, to be governed, as it was institnted, entirely by them. Its primary object is the tuition of the sons of respectable Hindoos in the English and Indian languages, and in the literature and science of Europe and Asia. The improved system of instruction is adopted. The Pundits have testified great satisfaction in this establishment, saying, that they hope it will promote the general diffusion of knowledge. A learned native has predicted, in the oriental style, that the Hindoo College will resemble the *Bur*, the largest of trees, which yet is at first but a small seedling.

China.

His Imperial Majesty has lately displaced and degraded *Sung Ta-jin*, his prime minister, because he presumed to advise him not to visit certain tombs of his ancestors; and had intimated that a great drought then prevailing, was occasioned by the Emperor's inattention. This was deemed such glaring disobedience to the commands of His Holy Majesty, that it was impossible not to punish it. It was, therefore, ordered that he should be deprived of his office, and be reduced to *wear a button of the sixth rank*, and be sent to the eight standards of wandering shepherds at Cha, ha, urh. His name is to be retained on the books; and, if for eight years he commit no error, he may again be eligible to his former situation.—We smile at the symbol of Chinese honour, a *button*, forgetting our own *stars, garters* and *grand crosses*.

The Gazette of *Genoa* announces that the *persecution* against the *Catholics of China*, has not extended to the missions of the Dominican Fathers of *Fokien* and of *Chan-Chew*; their mission of *Tonkin* enjoys tranquillity under the protection of the King Gia-L'aous, who is well-disposed towards the Christian religion. Christianity has made progress, not only in this country, but also in a part of the Philippine Isles entrusted to the care of this mission. The only complaint is of a want of missionaries, of whom they have prayed their brethren in Spain to send out some to them. The number of Christians in the missions carried on by the Dominicans, amounts in China and Tonquin to 351,007, of whom 157,753 for Tonquin, are dispersed in 795 villages.

Persia.

The Prince Royal of Persia, with a design to protect the Christians in that country, has lately assembled a Divan at the populous city of Tauris, and proposed to them the following questions:—1. Was Jesus Christ a true prophet sent from God?—2. Are the laws contained in the gospel just?—3. Is it lawful to blaspheme these laws? The first two questions were answered in the affirmative; the last in the negative. These decisions have received a legal form; in consequence of which the Prince punished one of his domestics for insulting a Christian. We may, therefore, hope that Christianity will be fully tolerated in Persia.

Egypt.

A French traveller, now in Egypt, has discovered, at a distance of about nine hours' journey from the *Red Sea*, an ancient city built in the mountains, between the 24 and 25 degrees of latitude. There are still eight hundred houses in existence. Among the ruins are found temples dedicated to various divinities. There are eleven statues, and various ruins of others. He has also discovered the ancient stations that were appointed on the route through the Desert, going from the Red Sea to the Valley of the Nile: these stations are at regular distances of nine hours between each. This route is undoubtedly one of those traversed by the commerce of India, a commerce which was so flourishing at the time of the Lagides, and under the first emperors. The situation is now ascertained of the emerald mine, of which no certain knowledge was had for several ages.

CORRESPONDENCE.

Communications have been received from Mrs. Cappe; Messrs. T. F. Barham; L. I. Jardine; J. Fullagar; B. Treleaven; R. W. Wallace; T. C. Holland; J. Hancock; and Dr. Philipps: also, from B.; Euelpis; B. Y.; W.; R. F.; and N. D. E.

By an oversight, the promised extracts from Joseph Lancaster's letter are omitted in the present Number.

Dr. T. S. Smith's account of the Meeting at Bridgewater, arrived too late for insertion. We received Mr. H. Davies's communication relating to the Taunton Fellowship Fund, but have mislaid it, and must therefore beg of him to furnish a copy.

Some Obituary Articles are reserved for the ensuing Number.

Not having been able to introduce any *Parliamentary Intelligence*, in its proper place, we take this opportunity of informing our readers, that the *Fire-Act Clergy* Bill has been withdrawn, and that the *Parish Clerks'* Bill has been thrown out by the Committee to whom it was referred, on an informality detected by Mr. Wilks. The *Catholic Claims* have been debated in both Houses, and in both have been refused, but in the Commons by a majority of only *two*.

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SCELLANEOUS COMMUNICATIONS.

The Nonconformist. No. XI.

f the History and Literature of the Spanish Jews.

nexion with the general pro- of literature, no justice has ne to the Jews; and I have it a not uninteresting object t together some scattered f those of the Spanish Penin- he neglected pages of their are adorned with many an s name, and the tardy tribute ation has now been paid to rits, even in the countries they were driven by the ma- d the madness of untutored

In Spain and Portugal their have been lately made the of learned and laborious cri- nd the obligations of science wearied promoters, the Jews niddle ages, have been dis- recognised.* The Spanish occupy a deservedly high the annals of Hebrew litera- nd their descendants, when rom the land of their fore- naintained for some time the n of their talents. But the f superior intellect were not served among the scattered and the existing race (in this at least) seem to have nothing ct them with their ancestors r language and their names, aps, a lingering and undying he paternal land which they ure to call their own. †

Inquiry soon gets perplexed amidst the darkness of remote antiquity, and perhaps the fables and traditions of unremembered, unrecorded days, have little to invite the historian and the sage. Whether or not we are disposed to believe (on rabbinical authority) that the fleets of Solomon conveyed large bodies of Jews to Spain,* and that they then founded some of its principal cities; † it is extremely probable that the decree of Claudius, which drove the Jews from Rome, and the destruction of Jerusalem by Titus, induced great numbers to settle there. ‡ In the time of Hadrian we know that Spain was filled with their numerous colonies. §

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mos aos Judeos em murta parte ros conhecimentos da Filosofia, ca, da Medecina, da Astronomia, ographia.

. Ro. dos Santos Litt. Port. II. 236.

notables los Hebreos en letras, trinas, misterios y prodigios.

Lope de Vega, V. 341.

[redacted] for several [redacted] of the Spanish [redacted]

IV.

here) have had scarcely any intercourse with Spain, they have still preserved, and employ in many of their religious services, their original language; and the enthusiasm with which they still think and speak of their "fatherland," seems almost romantic. *Purchas* mentions, that in his time they preached throughout the Levant in Spanish.

In the mountainous parts of Spain many Jewish families still preserve their religious rites, and in Portugal a greater number. Araijo (the minister of the latter country) lately caused a census to be taken of the Hebrew inhabitants of Viseu and Braganza, and found they amounted to many thousands. During Lent (when every Catholic is expected to attend his parish church for confession) they commonly emigrate to the larger towns, that they may escape unnoticed in the greater mass of population.

* Mariana and Montano refer the settlement of the Jews in Spain to a very remote age. Vide Basnage also, VII. ix.

† Malaga, said to be so called from the Hebrew word *Malach*, as it produces an abundance of salt.

‡ These are said (in the Jewish Chronicles) to have fixed principally at Merida. Basnage, VII. x. 8.

§ Dura nacion que desterró Adriano. Lope de Vega; Gibbon's Decline and Fall, xxxvii.

The first mention of the Jews in Spanish history, appears to be about the year 300 when the Iliberitan Council * decreed that no Christian woman should be allowed to marry a Jew, and that the sacrament should be denied to those who had any intercourse with the Jewish people. †

Under the Gothic monarchs the Jews had often to suffer the pillage and spoliation of their property, of which their rulers availed themselves whenever it suited their necessities; but they were free from personal sufferings till the time of Sisebut, who, instigated by Heraclius, ‡ compelled immense numbers to recant, and after confiscation of their goods, drove from his kingdom all who refused to be baptized. § Many pretended to embrace Christianity, but relapsed as soon as the fear of immediate punishment was removed, and their faithlessness only subjected them to new and greater indignities. The humanity of Sisenandus granted them a temporary respite from persecution; || but in the reign of his brother Chintila, the fifth Council of Toledo, ¶ (A. D. 637,) decreed that no king should take possession of the throne, until he had sworn to shew no favour whatever to the Jews, and to permit none but Christians to live unmolested in his kingdom. * No decrees, no persecutions were successful in rooting out this all-enduring race; and but a few years after (653,) Recessuintus applied to the then assembled bishops, (at Toledo,) requesting their advice how to proceed against "the apostate Jews." † Egica made another representation to the same body in 693, entreating them to punish the perfidious Hebrews, whom he accused of plotting with the Moors the subversion of his government. ‡ In consequence, the Council (after promising protection and patronage, earthly and heavenly rewards to those who would consent to be converted) commanded that the whole Jewish nation should be given up to perpetual slavery; that all their goods should be confiscated, and their children torn from them, to be taught *the principles of Christianity.* §

Witiza, that enlightened, though calumniated prince, was a noble exception to the bigotry and ferocity of

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* Corona Gotica, I. 57. Consult Notes to the second volume of Mariana, (fol. ed) 483—499.

† Not long ago an inscription of the fourth century was found at Adra, (anciently Abdera,) referring to a colony of Jews there. Mariana, I. 360.

‡ Heraclius is said to have been alarmed by a prophecy directed really against the Saracens, but which he understood to refer to the Jews, that his crown and his people were in great danger from the circumcised. After driving the Jews from his own provinces, he induced Sisebut to follow in his footsteps, and the latter went far beyond him. Corona Got. II. 106.

§ Among the laws of the Visigoths we find the following: Horum omnium transgressor quisquis ille repertus fuerit et centum flagella decalvatus suscipiat et debitâ multetur exilii pœnâ; res tamen ejus ad principis potestatem pertineant. Legum Visigoth. Lib. xii. Sec. 3.

Isidore wrote strongly against this barbarous decree, and it was condemned by the fourth Toledo Council. Isid. Cron. Got. 651; Concil. Tolet. iv. Cap. 56.

|| He ordered that no Jew should be baptized by force. Mariana, VI. v. 283.

¶ "Vedando el concilio Toledano
Tomar el cétro al Rey sin que primero
Limpiase el verdadero
Trigo con propia mano
De la cizaña vil que le suprime
La Santa ley en la corona imprime."
Lope de Vega.

* Ordenáron por decreto particular que no se diese la posesion del reyno á ninguno antes que expresamente jurase que no daria favor en manera alguna á los Judios, ni aun permitiria que alguno que no fuera Christiano pudiese vivir en el reyno libremente. Mariana, VI. vi. 292. See also Dialogue III. of Amador Arraiz, 13, and Concil. Tolet. vi. 3.

† Mariana, V. ix. Note, 309.

‡ Præsertim quia nuper manifestis confessionibus indubiè percepimus hos in transmarinis partibus Hæbreos alios consuluisse ut unanimiter contra gentem Christianam agerent. Concil. Tolet. xvii.

§ The calm and patient endurance with which the Jews, that "Povo pertinàz no antigo rito," as Camoens calls them, submitted to every species, seems to have excited the astonishment of all Catholic historians. "No le basta (says Faria y Souza) no le basta á esta gente desventurada el verse arastrada, escarnecida, peregrina, despojada de bienes y de honra y echada en las brasas para disimular un poco mas su pertinacia y obstinacion, y no digo olvidar su ley."

riod. He recalled the expa-
Jews.*
ng the reign of the infamous
fated Roderic, we hear little of
ws. Too deeply engaged in
ntious pleasures in the early
his reign, and too much per-
and confounded by the misc-
y so speedily entailed on him
ter period, he does not appear
interfered with this obstinate
ractable people.
igh, if sometimes the liberality
parch, more tolerant than the
his race, gave to the Jews a
and uncertain repose, during
g era of almost uninterrupted
y, it may well be imagined
ould rejoice in the prospect of
anent security; and when the
were led by their victorious
o the invasion and conquest of
no doubt they found the Jews
le disposed to resist their pro-
In truth, Mahommedanism,
all its proselytizing fury, was
re amiable than the barbarous
nity of this period, which of-
o choice to its victims but
ion or banishment, torture and
An easy tribute purchased
tection of the successful in-
who prudently conciliated and
l a widely extended people,
common sufferings and sor-
d bound together in the closest
ion. Under the favour of the
they rose renewed and invi-
from their depressed and de-
state; † "and he," says one of their historians,* "who has not heard of the glory, the splendour, the prosperity in which they lived, is ignorant of that which is most notorious." When the successors of Ali drove the Jews from their oriental stations, great numbers fled to Spain, where they were most cordially welcomed; and as they brought with them much Eastern learning, their arrival gave additional splendour to the schools which at this period were rising in reputation, and afterwards produced so many illustrious men, and had so extensive an influence on rabbinical literature. †

Cordoba,‡ celebrated in all times for its sages and its heroes,§ the birthplace of the Senecas and Lucan—of Abengrad and Maimonides—of Zubar, Abulcasem and Averroes—of Juan de Mena,|| Gongora ¶ and Ces-

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shall find a reason for the slan-
attacks of Catholic writers upon
rarch, if we recollect that he was
nane and liberal. He invited back
had been banished by the injustice
ather, to whom he restored their
heir honours and their reputation;
y denied the authority of the Ro-
tiff; he permitted and encouraged
gy to marry; in a word, he was a
r, born, perhaps, an age too soon.
e repeated calumnies of more than
uries, the persevering historical
e of Dr. Gregorio Mayans has
to him that fame which is so justly
Vide Defensa de Witiza Valencia.

Jews were no doubt much in-
or their extraordinary advance in
to their Moorish masters, whom,
, they often surpassed. The era of their highest reputation begins with the subjugation of Spain by the Moors; it is extended through the reigns of the Caliphs, and decays with the final overthrow of the Mahommedan power It will be remembered that Spain had become the great seat of Arabic learning; and the extraordinary fact, that Alhacam should have been able to collect, in the beginning of the tenth century, a library of 600,000 volumes, proves the literary spirit of the age.

* Solomon Ben Virga, p. 8.

† The assertion of G. H. Ursinus, (Antiq. Heb. Sit. Ac. Cap. 2,) that literature expired, and barbarism was finally introduced among the Jews at the destruction of the Pombedita Academy, is surely unauthorized.

‡ It is commemorated by Cicero in his oration for Archias, Cap. 119.

§ Cordoba, casa de guerrera gente
Y de sabiduria clara fuente.

So Gongora:

O siempre gloriosa patria mia
Tanto por plumas como por espadas.

|| I cannot deny myself the pleasure of quoting Juan de Mena's eulogium on his native place:—

O flor de saber y caballeria,
Cordova madre, tu hijo perdona
Si en los cantares que agora pregona,
No divulgare tu sabiduria.
De sabios valientes bourte podria,
Que fuéron espejo muy maravilloso,
Por ser de ti mismo seré sospechoso,
Diráu que los pinto mejor que debia.
Laberinto, Estr. Cap. xxiv.

¶ See Lope de Vega's animated admiration of Gongora, in his Laurel de Apolo.

pedes.* Cordoba soon obtained so extended a fame, that Jewish students flocked to it from every quarter, and about this period the title of *Sapientissimi* was conferred by common consent on the Spanish Rabbies.† The accident which connected two of the most famous of the Persian Jews, Rabbi Moses and his son Hanoc, with the Cordoba school, greatly heightened its reputation.‡ These illustrious men were raised to the highest dignities, and shared the particular favour of the Caliph Hakim; who, indeed, took every opportunity of encouraging the study of Hebrew literature.§ So great was the increase of the Jewish people under the protection of the Moors, that the school of second rank in Spain (Toledo) is said to have contained, in the beginning of the thirteenth century, no less than 12,000 students, while Barcelona and Granada had also risen into great renown.‖

At this period the era of Rabbinism begins—that of Gueonim having ended with the decay of the Persian academies.

R. Moses, who died A. D. 1015, was succeeded by one of his most learned disciples, Samuel Hatevi, on whom the title of Rabnagid was first conferred in Spain. He was a man of rank and influence, being minister of state to the king of Granada, who, in the spirit of his father Hakim, greatly promoted the spread of Rabbinical learning, by ordering the sacred books to be translated into Arabic,* and by favouring the learned Jews with repeated marks of his friendship and esteem.†

Joseph Hatevi‡ was selected to fill the honourable station his father had occupied; whose talents, indeed, but not whose prudence, he possessed. The attempts he and other Rabbies made to convert the Moors to the religion of Moses, caused a terrible tumult, and led to a violent persecution, in which he, with many others, perished.§

The Academy of Cordoba continually received new accessions of talent and consequent splendour from the influx of oriental Rabbies; among whom Isaac Alphasi, who died in 1103, æt. 90, is entitled to honourable distinction.‖

No period of the literary history of the Jews is so distinguished as the close of the tenth, and the beginning

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* Hablan las musas por el docto Cespedes. V. 334.

† Castro, Prol. to Bib. Esp.

‡ They were made prisoners while at sea by pirates, and brought to Spain. Though their persons were totally unknown, they were received with uncommon kindness at Cordoba, and when their names were discovered, the Jews gave vent to the most enthusiastic expressions of gratitude and joy.

§ Hakim wished to render it unnecessary for his Jewish subjects to travel to the East for instruction, and, in consequence, co-operated with them in making Cordoba superior to the oriental schools. When R. Moses wished to return to Persia, Hakim compelled him to remain where he was.

‖ R. Moschi Mikkatzi, Buxtorff, Cap. i. Nomologia, Par. ii. Cap. xxvii. The number is probably an exaggeration, and may be understood, perhaps, of Jewish inhabitants of Toledo.

* He employed in this work the learned Rabbi Joseph Ben Isaac ben Schatnes, who had been driven from Babylonia, and had found an asylum in Spain.

† An historian, with means to consult and ability to employ the inedited materials connected with the reign of the Moors in Spain, which exist in the Escurial and the Torre at Lisbon, might, I am persuaded, produce a most interesting and important work; and such a work (founded mainly on the authority of Arabic writers) is much wanted.

‡ Maimonides speaks of him with admiration and reverence, as a profoundly learned and incomparable writer.

§ At this period flourished R. Levi Barseli, who wrote on the Rights of Woman, and collected the Laws of the Jews (translated in 1655, by Hottinger), Abengiad, a famous poet, and Abraham Ben Chija, commonly known by the title of Hanari, (or Prince,) on account of his distinguished talents as an astronomer.

‖ The following is an imperfect translation of the beautiful Hebrew inscription which adorned his tomb:

Be it engraved, that the light of the world is gone out;
And the fountain of wisdom enseputchred here.
Mourn, daughters of Zion! The earth is in its decay,
And darkness is over the land:——weep and lament!
The tables are broken again! Alphasi is dead!

century. Abenezra, d Kimki (contempo- inly three of the most vho have ever adorned

They were all of Spain. Abenezra is n astronomer, physi- grammarian. * He is vented the equator to e. † His works have rinted and translated uages, among which ies are considered of nd importance. ‡ He the Jews by the title he Wise. He was the Ben Maimon, (Mai- e writings hold, in the of his nation, the next mud and the Mishna.§ it is said with equal rew, Chaldee, Greek When Abdelmumen oba) expatriated the ld not embrace Ma- he fled to Cairo, where ed by the Sultan, who his physician. || His and judgment ¶ have an enduring fame, and repeatedly translated holars in Germany, and England.** He died in Egypt, aged 70, and was buried in the land of his forefathers (Galilee). "His death was mourned for three whole days by Jews and Egyptians, and the year of his decease was called lamentum lamentabile." *

David Kimki, entitled by the Jews Ros Hamedakdekim, or Prince of Grammarians, is highly extolled for his immense erudition, not only by Rabinnical writers, but by Hottinger, Buxtorff and Wolfius; as a learned commentator, second to none—as a master of his language, superior to any. †

Time would indeed fail me were I to attempt to give a correct idea of the love of learning, the spirit of inquiry, which distinguished the Spanish Jews. ‡ We possess the names

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ith's Book of Lineages, ta Rabbinica, and Asse- he MSS. of the Vatican. Seni. Tab. X. Cap. xii. poems on the Game of ted into Latin by Thomas hed at Oxford in 1694, text.

mmon saying among the Moseh hasta Moseh, no Ioseh." Castro, I. 37. ve been in great repute, his friend, R. Samuel chos (enfermos) tienen por la noche porque son a que me ocupan toda la que algunas veces me tal manera que me quedo misma conversacion sin labra." Ibid.

er says of him, that he ng the Jews who left off fuit inter Hebræos qui Eichhorn calls him one the very first, of learned

Carpzovius and Basshuy- D. Vossius, Zeller and ni, Cramer and Deveil, Pococke, Prideaux and Clavering. He is said to have first composed the Jewish creed, which see in Purchas's Pilgrimage, XIII. i. 194.

* Connected with this period I cannot but mention the sacred poetry of Judah Hatevi, born in Cordoba, 1126, much admired by the Jews. Onarias (Meor Henaim, Cap. xxxvi.) recommends parents to engrave on the hearts of their children an early love for his writings. I must also refer to a singular composition of this time, the Travels of Benjamin of Tudela. Though considerable allowance should be made for the exaggeration of the writer, much interesting information may be collected from this curious narrative. It has been translated into Latin by the celebrated Arias Montano, and also by Constantine L'Empereur, whom Dr. Aikin, in his Biographical Dictionary, calls the Emperor Constantine. A curious anachronism.

† The heads of the Cordoba school, after the thirteenth century, were: Moses Ben Cozi, Moses Nachman, Solomon Ben Adereth, Perez Ben Rabbi, Gerson, Apinim, Aser, Campanton and J. Abosb, who was expatriated by Ferdinand.

‡ A Spanish poet of the twelfth century (Gonzalo de Berceo) puts an unobjectionable confession of faith into the mouth of a Jew:

Dissoli el Judeo: io creer non podria
Que ease que tu dices que nació de Maria
Que Dios es; mas fo ome cuerdo e sin follia
Profèta verdadero: io al non creeria.

Milagros de nuestra Señora. The whole of the poem is a most amusing specimen of the devotion and credulity of the age.

of more than three hundred authors among them, between the eleventh and sixteenth centuries; and the erudite De Castro has a list of above seven hundred Hebrew books written by them, of the greater part of which he gives some account.* At a time when the Christian world appeared slumbering in indifference and darkness, they awoke to the sunshine of intellect and knowledge. They had their poets, their orators, their philosophers, their mathematicians, their astronomers. † In the midst of ignorance and intolerance, (of which they were often the victims,) the meanest and least among them could read and enjoy the sacred books, ‡ while their Rabbies were raising to themselves a monument of fame, which will not now be permitted to decay.

It is impossible (in the narrow limits of this paper) to record even the most illustrious names among the Peninsular Jews. The learning of Arisba, the ingenuity of Aubonet Abraham, the profound skill of Isaac Israel Riccini, the various merit of the Abarbanels, the historical knowledge of Zacuth, the controversial dexterity of Cardozo, deserve particular attention. Nor should Duarte Pinel and Usque, the translators of the Bible, § Zamora and Coronel, who assisted Ximenez Cisneros in the publication of his Polyglot, be passed over in silence. || To a Jew (Baena) we owe a most interesting collection of the poetry of the Old Trobadores, the fathers of modern song, the early masters of the Gaia Sçiençia, (the cheerful art,) as it was then beautifully called. The verses of Santo Carrion, (who wrote in the beginning of the fourteenth century,) are often both touching and sublime. * He asks,

> Shall the gay sky-lark be despised
> Because his nest is low and lonely?
> Shall song's sweet music be unprized
> When heard from Hebrew minstrels only?

So elevated was the rank in society held by the Jews, that it is asserted, and I believe justly asserted, that there is hardly a noble family in Spain which may not trace its origin in the female branches to a Jewish head; and the illustrious race of Davila are descended in a direct paternal line from Hebrew ancestors. †

The history of the Spanish Jews, through the fourteenth and fifteenth centuries, is but a record of varied calamity. ‡ Their sacred books destroyed, their dwellings devastated, their synagogues razed, imprisonments, tortures, assassinations and extensive massacres, make up the melancholy detail. To preach their doctrines was blasphemy, to hear

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* No doubt many volumes have been destroyed by the ravages of time, and the repeated attacks which the Inquisition directed against Hebrew MSS.

† Eichhorn's List (in his History of Literature, II. vi. Sect. 237—243), of Illustrious Jews, though tolerably correct as far as it goes, is very imperfect indeed.

‡ Maimonides says, that every Jew was required to possess at least one copy of the Pentateuch.

§ I am tempted to introduce here a literal rendering of their translation of the famous passage of Isaiah ix. 5:

"For to us a child was born, to us a son was given, and the authority was on his shoulder; and the Wonderful, the Counsellor, the Mighty God, the Eternal Father, called his name Sar Salom." P. 187.

And this interpretation was universally adopted by the Spanish Rabbies.

|| It is stated by Michaelis, and has been repeated over and over again, (and among others by the Editors of the Improved Version,) that the MSS. employed by Ximenez have been destroyed The learned professor of Hebrew at Alcalá de Henares, assures me that they all exist at the present moment in the Library of that University.

* See "Coleccion de los Poetas Castellanos anteriores al Siglo XV." iv. 12—15. We may gather from his writings, (as from the complaints of the Christian authors of this period,) that king Pedro conferred many honourable employments on the Jews:

> Ca non so para menos
> Que otros de mi ley,
> Que ovieron muchos buenos
> Donadios del Rey.

† Llorente, Histoire Critique de l'Inquisition, xxvi.

‡ One cannot but be amused with the repeated attempts of popes, saints and bishops to convert the Jews, by forcing them into controversy with "holy and eloquent Catholic preachers." These disputes generally ended by a transfer of the unconvincible and untractable combatants to the civil power to be punished for their

eason. He who protected a punished as a rebel; he who or plundered him was deemed rious patriot. *

ild, however, be doing great to Alonzo el Sabio, not to s name from among the Spa- narchs, as a distinguished of Hebrew literature. The ine Tables were drawn up is immediate direction, by a Jew of Toledo. To this s prince we owe one of the ranslations of the Bible into ir tongue.

s reserved for the Fifth Ferdi- ie splendour of whose reign ived from *others*, while its most truly *his own*), to close range eventful history." In 1485 he caused "a great process" to be instituted against heresy, and gave to the Inquisitors previous sanction for whatever they should do. In the exertion of such unlimited power they little scrupled to pass the boundaries which prudence would have marked out in a country whose *forms* of civil freedom have excited the admiration even of our days. * The Arragonese felt how much their liberties were insulted by the delegation of such an intolerable authority, and many of them made common cause with the Jews in opposing the tyrannical proceedings of the Inquisitors. Great and continued tumults were the consequence, and an ecclesiastic, (Arbués,) one of the most active agents of persecution, was murdered at the foot of the altar. † This event, no doubt, hastened those merciless measures, which from that hour to this have severed the Peninsular Jews from the land of their ancestors. In March 1492 the decree of Ferdinand was issued, commanding every Jew to quit Spain before the following July, on pain of death. The order was signed by the first Inquisitor-general, and was one of his earliest public acts, ‡

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e incredulity. See a curious ac- he preaching of St. Vincent Fer- rtosa, where the Jews were com- assemble, in Zusita's Anales de Consult also the Bulls of Bene- (Sol. Ben Virg. Hist. Jud. 226.) ite decree of the Spanish mo- s issued by Clement V., obliging to hear sermons thrice a-year, that Messias is come, and that rs deserve every sort of punish- , and eternal damnation hereafter. 'ega expresses his astonishment ertinacity, when it was *only* re- at they should surrender their to those who knew more about than themselves:

l el camino, Catolico, sagrado
ya su entendimiento,
de tan facil argumento.

Iother Church it is most fit
orn understanding to submit;
s an easy way of settling it.

ne remedy has been recommended tinate in our days, under a new prostration of the understanding ill."

Quevedo has neglected the Jews ie different inhabitants of hell, visited, in his Sueños de los mu- nnot divine, especially as he says he cries and clamours of *Jewesses* in caves beneath the ground. it spared them elsewhere. "Si- hypocresia farandulera fué sola- os Judios. Buscan la honestidad ergüenza la religion para impie- generosos para vilenas y auto- aldad con el pretexto venerable."

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* The declaration (for instance) of the Arragonese, before they conferred the regal dignity, speaks in the best and boldest spirit of liberty. * Many interesting circumstances, connected with the old Spanish constitutions, may be found in the Teoria de las Cortes, a work written by Marina, and published in Madrid, during the short era of liberty.

† This fellow was sainted by Alexander VII. in 1664. Ferdinand and Isabella erected to his memory a magnificent tomb, whose virtues wrought innumerable miracles. One virtue it claimed was scarcely *miraculous*,

"——— fortissimus lapis,
Qui arcet virtute cunctos à se Judæos."

‡ Lope de Vega says of the Inquisition, (it would be hard to say whether equivocally or not,) "Esta santa y venerable

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* El Justicia de Aragon decia al Rey en nombre de las Cortes y de la Nacion— "Nosotros que valemos cada uno tanto como vos y que todos juntos somos mas poderosos que vos, prometemos obedecer á vuestro gobierno si manteneis nuestros derechos, fueros y privilegios, y si non, non."

worthy, indeed, of that tribunal which boasted that the blood of more than 300,000 victims, shed in less than three centuries,* had attested its glorious triumphs.

There are few events in history whose details are so distressing as those connected with the expatriation of the Spanish Jews.† More than 500,000 ‡ wretches were pursued by fire and sword and famine and pestilence, whom it was made felony to assist with shelter, food or clothing.§ Some fled to the mountains, where they perished by the hand of assassins, or the less merciful, but no less fatal attacks of hunger. Thousands committed themselves to frail and faithless barks, and were swallowed up, with all they possessed, by the unpitying ocean. Some who reached Naples, brought with them calamities not less frightful than those they left behind, and 20,000 died of the plague, which they introduced into that city. Tens of thousands purchased a temporary protection from John II. of Portugal, and when the truce expired, those whom suffering and disease had spared were landed on the coast of Africa, where the Moors gave them so cruel a reception,‖ that they hurried back to the inhospitable lands from whence they had been driven,* where they apostatized and mingled with the people.† Some were so happy as to reach the more liberal regions of the north, and the works written by them and their descendants, prove that the love of literature could not be extinguished by the terrors of persecution, nor the ravages of death.‡

B.

SIR, *May* 20, 1819.

I BEG leave to introduce myself to you as a zealous Unitarian, whose lot in life is cast more among Trinitarians at the west end of the metropolis, than among those of my own faith; but wherever I find an opening, either by conversation or the loan of books, to introduce a glimmering of the truth, I do not neglect to work with all diligence. And in consequence of my having lately lent two of our many able controversial tracts to a man of rank and fashion, with an inquiring mind, who has always been more a thinker than a reader, I re-

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Inquisicion instituida por aquellos esclarecidos, felicissimos y enternamente venerables reyes con que enpenada la libertad de la conciencia vivis quietos, humildes y pacificos al yugo de la Romana Yglesia. V. 91.

* Llorente calculates that the Inquisition has caused the total destruction of 500,000 families, and that Spain has lost twelve millions of inhabitants by its devastating decrees. Hist. de l'In. IV. 242.

† For a list of learned Jews driven from Spain, see Inquisition Unmasked, II. 75.

‡ Mariana says 800,000 fled from Castille and Aragon alone; but I conclude this is an exaggeration. VII. 336.

§ Bernalden, a contemporary historian, declares that he saw Jews giving a house in exchange for an ass, and a vineyard for a small piece of cloth.

‖ Os Moiros os affrontáram, os roubáram, os escarnicéram e á vista dos pais e dos maridos dormiam com as molheres e as filtas. Aos consentidos espancavam, aos vozes tiravam as cabegas, aos indifferentes carregavam de opprobios. Lemos Faria e Castro, VIII. 208.

* Many particulars of these sufferings may be found in "Consolagam as Tribulagoens de Israel," a book written to console the Jews under their trials, by Samuel Usque, an expatriated Portuguese Jew.

† Many must have been overlooked by John, for in 1496 Ferdinand applied to Manuel of Portugal, urging him to extirpate the infidel race of Jews and Mahommedans, whom, in consequence, he collected together in Lisbon, and ordered them to embark for Africa, after tearing from them their children under 14 years old. Those who could not embark were sold as slaves. "Nos e nossos avós (says a Portuguese historian) vemos o fructe desta acgam tam pouco justa." The Jews were treated with infinitely greater severity than the Moors, which Damiam de Goes accounts for, by saying, that the latter might have retaliated on their Christian slaves, while the former were as helpless as miserable.

‡ He who wishes to obtain information respecting the writings of the Spanish Jews, may consult the first volume of Castro's Biblioteca Española. The best account of the Portuguese literary Jews is to be found in the papers written by Anto. Ribo. dos Santos, and printed by the Lisbon Academy of Sciences. Barrios also published, in Amsterdam, an Account of the Poets and Authors among the Jews of his nation.

H.

ved the following letter from him, h permission to offer it to you thout his name, for insertion in your ository, if you approve of giving chance of a reply:

"I have found a great deal of inge- ty in the arguments with which Trinitarians are attacked, and I not sorry to see them roughly dled, for there has been a too at mixture of pride and arrogance the manner of our orthodox ex- iners of the gospel; but I must fess, that my feelings of religion line me to think that the doctrine Unitarianism leads farther from th than that of a Deity dividing self into different characters for carrying on the design of the cre- on. There is something captivating the idea of Unity, but I cannot ap- it, in my mind, to any thing but a state of absolute repose or har- ny throughout all space. I can sider God as one single being, centrating in himself all power and elligence; but he can only exist as h, in my contemplation of him, fore he determined to manifest his ributes in a system of worlds; a tem, in which power, life and in- ligence were to be distributed in a iety of degrees and characters. e Deity in his creation is not the me as to mode of being, that he was tecedent to it. If what was his operty exclusively before the crea- n (namely, power and wisdom and e) is in the creation, God is a com- nent part of his creation. He is erever there is either power or in- ligence or life. I cannot separate idea of him from the world; and e Unitarian who tells me that I st not connect my worship of the ity, with what it is possible to ceive of perfection united with man life, gives me a kind of barren ligion, that neither warms my heart comes home to my understanding. cannot believe or not believe as I ase; I can adopt no faith from a inciple of fear, interest or duty; d in dictating belief, the Unitarian fully as unphilosophical as his op- nent. My faith must be given me a higher authority than that of a mber of any sect; and my human [redacted] must have some intercourse [redacted] in other words, some similitude with a divine nature, to know and have the feeling of what is divine. The Unitarian, in denying the divinity of Christ, drives me farther than I should be (if believing it) from the idea that all men may have, from their nature, a participation in Deity. His simplification of worship seems to me a severation of God from the world. I cannot feel a love for a Deity that creates and then keeps himself, as it were, at a distance from his works. I can only love him as thinking that he is in his own works, governing his own nature, through the weakness and infirmity it has from its subdivision; leading it to a reunion of parts, and feeling it not inconsistent with his dignity to declare, that even such a frail, humble thing as man, could be one and the same with himself, when the wisdom, the benevolence and the will were the same in both. The Unitarian throws me farther off from the hope of a future state, than the Trinitarian who blends the Deity with the nature of man. The Unitarian tells you there will be a future state, because he finds it promised in the gospel; but he considers resurrection as a miracle, contrary to the known laws of nature. Now if man can be led to believe that God himself is intimately connected with their nature, he is himself the saving principle which must prevent the whole from perishing. If the Deity can be believed to have been individual in Christ, the individuality of every man may be believed in common consistency to be immortal, and this, without any miracle or contradiction of fixed laws, but in the natural progress of the scheme of creation."

Thus, Sir, does my Correspondent, as it appears to me, admit that Christ is of the same nature with us, but then it is by making us all divinities; and why I am to be "more warmed" by worshiping derived Deity, connected with "what it is possible to conceive of perfection united with humanity," than by worshiping underived Deity, does not, I confess, "come home to my understanding." I shall subscribe myself, as on a former occasion,

A STEADY UNITARIAN.

Kidderminster,

SIR, *May 4*, 1819.

THE Monthly Repository being a valuable record of Nonconformity, which will transmit to posterity the knowledge of events occurring in the present day that materially affect the Dissenting interest, either generally or in particular instances, you will probably have no objection to an insertion of the following brief narrative of the late sad contention among the Independents at Kidderminster. I shall not pretend to relate its minutiæ, some of which are differently stated in the rumours of the town, but merely the transactions of common notoriety.

About ten years ago the Rev. T. H. was elected by the church and congregation assembling at the Old Meeting-house, not quite unanimously, but with few exceptions, to become their settled minister; and he was accordingly ordained there soon after his acceptance of their invitation. At the beginning of his ministry he was considered a very popular preacher, and was ardently esteemed; but as it often happens, when the fondness is at first excessive, before several years had elapsed the visible attachment to him considerably abated, and not long after degenerated with many of his hearers into cold indifference. About four years ago he received intimations from some of the people of dissatisfaction with his ministerial services, and of certain alterations that would be agreeable in several respects. These it is not necessary to detail, but it is proper to observe that the ground of this dissatisfaction was not any change of doctrinal sentiments, either with him or the congregation. Instead of a compliance with their wishes, what was deemed objectionable continued, and consequently increased the discontent until it came to an open rupture. About the end of the year 1816, a meeting of the subscribers was called by a public notice, for important business relating to the congregation, which was for considering the propriety of informing their minister, that his connexion with them must be relinquished at a time to be appointed. Probably from delicacy, as he was present when the notice was given, the particular purpose of the meeting was not explicitly declared; or it might have been judged unnecessary to express the intention, as the state of the society was such as would sufficiently lead all persons concerned in the business, to understand for what purpose they were desired to meet. At the time specified this meeting was held, and the majority, including the principal supporters of the interest, determined that it was desirable that Mr. H. should cease to be the minister of the Old Meeting at the expiration of six months. This was communicated to him, accompanied with the offer of one hundred pounds if he would relinquish the place agreeably to their wishes; but he did not accede to their proposal. When the time fixed for his removal arrived, which was Midsummer 1817, he refused to surrender the pulpit, and having possessed himself of the key of the house he still continued to conduct the service. His conduct in thus retaining the place of worship, in defiance of the congregation's resolution, he attempted to vindicate by applying, as some others have done, the rules of the secular establishment of religion to a Dissenting society, and pleading to this effect, that having been inducted and ordained there, he could not be legally ejected except for heresy or immoral behaviour.

In this conduct he was countenanced by his adherents, who asserted that the decision of the meeting was not fair and equitable, as the notice by which it was called did not plainly express for what purpose it was convened, though those of them who had been subscribers were the minority. Under these untoward circumstances the trustees, acting in concurrence with the majority, had the lock taken off from the door, and another placed there in its stead; but this did not prevent Mr. H.'s still keeping possession, as he had the new lock displaced and another substituted; and for three months he continued preaching to the people, some of whom attended as his friends, and the rest to secure their interest in the building. About the following Michaelmas the trustees acted in pursuance of legal advice, and applied to the high bailiff for constables to be stationed in the

meeting-house, to hinder his entering the pulpit, for which another minister was provided. This, of itself revolting scene, was productive of great uproar there, and on this and several successive Sabbaths the town was in disgraceful confusion. Many of the lower order taking advantage of the contest, proceeded to outrage, by grossly insulting some of the principal people, and breaking several windows. During the contention, on one of the Lord's days, after the constables were withdrawn, a personal conflict ensued between Mr. H., with the assistance of two of his warmest friends, and several of his opponents, who had stationed themselves at the stairs of the pulpit to prevent his ascending to it: in consequence of this the former were indicted for an assault, to be tried at the quarter sessions at Worcester, and were admitted to bail; but the trial never came on, it having been thought advisable to desist from a further prosecution. The issue of these violent proceedings was, that the minister was under the necessity of quitting the meeting-house, when he hired the assembly room at an inn, and for some months preached to his attendants, still claiming the house for which he had contended, as having a right to officiate there, he being the ordained and proper minister of that place. However this shocking disturbance might be viewed as dishonourable to the cause of Dissent, it is impossible that it should have afforded a pleasurable feeling to any, except the bigoted subjects of a church in which the exercise of just liberty in the choice of a teacher is precluded by purchase or patronage. By all others it must have been painfully witnessed, especially in a town accustomed from the days of the eminent Richard Baxter to a decent observance of the Sabbath. At length, in order to terminate this lamentable affair, and either to give up the house, which their fathers erected for the worship of God, or to silence the minister's claim to it for his life, a proposition was made on the part of the majority of subscribers to nominate an arbitration, and thus have recourse to the wisest mode of settling differences. This being acceded to, both parties entered into a legal engagement, under a penalty of five hundred pounds, to abide by the decision. Accordingly two arbitrators, a minister and a layman for each party, and an umpire, were appointed, who assembled at Kidderminster about Michaelmas 1818, and having heard all the circumstances of the unhappy contention related by both sides, came to this decision: that the expenses incurred by either party in law proceedings should be added together and jointly defrayed; that Mr. H. might, if he thought proper, return to the Old Meeting-house, and preach there for the space of six months, and that at the expiration of the allotted term he should cease to officiate within the limits of the parish. The time allowed him having elapsed, he has resigned his claim and left the meeting; and the congregation is now at liberty to elect another minister. The people who have adhered to Mr. H. being indisposed to continue their attendance at that place, now he is excluded, are endeavouring to procure a new erection; but whether they will succeed is at present uncertain. I conclude with expressing my sincere hope, that the cause of Nonconformity may never again be dishonoured, in any of its branches, by such contrariety to the Christian spirit and practice.

R. F.

SIR, *York, May* 4, 1819.

MR. FLOWER's letter on the spread of Unitarianism in Kentucky, in your last Number, [p. 242,] having probably excited some interest in many of your readers, I send you the following extract from a letter I received from a valuable friend in Massachusetts, with whom I have the privilege of occasionally corresponding, written in December last.

"Of occurrences among us, that which has most excited public notice, is the removal of Mr. Holley, the most eloquent pulpit orator our country has known, from his society in Boston to the Presidency of Transylvania College in Kentucky. Mr. Holley had distinguished himself by his bold and animated discussion of theological opinions; and though he had surprised some by the freedom of his sentiments, yet his clear and forcible elucidation of Christian doctrines had made a great impression. On his

entrance, however, on his new charge, the alarm was given among the Trans-allegany bigots, and the Presbytery of the state have published a caveat, accompanied with a statement of the necessity of erecting another College, where instruction may be given less dangerous to the Kirk."

CATH. CAPPE.

SIR, *Clapham.*

SOMETIME ago you were so kind as to insert a few arguments, [XIII. 235,] which I sent you in favour of the doctrine of atonement. My conviction both of the truth and importance of that doctrine has since become confirmed. Allow me then once more to endeavour to interest your readers in its behalf. It appears to me, that the Unitarian cause suffers more from our unqualified rejection of this article of belief than from any other circumstance. I must premise, that the doctrine of *atonement* must by no means be confounded with that of *satisfaction:* they are totally different things, and the latter to me appears manifestly unscriptural. In the eighth chapter of Dr. Carpenter's "Unitarianism the Doctrine of the Gospel," it is observed, "that the death of our Lord must have had its efficacy in one of these two ways; either it must have acted out of the usual order of Providence, directly producing, without any intermediate agency, some change in the Divine disposition or purposes towards mankind, or it must have been a means operating according to the usual order of Providence, and in the then circumstances necessary to promote the purposes for which he came from God." The Author adopts the latter supposition, and so do I; for it is perfectly consistent with the doctrine of atonement, and that in the full force of the word. I contend, that the death of our Lord was regarded by God as an atonement for sin, principally, if not entirely, (at least, as far as it imports us to understand the matter,) on account of the impressions which, *according to the usual order of Providence,* it was calculated to make on mankind. The difference then lies exactly here. The respectable Author whom I have quoted, and with him *I believe* the main part of Unitarians explain what is said in Scripture about the efficacy of the death of Christ, by considering the importance of which it was, *in establishing Christianity.* Thus for instance, the point which he labours is this; that if Jesus had avoided death, he would have ruined the cause in which he was engaged. On the other hand, it is *here* contended, that the efficacy of our Lord's death, which is principally noticed in Scripture, lay in its tendency to impress on mankind certain seasonable and salutary lessons, such as peculiarly befitted the introduction of the dispensation of grace and forgiveness, to manifest the evil of sin, and make men hate it. Viewing the death of our Lord in this light, it appears to me most eminently and justly an atonement for sin, for the sins of the world; nor can I wonder, that in the Scripture our attention appears to be so often directed to it as such. Does any one then ask me, Do you think that the Scripture represents the death of Jesus as an atonement or expiation for sin? I answer, undoubtedly it does: how can it be denied? Does he further ask, In what way do you suppose it could be so? I answer, because it was an event calculated to impress believers in Christ with a deep hatred of sin; and, therefore, calculated to prevent any abuse to which the grace of the gospel might have been liable, had it not been introduced in connexion with such solemn and striking circumstances. Perhaps he farther asks, But is this doctrine consistent with Unitarian views of the person of Christ? I answer, quite as much so as with Trinitarian: according to either belief, the death of Christ is a great monument of the evil of sin, and a solemn warning to flee from it; it tends to guard those whose sins are forgiven, from thinking lightly of their guilt, or being careless about a relapse. Such is the lesson which the Scripture draws from it. "He that despised Moses' law, died without mercy: of how much sorer punishment shall he be thought worthy who hath profaned the blood of Christ!" There is one misconception against which I wish to guard: I suppose it may be said, but all Unitarians draw such instructions as these from the death of Christ, as well as

o receive this doctrine. No
s is true; but still there will
difference: those who are
ch an improvement of the
Christ, by the authority of
rous passages which are re-
s teaching the atonement,
der the death of Christ, *in*
t, as a much *more important*
ficant event; as forming an
nd necessary part in the plan
ption: inasmuch as they see
iently and expressly *pointed*
ir notice by God himself, as
s *which they have been saved.*
ord's death is thus invested
ly moral meaning, which is
t when it is viewed so much
historian's eye, as a mean of
g truth or advancing a cause.
fluence of the cross of Christ
art of a Christian, I think
see the best explanation of
ne of the atonement. Lastly,
arians should allow the ex-
e of Calvinists to drive them
pposite extreme, appears to
table. It is the rejection of
ine which makes the great
tween them and the rest of
s: it is this which makes
s of other Christians shrink
r communion as a dead and
ing: it is this which makes
be esteemed impious, pre-
s and God-denying. So
e Christian world: for my-
only say, it is this, possibly,
ntributes to shed a chilly
on their communion, which
themselves are constrained
ledge and lament.

T. F. BARHAM.

Clapton, June 1, 1819.

. since I read your Number
January last, I have designed
you some additions to what
. 53] respecting that very
object of attention for the
Association, a relief from
ement of the present Mar-
mony. I mentioned at the
n January, that "the Ge-
" was to be found in a col-
papers called t[illegible]
and volume, 17[illegible]
under the tit[illegible]
Prayer Bo[illegible]

ning of this *service* is most unpromis-
ing to a Unitarian; for though the
first words of the *Creed, I believe in
God the Father*, are in the margin, they
are expanded in the text into, *I be-
lieve and confess my Lord God, one in
substance and three in person, Father,
Son and Holy Ghost.*" There is, how-
ever, nothing of this theology in "the
Form of Marriage," (p. 249). At the
close of the service, "the minister
commendeth them to God, in this or
such like sort: 'The Lord sanctify
and bless you: the Lord pour the
riches of his grace upon you, that ye
may please him and live together in
holy love to your lives' end.' Then
is sung the 128th *Psalm*, or some
other pertaining to the same purpose."
These appear to have comprehended
all the devotional part of the service.
I need scarcely add, that there was no
form of *wedding* with the ring, nor
any of the exceptionable language
which the Church of England con-
nects with that ceremony. This *Cal-
vin's Common Prayer Book* was "the
form used by the *English* at Geneva,"
during their exile in the reign of Mary.
At the end of the French Protestant
Testament, published at *Charenton*,
1668, I find, among other public
forms, *La Manière de célébrer le Ma-
riage.* This is in substance the same
as the Geneva service. At the end
is a short prayer, which, like every
reference to the Deity through the
whole service, is strictly *Unitarian.*

I also mentioned at the meeting in
January, the very just views of mar-
riage, as a civil contract, entertained
by the *Short Parliament* in 1653.
That legislature has been assailed by
the ridicule of almost all political
writers, who, probably, were ill-in-
formed of whom it consisted and how
it was employed during the four
months of its sitting. I have now
before me a collection of their *Acts*,
all attested by "Hen. Scobell, Clerk
of the Parliament," and "printed by
John Field, printer to the Parliament
of England, 1653." A perusal of
these would, I think, serve to shew
that the ridicule attached to "*Bare-
bone's* Parliament," has been very ill
deserved.

Praise-God Barbone, as he is named
the *List* prefixed to *Scobell*, or *Bar-
as* in the *List* of Commissioners,

under the *Act for an Assessment*, (p. 286,) was one of the seven members for the city of London, though not an *Alderman*. Being a very active member, his name, corrupted to *Barebone* or *Barebones*, was given to the Parliament. His name, *Praise-God*, has, I apprehend, been not unfrequently considered as a name fanatically assumed by himself, whereas there can scarcely be a doubt that it was the choice of his parents, just as *Frewen*, Archbishop of York, was named *Accepted*. It appears also from the last *Classical Journal*, (p. 137, that in the name of the late celebrated scholar, *Christian Gottlob Heyne*, "Gottlob means *praise God*, and is frequently used as a Christian name in that part of Germany where Heyne was born." Another instance, among many which might be mentioned, is *Deodatus* converted into the well-known Italian name, *Diodati*.

Mr. Granger, in his *Biographical History*, (Ed. 2, III. 68,) calls this senator, *Barebone*, and commences a curious note, with the following *gossip's tale*, unauthenticated and unworthy of such a writer. "I have been informed that there were three brothers of this family, each of whom had a sentence to his name; namely, Praise-God Barebone; Christ came into the world to save Barebone; and, If Christ had not died, thou hadst been damned Barebone. Some are said to have omitted the former part of the sentence, and to have called him only *Damned Barebone*." The senator is then described by Mr. Granger as a "furious zealot," on the authority of *Roger Coke*. In his *Detection*, (II. 89,) speaking of the interval, while *Monk* was maturing his treachery, that Author says, that "*Praise-God Barebones*, with a multitude of watermen and others, (who, it may be, could neither write nor read,) presented a petition to the *Rump*, for the excluding the King and Royal Family." In the next page he denounces "that leering heretic *Barebones*, and all his rabble." The time, however, is arrived when we look back, not without respect, upon *watermen and others*, even a reputed *rabble* who, like *Milton*, and unlike the courtly *Presbyterians*, would have saved their country from the deep disgrace of the *Restora*
I return to the *Acts* of the *P*
liament, from a digression i
I have insensibly wandered.

Among several of a usef
tendency, is that to which
and which you will probab
preserve *entire*, as now b
historical curiosity. It not
spects the contract and r
marriage, but also the re
births and burials. Much in
ner of this *Act*, marriage is r
and regulated as a civil co
the *Code Napoleon*, (Nos.
and happily for France, it
adopted, with whatever relu
the *Code-Royale* of that
race, with whose governme
been again blessed by the b
Britain and the Holy Allian

J. T.

"*An Act touching Marriag*
Registring thereof; and a
ing Births and Burials. I
the 24th of August, 1653.
by the Parliament, that th
forthwith printed and
Hen. Scobell, Clerk of th
ment. London, printed
Field, Printer to the Par
England. 1653.

"Be it enacted, by the authe
present Parliament, that whos
agree to be married within th
wealth of England, after the
twentieth day of September, i
one thousand six hundred fifty-
(one and twenty days at least b
intended marriage) deliver in
cause to be so delivered unto th
(hereafter appointed by this Ac
respective parish where each p
married liveth, the names, sirna
tions and place of abode of the
to be married, and of their par
dians or overseers; all which
register shall publish or cause
lished, three several Lord's d
next following at the close of th
exercise, in the public meet
commonly called *The Church*
or (if the parties so to be ma
desire it) in the market-place
said church or chapel, on thr
days, in three several weeks a
ing, between the hours of eleve
which being so performed, th
shall (upon request of the pa
cerned) make a true certificate
performance thereof; without
tificate, the persons [illegible]

hall not proceed in such marriage: and f any exception shall be made against the aid intended marriage, the register shall lso insert the same, with the name of the erson making such exception, and their lace of abode, in the said certificate of ublication.

"And it is further enacted, That all uch persons so intending to be married, hall come before some justice of peace ithin and of the same county, city or own corporate, where publication shall be ade as aforesaid; and shall bring a cerificate of the said publication, and shall ake sufficient proof of the consent of heir parents or guardians, if either of the aid parties shall be under the age of one nd twenty years: and the said justice hall examine, by witnesses upon oath or herwise, (as he shall see cause,) concerning the truth of the certificate, and he performance of all the premises; and lso of any exception made or arising; nd (if there appear no reasonable cause o the contrary) the marriage shall proceed n this manner:

"The man to be married, taking the woman to be married by the hand, shall plainly and distinctly pronounce these words:

"'I, *A. B*, do here in the presence of God, the searcher of all hearts, take thee, *C. D*, for my wedded wife; and do also, n the presence of God and before these witnesses, promise to be unto thee a loving and faithful husband.'

"And then the woman, taking the man by the hand, shall plainly and distinctly pronounce these words:

"'I, *C. D.*, do here in the presence of God, the searcher of all hearts, take thee, *A. B.*, for my wedded husband; and do also, in the presence of God and before these witnesses, promise to be unto thee a loving, faithful and obedient wife.'

"And it is further enacted, That the man and woman having made sufficient proof of the consent of their parents or guardians as aforesaid, and expressed their consent unto marriage, in the manner and by the words aforesaid, before such justice of peace, in the presence of two or more credible witnesses; the said justice of peace may and shall declare the said man and woman to be from thenceforth husband and wife; and from and after such consent so expressed, and such declaration made, the same (as to the form of marriage) shall be good and effectual in law, and no other marriage whatsoever within the Commonwealth of *England*, after the twenty-ninth day of September, in the year one thousand six hundred fifty-three, shall be held or accounted a marriage according to the laws of *England*. But the justice of peace, (before whom a marriage is solemnized,) in case of dumb persons, may dispense with pronouncing the words aforesaid; and with joining hands in case of persons that have no hands.

"And that a true and just account may be always kept, as well of publications, as of all such marriages, and also of the births of children, and deaths of all sorts of persons within this Commonwealth; Be it farther enacted, That a book of good vellum or parchment shall be provided by every parish, for the registring of all such marriages, and of all births of children, and burials of all sorts of people within every parish; for the safe keeping of which book, the inhabitants and householders of every parish chargeable to the relief of the poor, or the greater part of them present, shall, on or before the two and twentieth day of September, in the year one thousand six hundred fifty-three, make choice of some able and honest person (such as shall be sworn and approved by one justice of the peace in that parish, division or county, and so signified under his hand in the said register book), to have the keeping of the said book; who shall therein fairly enter in writing all such publications, marriages, births of children and burials of all sorts of persons, and the names of every of them, and the days of the month and year of publications, marriages, births and burials, and the parents', guardians' or overseers' names: and the register in such parish shall attend the said justice of peace to subscribe the entry of every such marriage. And the person so elected, approved and sworn, shall be called *The Parish Register*, and shall continue three years in the said place of register and longer, until some other be chosen, unless such justice of the peace, or the said parish, with consent of such justice, shall think fit to remove him sooner. And for such publications and certificate thereof, twelve pence and no more may be taken; and for the entry of every marriage, twelve pence and no more; and for every birth of child, four pence and no more; and for every death, four pence and no more; and for publications, marriages, births or burials of poor people who live upon alms, nothing shall be taken. And the said justice of peace (if it be desired) shall give unto the parties so married, a certificate in parchment, under his hand and seal, of such marriage, and of the day of the solemnization thereof, and of two or more of the witnesses then present; and the justice's clerk for this certificate may receive twelve pence and no more. And if such certificate shall be produced to the clerk of the peace for that county, and request made to him to make an entry thereof, then the said clerk of the peace is hereby required to enter the same in a book of parchment [illegible] for that purpose, and [illegible] of

the said sessions, and to restore the said certificate; for which entry the clerk of the peace may receive four pence and no more.

"And be it further enacted, That if any person, by violence or fraud, shall steal and take away, or cause to be stolen or taken away, any person whatsoever, under the age of one and twenty years, with intent to marry the said person in this Commonwealth, or in any other place, such person and persons so stealing and taking away, or causing to be stolen and taken away, shall forfeit his and their whole estate real and personal, one half thereof to the Commonwealth, and the other half to the use of the party so taken away, to be recovered by any suit on behalf of the Commonwealth; or by any action in a court of record, brought by their parent, guardian or overseer, and shall farther suffer strict and close imprisonment, and be kept to hard labour in some house of correction or other public working-house during life; and every person that shall be convicted upon indictment, presentment, or by any due course of law, for aiding or abetting any such violence or fraud, shall be imprisoned, and kept at hard labour (as aforesaid) during the space of seven whole years next after such conviction; and any pretended marriage, that at any time hereafter shall be obtained by any such violence or fraud, is hereby declared null and void.

"And it is further enacted, That where any guardian or overseer shall betray any trust touching any child, by seducing, selling or otherwise wilfully putting such child into the hands or power of any person who shall marry such child, without his or her free consent, such guardian or overseer shall forfeit double the portion which of right did belong to such child, one moiety thereof to go to the Commonwealth, and the other to the child so married as aforesaid, to be recovered by any action, bill, plaint or suit, in any court of record, by the party wronged, or any other person on his or her behalf.

"And it is hereby declared and enacted, That from and after the nine and twentieth day of September, one thousand six hundred fifty and three, the age for a man to consent unto marriage shall be sixteen years, and the age of a woman fourteen years, and not before; and any contract or marriage had or made before the respective ages aforesaid, shall be void and of none effect.

"And it is further enacted, That the hearing and determining of all matters and controversies touching contracts and marriages, and the lawfulness and unlawfulness thereof; and all exceptions against contracts and marriages, and the distribution of forfeitures within this act, shall be in the power, and referred t mination of the justices of pe county, city or town corpor general quarter sessions; or of persons to hear and determine as the Parliament shall hereafte

"And be it further enacte and every offence and offences, or times hereafter, committe upon or beyond the sea, cont tenor and true intent and mea act, shall and may be tried town corporate, or county wh son or persons so offending sha hended or attached for the of fences aforesaid.

"And it is also enacted, there are small parishes, or within any parish, or no us exercise on the Lord's days in said meeting-place, the justice at their general sessions, or a more of them, may unite two o parishes, or such places to oth (at their discretions) which s counted one parish, as to the within this act; and one regis for such parishes and places ac

"And be it enacted, That a the persons in this act mention shall, in their several places hereof, put in execution all a powers and authorities res them limited by this act, any l custom or usage to the contra standing. And all register bo riages, births and burials alread be delivered into the hands of tive registers appointed by thi kept as records.

"And it is lastly enacted sent Parliament, and the autho That this present act shall be *Ireland*, from and after the December, which shall be in our Lord one thousand six hu and three."

SIR, *London, May*

AT this time, when a portion of the Unitari nation are petitioning their for an alteration in the Mar (so far as concerns thems Dissenting body,) I presum their active minds will be ex considering what form or will be best adapted to the situation and circumstances.

The form adopted by th table religious Society calle appears to me to be at once and consistent with Chri plicity and Unitarian prin this account I have felt d

ating it to the Unitarian rough the medium of the Repository. It is as follows,

rties intending to join in mar- irst to declare their intention at r whereof they are members, in ie following import, viz. the he *intends to take D. E. to be the Lord permit:* the woman, *tends to take A. B. to be her the Lord permit.*

parents or the guardians of the resent, they are to declare their absent, a certificate or certifi- be produced, signifying, *that ieir consent the parties proceed ish their intended marriage;* ficates are to be signed by the guardians, and attested by two

so usual for the meeting to ap- Friends to 'inquire into the the parties from other mar- rements; and if there be issue marriage or marriages, to see ildren's rights be legally se- wise to take care that public ie said intended marriage be close of a First-day (Sunday) which the parties respectively he following manner: *Friends, intention of marriage between ., and D. E. of F. If any any thing to object, let timely iven.* And the Friends ap- to make report at a subsequent when, if no objection arise, be granted to the parties to ie marriage.'

ges are to be solemnized at eek-day meeting, or at a meet- ed at some seasonable hour in n, on some other convenient the meeting-house to which the ngs.

ls the conclusion of the said parties are to stand up, and other by the hand, to declare, le and solemn manner, to the effect: the man first, viz. *take this my friend, D. E., fe, promising, through Divine to be unto her a loving and band, until it shall please the ath to separate us;* and then in like manner: *Friends, I y friend, A. B., to be my hus- ising, through Divine assis- unto him a loving and faithful it shall please the Lord by arate us.*

tificate, (with a five-shilling d,) in the following form of en to be audibly read by some r.

proper person, the express names and description of the parties being first inserted: they are then to sign the same; the man first, the woman with her maiden or widow name; the relations next, and such others present at the solemnity as think proper.

"*The Form of the Certificate.*

"A. B., of , son of D. B. of in the of , yeoman, and E. his wife, and D. E., daughter of M. E., of in the of , draper, and M., his wife, having declared their intention of taking each other in marriage before the monthly meeting of Friends, commonly called Quakers, of , in the of , the proceedings of the said A. B. and D. E., after due inquiry and deliberate consideration thereof, were allowed by the said meeting, they appearing clear of all others, and having consent of parents (or guardians, as the case may be). Now these are to certify, that for the accomplishing their said marriage, this day of the month, in the year one thousand eight hundred and , they, the said A. B. and D. E., appeared at a public assembly of the aforesaid people, in their meeting-house in (or at, as the case may be), and he, the said A. B., taking the said D. E. by the hand, declared as followeth:

"And the said D. E. did then and there, in the said assembly, declare as followeth:

"And the said A. B. and D. E., as a further confirmation thereof, and in testimony thereunto, did then and there to these presents set their hands.

"A. B.
"D. E.

"We being present at the above-said marriage, have also subscribed our names as witnesses thereunto, the day and year above written."*

The foregoing is the whole of the marriage ceremony used in the Society of Friends; but in addition, it is ordered,

"That two registers of all marriages, agreeable to the following form, be signed at a convenient time on the day of marriage, by the parties themselves, and by three witnesses, and be carefully delivered to the next monthly meeting; one of them to be preserved in a proper book to be kept for that purpose; and the other to be carried to the quarterly meeting, to be fixed into a proper book, and indexed.

* This certificate is always given to the parties married.

"*Form of Marriage Registers.*

"On the day of the mouth, one thousand eight hundred and , A. B. of , son of D. B. of , in the of , yeoman, and E. his wife, and D. E., daughter of M. E., of , in the of draper, and M. his wife, took each other in marriage, in a public assembly of the people called Quakers, in (or at) , in the presence of us,

"C. F., of , Farmer,
"G. H., of , Grocer,
"J. L., of , Mason.

"This marriage was solemnized between us,

"A. B.
"D. E."

If any of your readers wish for more particular information than I have given, on this or any other subject connected with the religious discipline of the Society of Friends, they may find it in a work, entitled, "Extracts from the Minutes and Advices of the Yearly Meeting of Friends, held in London from its first Institution." London: printed and sold by W. Phillips, George-yard, Lombard-street.

W.

Sheffield,
April 19, 1819.

SIR,

IN addition to the remarks which were made in your Repository for last January, [p. 40,] respecting the ancient προσευχαι, as to their situation, not only on low grounds, but on hills and mountains, and the religious purposes to which they were devoted, I would observe, that there are many broken remains still to be met with, which may have belonged to edifices of this kind. These structures, open to the heavens, afforded a powerful aid to religious contemplation and prayer. I think it not improbable, that when our Saviour "took his three disciples, Peter, James and John, and brought them up into an high mountain *apart*, κατ' ἰδιαν, and was transfigured before them, their retreat was to a προσευχη; and the transfiguration might be presented within its walls. A place consecrated to religious contemplation —a place to which our Lord had, perhaps, often resorted on former occasions to hold communion with "his Father and our Father, his God and our God," and to receive direction and support, a liarly adapted to privacy an from the world, was indeed for the display of that wor splendid scene.

The word διανυκτερευω τερεύων), which is applied viour on the mountain, th fore he made choice of h (Luke vi. 12,) is very ex vigilance and intenseness o

Schleusner, among othe tions which he gives of following:—"Vigilo," " somnem duco." The la adopted by the late Mr. The whole verse is rende following manner:—"No days he went out into *th* to pray; and continued night in the house of pray

With respect to the sub αυτου for του or του Θεου, at this verse, the reference a been made to the *Vienna* not the Cambridge MS., the verse with προσευχη. [V bach's Greek Testament, et varias Lect. in loc.]

NATH. PH

Dub
October 1

SIR,

A VERY elegant write a distinguished Rom pliment Plato as "reasonin the immortality of the s notwithstanding the Divi tion to Adam, that "dust and unto dust shalt thou this fond prepossession in immortal life, has been through every succeeding posterity. The advocates nion have appealed to thi sentiment of mankind, as a which the voice of nature its favour. The assumptio destructible principle, an em the Divine nature being u our perishable frames, has progress of education, too lightful excursions into the mind associated with it, to relinquished. The Pagan hero worship, demoniacal the metamorphosis of the purgatory of the divines,

ry of the Rosicrucians, down to
mestic fairies of our own coun-
ave all had their dominion over
ir feeling from this source.
such a host of allies to combat,
as well as profane, with all
rly impressions, our "fond de-
our longings after immortality,"
dying entire," the "perishing
," is a state to which sentient
will never bring a perfect
sceuce, until Christianity and
ophy shake hands, piety and
ivine promises "kiss one ano-

metaphysical arguments brought
discussion of this important
in the present view of it, will
gether omitted. The Mosaic
t of the fall of man, it is pre-
is in perfect accordance with
ad tidings of his restoration
second Adam. However the
l vary in their opinions on this
, whether Moses has given us
ment only of a more perfect his-
retrievably lost, or an ancient
y, the true meaning of which
d obliterated from the account
l down to us, all are agreed that
lience to a Divine command
the condition of our first pa-
Formed of the dust of the
the privilege of paradise, the
l of a perfect obedience appears
been to "live for ever." This
ity of existence, the tree of
eased the power of continuing,
otent than the fabled power of
ldeus, who

ised, vainly promised to bestow
rtal life exempt from age and
woe."

shed the seat of bliss, prevented
"putting forth his hand and
also of the tree of life," man
mortal, and his doom was, to
to dust. This complete for-
of immortality would necessa-
come the subject of longing
to Adam and his immediate
lants. Their wishes, however
d, would still continue; and
dness of anticipation lingering
e termination of present exis-
would naturally transfer the
ion of its hope, to the ideal
r of the grave. Hence all the
al illusion by which the first
phers and poets were trans-
ported, still to exhibit that as belong-
ing to our nature, which

> "Man's first disobedience, and the fruit
> Of that forbidden tree"

had altogether put out of our reach.

Upon this total mortality of man the gospel comes

> "With new-born day to gladden mortal sight,
> And gild the courts of heaven with sacred light."

The perfect obedience of the second Adam has restored to his followers all that was lost by the transgression of the first. Hence the peculiar propriety of his name. Hence all those radiated expressions of triumph; the leading "captivity captive," the "first-born," "the only-begotten," by whom "life and immortality were brought to light," the "captain of our salvation"!

Should this view of the subject prove correct, divesting man of all physical and constitutional claims to immortality, what a lever of incredible power will be afforded to the spreading of Christianity! Much that has been thought ambiguous, will become plain, much understood metaphorically, will appear direct and appropriate forms of expression. Should the natural immortality of man be found as repugnant to sound philosophy, as it is uncountenanced by divine revelation, the importance, the paramount obligation, the infinite advantages of the Christian dispensation are all strengthened and exalted!

To follow this up, Mr. Editor, by appropriate argument and scriptural illustration, would far exceed the limit of your pages. Those who think it deserving of attention, are requested to read their Bible, with this predominant feature of it annexed to the perusal. With this humiliating view of fallen man, "fallen from his high estate," contrast the perfect obedience of our Lord; the advantages he has procured in the Divine promises of future life; and a super-human nature will appear incompatible with his character. Our surprise will be much lessened in finding Paul a Materialist, and the Scriptures, previous to the appearance of Christ, altogether silent on the rewards of a future life. On the retrospective influence over futurity, annexed to the resurrection

of Jesus, we are not favoured with any direct information, except in the appearance of Moses and Elias to him. Perhaps it may be found to be as complete as the prospective assuredly is. The declaration of Dr. Watson, which occurs in his correspondence with Mr. Gibbon, will, on this view, appear equally reputable to the philosopher and divine: "*I have no hope of a future existence, except that which is grounded on the truth of Christianity.*" [Mon. Repos. XIII. 130.]

In submitting these thoughts to the Monthly Repository, I feel considerable reluctance on account of their singularity. On lighter subjects novelty, if attainable, is not devoid of peculiar recommendation; but where the ground has been so often beaten over by the greatest of minds, any new mode of scriptural investigation must necessarily excite, in a considerable degree, hesitation and doubt as to its accuracy. Aware of this disadvantage, and conscious of great inability, compared with the importance of the subject, if I lose my way, where others have gone in perfect safety, or sink where they have soared; mistake is, perhaps, preferable to want of effort, and involuntary error to total inactivity.

W. H.

SIR, *March* 24, 1819.

THE silence of the Jewish Scriptures respecting a future state of existence, has often appeared to me a very surprising circumstance. Did the patriarchs, and after them the Jewish nation, down to the time of Christ, believe that the existence of man would be perpetuated beyond death, or did they not? I should be greatly obliged to any of your learned correspondents, to throw some light on this, to me, interesting subject. Whichever supposition is adopted, it seems attended with difficulties.

If the Jews believed in the immortality of man, why do we find the subject so seldom, or as some will say, never hinted at in their writings? One would have expected that its importance would so fill their minds, that in writing professedly on religious subjects it would perpetually recur, and be clearly and distinctly stated, as both a motive to obedience and a consolatory ground of hope. Such, at least, we find to l effect of this persuasion on the of Christians. Scarcely can be read, either in the New Tes or in the theological writings of tians in after ages, without findi future existence of man either stated or implied. How com pass then, if the Jews possess belief, that in places innum where we might expect to m doctrine, it is passed over in si What pious Christian parent, affecting situation of Israel b his sons, whom he had cc around him in his last hours, have omitted to mention this article of his creed, this revivin which disarms death of its t and is the best consolation t vivors, as it allows them to en the hope of a reunion beyo grave!

We are filled with just adm at the noble and exalted sent of the Jewish writers, respect being, perfections and univer minion of the one true Goc why, when they speak of his government of the world, d not illustrate the doctrine of h vidence, by adverting to a economy of things, where a jus bution will take place? The P confessed that his feet had we slipped, when he beheld the p rity of the wicked; and that, moment, he was ready to cc that in vain had he washed his in innocency, for he was plag the day, and chastened every ing; and when, at length, hav flected more maturely on the s he is able to reconcile these sations with the equity of Divi vidence, it is not by looking f to another state of being, wh righteous will be rewarded, a wicked suffer according to crimes; for he looks no farthe the grave, and considers the destruction and premature end ungodly as their punishment.

What fairer opportunity co afforded for bringing forward vantage the doctrine of a futur than in the famous controversy book of Job, respecting the purposes in the afflictions of mn How is it then, if Job and hi friends believed in this doctrin

they do not bring it forward to elucidate the subject. With regard to the words of Job, so frequently quoted as referring to a resurrection from the grave, "I know that my Redeemer liveth," &c., they appear to me to express solely the confidence he had in God, his Redeemer from his present state of suffering; and his firm persuasion, founded on the equity of his Maker, that though after his skin, already black upon him, worms should destroy his body, yet in his flesh should he see God: that is, rejoice again in health before him; and the close of the narrative shews that his confidence was just. When we, as Christians, read the Scriptures of the Old Testament, we are apt to accommodate them to our own views, and to put constructions on certain phrases, which, without our previous belief we should not do. This will, perhaps, be found to be the case with regard to most of those places where the doctrine of our immortality is supposed to be taught.

But allowing there are *a few* passages from which this hope may be inferred, yet the difficulty is not removed; for why are there *a few only?* If the writers who penned them, really believed that they should triumph over death, why are they so cautiously sparing in their statement of this belief. Why are we left to draw our conclusions respecting their opinions on this interesting point from inferences only. These are some of the difficulties that seem to me to arise, on the supposition that the Jews believed in the immortality of man.

On the other hand, if we suppose they had not this belief, other, and perhaps greater, difficulties present themselves. For can we easily conceive that this nation, so enlightened on the subject of religion, this chosen people of God, should alone, of perhaps all the nations of the earth, be destitute of the animating hope of outliving the ruins of mortality. The nations that surrounded them (heathen as they were) adopted this soothing expectation. Some poets embellished the doctrine of future state in their [illegible] philosophers attempted, by [illegible] metaphysical reasonings, to prove it; and the common [illegible] credulity, implicitly received it. Nor can we even now readily find a nation either barbarous or learned, without some expectation of this kind; for though the clear *proof* of a future state can be found only in the New Testament, where it is established beyond a doubt by the mission of Jesus Christ, yet the *desire* of it is found every where, and this desire is usually attended with hope. How then can we suppose that the nation of Israel were strangers to this doctrine. Why should this "pleasing hope, this fond desire, this longing after immortality, be less strong in *their* breasts than those of the *rest* of mankind. If, however, they had not this hope, so general amongst men, what cause can be assigned. Was it their gross *ignorance*. But nations far less *refined* did then, and do still, possess it. Was it a perfection in philosophy, which taught them to *reject* the arguments on which others founded their belief of the immortality of the soul. But for philosophical knowledge they appear not [illegible] been distinguished. Their superior knowledge lay chiefly in their sublime theology, and this was not the effect of their own discoveries, but taught them by a divine revelation. Besides, if [illegible] from the [illegible] immortality, and they [illegible] not in a future state, [illegible] the Jews believe [illegible] now. On what [illegible] belief, and in what [illegible] tory of their [illegible] a revolution in their [illegible] place, is [illegible] there, when the Old [illegible] penned, had [illegible] was the cause of that [illegible] some of the Upper [illegible] find the doctrine of a future life [illegible] stated, especially in the [illegible] Psalms, and in the Wisdom of Solomon. When were the [illegible]

At the time when our Saviour appeared, it seems the Jews were divided in their opinions [illegible] man's immortality. The [illegible] who were probably by [illegible] numerous sect, believed [illegible] trine; the Sadducees [illegible] long had there [illegible]

of opinion among them? In what period of their history did these sects first arise; and which of them most resembled their forefathers, and were the most correct interpreters of their sacred writings on this point?

Perhaps some of your learned Correspondents will be kind enough to communicate their thoughts on this subject. By so doing they will confer a favour on many, probably, as well as myself, who have felt the difficulties I have now stated.

X.

Hereford,

SIR, *May* 11, 1819.

IT has been said, that in the Church of England we have Calvinistic Articles, a Popish Liturgy, and an Arminian Clergy. This saying was, I believe, more strictly applicable to our Establishment thirty or forty years ago than it is at the present day, owing to the exertions of a society, commonly known by the title of Evangelical, to produce a closer correspondence betwixt the creed of the clergy and the articles to which they subscribe. Till within these very few years, however, no movement had been made by this society in the city of Hereford, and till the introduction here of the Rev. H. Gipps, the saying above referred to was as applicable to this town, as it had formerly been to the kingdom at large. This state of things had, however, produced a good deal of supineness and indifference upon religious topics, both amongst the clergy and laity. Mr. Gipps has, by his preaching, roused both into considerable activity, exciting much opposition on the part of the former, and making a great number of converts amongst the latter. Very recently a controversy has arisen betwixt the two parties on the nature of baptism, and pamphlets have been published on both sides, upon the subject of regeneration. Under all these circumstances, therefore, I cannot but regard the present as a crisis peculiarly favourable to the introduction of rational notions of religion, and beg leave to call the attention of the Unitarian Fund to this untried ground, thinking it well worthy of a visit from one of their missionaries, for whose valuable labours Calvinism seems to *be preparing* a prospect of success in various places, which must be truly cheering to every friend to the diffusion of pure Christianity.

BEREUS.

SIR,

WITH respect to the union of the Burghers and Antiburghers, about which inquiry was made in the Repository, [p. 130,] as far as I can learn, the only difference between them was, that the Burghers left their members free, either to take or not the oath required of all burgesses in Scotland, "to support the constitution in church and state as by law established," while the Antiburghers expelled from their communion all who took that oath. Both are governed by Presbyteries and Synods, and subscribe the Confession of Faith of the Church of Scotland; so though they may easily unite together, yet, I trust, the English Dissenters, even the Calvinists, understand the principles of Dissent too well, and are too independent, ever to submit to any human confession of faith, or to the government of Presbyteries. The best account of the Burghers and Antiburgers is to be found in the Encyclopædia Britannica, article Seceders.

T. C. H.

SIR, *London, May* 4, 1819.

I BEG leave to inform your respectable Correspondent Mr. E. Flower, and those who have read his strictures in the Repository for March last, [p. 162,] that the true reason why the people called Quakers have not disowned or even censured Mr. Walker for any part of his principles or sentiments is, that Mr. Walker is not a member of that Society; nor has he ever been at any period of his life.

Permit me to add, that I cannot believe the Society of Friends will ever flourish, while their intellectual and religious darkness is so very great, as to prevent them from seeing the extreme impropriety of disowning, and ceasing to have Church-fellowship with, such sincere, such amiable, such exemplary Christians as Hannah Barnard, Thomas Foster and William Rathbone.

B. Y.

SIR, *London, June* 2, 1819.

AS you have often solicited information respecting deceased Dissenting ministers, I take the liberty of sending you some lines which I copied from a tall, handsome gravestone, standing about the middle of the burial-ground belonging to the Parish Church of Kidderminster, in the county of Worcester. It runs thus:

M. S.
Thomæ Hornblower, V. D. M.
Qui, à primis annis,
Deo dicatus, et in sacris diù operatus,
Munus doctrinâ, precibus et vitâ sanctum ornavit:
Solatium dare, consilio juvare
Cuique dimensum prebere, calluit,
Ad omnia pietatis munia paratus
Cum summâ humanitate, tum mirâ comitate imbutus.
Quâ filius, frater, conjux, amicus,
Et pastor simul ecclesiæ,
Multum inclaruit.
In hoc oppido natus Maii 19, 1715.
Birminghamiæ defunctus Sept. 29, 1766.

Closely adjoining this stone, is another which is very low, and only large enough to contain the following very simple inscription:

"To the memory of Mary, the wife of Joseph Green, and daughter of John and Hannah Hornblower; she died on the 19th of March, 1744, aged 29 years.
Believe me, friend,
A virtuous life stands more in stead,
Than long eulogiums when we're dead."

It is observable, that Mary Green died more than twenty years before the minister; it would, therefore, be curious to ascertain whether the small stone was set up soon after her death, in which case, the sentiment it bears must have been purely accidental; or whether it was not placed there *after* the death of her reverend relative, and intended as a sarcastic reflection upon the person who composed the Latin epitaph, or upon those who had spent their money in erecting a stone of so unusual a size.

If this communication should meet the eye of any very old member of either of the Dissenting congregations at Kidderminster, or that of either of their present ministers, he may, perhaps, be able to explain the circumstance. It would, however, be well if some person, who feels pleasure in cherishing the memory of the Hornblowers, a family that was for many years an ornament of that town, and useful to the neighbourhood, would employ a workman to raise up the small stone above-mentioned, and redraw the letters upon it; as I perceived on visiting Kidderminster a short time ago, that this said little stone is now sunk so far into the ground, that the last line of the inscription is become quite illegible.

S. P.

SIR, *Liverpool, May* 8, 1819.

IN the Twelfth Volume [p. 588] of the Monthly Repository are inserted Dr. Carpenter's Remarks on Dr. Stock's Letter, which contained an account of his conversion. In the same volume (p. 665) is also a letter from me, in which I attempted to shew that Dr. C. was apparently inconsistent in reprobating Dr. S.'s conviction, that the change in his opinions had been produced "*under the special guidance of divine illumination*," when at the same time he expressed his own belief, "*that the Father of our spirits does afford aid to his frail children, in ways which philosophy cannot yet explain, to strengthen, to console and to guide;*" and, not perceiving any difference in the nature of these divine influences, I expressed a strong wish that Dr. C. would make this matter more intelligible.

In the last volume (p. 28,) of the Repository, Dr. C. notices my observations in the following manner:—"I hope I shall find an hour of leisure ere long to reply to the friendly objections of L. J. J., in your last Number, (p. 665). I suspect he does not understand me, and I shall be glad to embody my ideas on this very difficult subject."

I feel extremely impatient to receive my friend's elucidation of this confessedly very difficult subject, not only because I hope it will explain the difference between his own ideas and those of my friend Dr. Stock, respecting Divine communications, but because it will enable me to perceive what is meant by similar language often used by Unitarian Christians; for example, by Unitarian ministers, when they pray that their

people may be enlightened, directed, assisted and led to understand the Scriptures; and, in short, when they petition for many other Divine influences, both for the body and for the mind; and, I trust, it will also shew what is intended by phraseology, apparently of the same import, which so much abounds even in their modern books of devotion. Two hymn books have recently been compiled for the use of the Unitarian congregations in this town, which contain very numerous expressions, which seem to convey the same sentiment, a few of which I have thought it proper to select. They are the following:

"Guide our hearts and guide our tongues."
"He darts from heav'n a vivid ray,
And changes midnight into day,
O Lord! thy cheering beems impart,
And shine on this benighted heart."
"And make thy word my guide to heaven."
"Lord, bring unwilling souls to thee
By thy all-gracious power ——"
"Great God, thy quick'ning pow'r impart
To give thy word success," &c.
"With truth and virtue feed our souls."
"*Divine light, guidance and aid implored.*"
"On darkling man, in pure effulgence, shine," &c.
"Our dark and erring minds illume," &c.
"For God to all his saints his holy will imparts," &c.
"O Father! faith and virtue grant."
"Father of light, thy aid impart
To guide our doubtful way," &c.
"O that the Lord would guide my ways," &c
"Fix my thoughts on things above."
"Send thy kind influence from above," &c.
"And make my soul sincere."
"O may thy spirit guide my feet," &c.
"Thy presence now display," &c.
"And may the gospel's joyful sound,
Enforced by mighty grace,
Awaken careless sinners round," &c.
"Thy mercy and thy truth reveal," &c.
"Guard my first springs of thought and will," &c.
"Thy spirit o'er our hearts shall move," &c.
"Come visit every pious mind," &c.
"O'er sorrow's night and doubt's dark maze
Thy love shall shed its brightest beam."
"The hand that gave it still supplies
The gracious light and heat."
"Do thou our hearts incline," &c.
"O Lord, our spirit lead," &c.
"O shine on this benighted heart," &c.
"Thy grace directs our wandering will," &c.
"Shed down, O Lord, a heav'nly ray
To guide me in the doubtful way."
"Father divine diffuse thy light
To guide my wand'ring footsteps right," &c.
"O let thy grace inspire my soul with strength divine."
"Direct, control, suggest this day
All I design to do or say ——"
"Come, Lord, with strength and life and light,
Assist and guide my upward flight," &c.

When I was a Calvinist I thought I perfectly understood all such expressions, but how they can be adopted by Unitarians is to me at present inexplicable.

Language of this nature, and much resembling Dr. Carpenter's, is employed by the Rev. T. Browne, of Gloucester, in his reply to a malignant attack made upon the Unitarians of that city, an account of which is given in the present volume (p. 18) of the Monthly Repository. The calumniator had represented the Unitarians as not believing in the commonly-received doctrine of the "fellowship of the Holy Ghost," to which Mr. B. gives the following answer: "*We are very sensible that such feeble, frail creatures as we are, stand greatly in need of the enlightening, supporting and directing assistance of the Spirit of our God.* We do not in general use the form alluded to as a valediction at the close of our devotion, because we think there is good ground to believe that the apostle referred, in the last clause of it, to the extraordinary and miraculous gifts and endowments bestowed upon believers in the very first age of the Christian Church, and which have long since entirely ceased. Taking the clause to convey the sense of *such guidance and direction as may be now and at all times hoped for from above*, we have no objection, in the smallest degree, to the use of it."

Is it at all justifiable to attach a double sense to the language of Scripture? Mr. Browne admits that the apostle's words referred only to the

iraculous gifts of that age, why then oes he allow them to convey any ther sense? I am persuaded much vil is done by extending the meaning f the language of Scripture beyond hat was originally intended by it.

The last instance which I shall ention of the expression of similar ntiments, I have observed in the te excellent work of my highly steemed friend Mr. Belsham, "*The ampton Lecturer Reproved.*" Mr. B. ays, (p. 49,) "In the mean time I ust beg leave to suspend my judgent, and to search out the pure, unorrupted word of God in the best ay that my humble means will perit, and with the utmost attention, eriousness and impartiality, *looking r direction and assistance to the Faer of lights;* forming my conclusions ccording to the information which I ossess."

If the Father of lights does really mpart direction and assistance to the iligent inquirer after truth, who socits them, does it not follow, that uch a person cannot err in his conlusions, and, consequently, would he ot be an infallible guide to others?

It has been my sole object in this nd my former letter to procure decive information, for my own satisfacion and that of others, on this very mportant subject; and if the New estament does give unequivocal enouragement to expect, *at this time*, uch agency of the Supreme Being s is not to be referred to the regular perations of his established laws, and there are facts which demonstrate uch interpositions, I do think that it ehoves those who profess this opinion, ost clearly to shew that it is founded oth on Scripture and fact. Who, I ould ask, would not avail himself of nfluences so useful and so efficacious, ould they be obtained?

L. J. J.

SIR,

I AM sorry that your Correspondent Homo, [p. 293,] who attributes to me a great deal more than I dare take to myself, should look to me for that satisfaction which he has not, it seems, been able to obtain from the liberal divines of the present day. He must, however, I think, have been convinced *that the doctrine of the eternity of hell torments is not* the doctrine of Scripture; and when this is set aside, I do not know what compels us to affix an interpretation to the expressions in which the future punishment of sin is denounced, which would be inconsistent with that infinite goodness which we ascribe to the Creator.

I take this opportunity to suggest, that I have long doubted whether the description in the twenty-fifth chapter of Matthew, from the 31st verse to the end, has any reference to a future life. Certainly the reason which is assigned for the acceptance of those on the King's right hand, and the rejection of those on his left, is altogether inapplicable to myriads of the human race, and therefore does not naturally direct the mind to what is called the day of judgment. I propose this doubt with diffidence, and should be glad to see the question discussed by some abler person who should think that there is ground for my suspicion.

E. COGAN.

SIR,

THE interesting and important subject of a future state has excited the speculations of several of your Correspondents, and if you think that your readers are not wearied with such discussions, I would request the insertion of a few observations upon this topic. If we are not to understand every expression and sentence of the New Testament literally, and without admission of any thought of figure, then we must use our reason in the translation and interpretation of figurative language. Nor can we call the fair deductions of our judgment, additions of our fancy to the words or spirit of the gospel. The words in which our Lord describes the last judgment, are, of course, familiar to all your readers; they speak of only two states of being, "*everlasting punishment* and *everlasting life.*" Elsewhere we read of punishment varying according to degrees of guilt, of some that are beaten with many stripes, and some that are beaten with few. In like manner intimation is given of gradations in the blessedness of the righteous, and degrees in the glory of the saints. *As one star differeth from another star*, so shall it be *at the resurrection from* the dead. Now

it appears, that the difficulties under which the subject labours, arise from making the distinction and separation of mankind, in a future state of being, too wide. If there be no medium between ecstasies of bliss and intensity of torment, can we say that men are judged according to the deeds done in the body? Are not the characters of men infinitely various, and yet do we not speak familiarly of the good and the bad, the virtuous and the vicious, as if there were no shades, no gradations of excellence, no degrees of vice? When we address ourselves to the young, our language is of the same nature. "Be diligent, prudent, temperate, kind and benevolent, then will you be successful, honoured and loved by all; but idleness brings a man to poverty, avarice makes him universally despised," and so on. All this is very true, but the whole of the human race are not found at one or other of these two extremes; why should not analogical reasoning draw the same inference from the language of the gospel respecting a future state? If there is to be such an immense, such an infinite distance between the two states, what shall draw the line; why should this be excluded, and why should that be admitted? Is it not said that "*he who soweth sparingly shall reap sparingly, and he that soweth abundantly shall reap abundantly*"? Is not this very sentence enough to qualify and explain all that is said upon the subject of future punishment and reward?

This view of the subject is most peculiarly applicable to practice; it gives encouragement to virtuous progress. Say that a certain state of mind, certain habits or acts of virtue ensured the enjoyment of everlasting, unmixed happiness, beyond the period that this was acquired or these performed, life would be no more a blessing, it would be merely a detention from bliss, it could be no gain, it might be a loss of all that had been acquired: and till that state of mind was acquired, what must be the feelings of a believer? A moment might plunge him into everlasting torture: what steadiness of mind could he have for reflexion, for self-inquiry, for purposes and efforts of amendment?

I would sum up the doctrine, and would inculcate in a few words, that in the next world there will be as great variety in the degrees of happiness and misery, as there is in the degrees and shades of virtue and vice in this world. This seems to agree with all notions of righteous judgment, and to be a judgment of men, according to the deeds done in the body.

M. N.

Hanwood,

February 6, 1819.

SIR,

THE subject of Final Restitution, which has of late been so ably discussed on your pages, must ever be one of deep and delightful interest to benevolent minds; and however Christians may differ in their opinions with respect to its certainty, every lover of his fellow-creatures must be ardently desirous of finding arguments to strengthen and confirm them. In the hope of adding something to the number or weight of these, I request a place for the following statements in your very useful Miscellany.

Conversing with a friend the other day upon this topic, and arguing the improbability, considering the *power* and *goodness* of God, that he should form a rational being, fitted for the enjoyment of immortal felicity, at the same time *foreseeing* that he would, after a short and often a wretched life, perish everlastingly; I was answered, that "every thing around us proves that God shews different degrees of favour to different creatures, all of whom are equally the work of his hands," and that "provided in the whole of his existence the balance of happiness has been in his favour, every one owes a debt of gratitude to the giver of it."

If it is possible that a wicked man can have a balance of enjoyment in his favour, as far as this concession goes, it must be granted; and though vicious propensities appear to me to preclude all happiness that deserves the name, and, however indulged, to be a source of much more misery than gratification, yet I will allow it possible, (though I do not believe it true,) that the pleasures and triumphs of a *few* bad men may have been more than a compensation for their sufferings; and granting this, that there would be no *injustice* in death putting a *final period* to their being. But in the great ma-

rity *of* instances, we cannot doubt at the wicked are wretched, and ceive full retribution for their crimes their own unhappy feelings: their dily diseases, which, were they no ater than those of other men, must more than doubly painful from a nt of love for, and filial confidence , the good Being from whom they me; instead of which powerful sup-rt, a dread of, and horror at, the ught of him who made them, fills eir minds in those moments when y most need the consolations which never fails to bestow. Nor can this scription of men often have the poor lief of sympathy from those around em; for their temper and conduct ve been at war with all the tender arities of life; and in the hour of ep distress they are cut off from this ly source of worldly comfort.

We may, alas! in numerous in-ances, add to all this, the misery of *lute want*, which profligate con-ct often brings upon the rich, and which it can hardly fail to reduce e poor: and when the *unfriended, pitied* victim of vice and poverty ks into the grave, the most rigid st surely own that his portion has en *evil*, and were there no future te, that existence had been a po-tive misfortune to him. Even if ath included annihilation, he had tter *not have been!* But we are inly assured by the Scriptures that e wicked will be raised up at the t day, and that severe and long-rotracted sufferings are allotted to em. If these are not *corrective*,—if ey are not *in the end* to be beneficial those on whom they are inflicted,— an such a sentence be reconciled to y ideas which we are able to form f common *justice*, much less to the *finite benignity* of him who is "*good all*," and "whose *tender mercies* are *er all* his works"!

Whatever may have been the crimes mmitted or intended by a man during w few years of his pilgrimage through s world, after considering, as we ve done, the miseries to which they ve already subjected him, can we ceive that his Almighty Maker uld not, at the close of his earthly reer, think the loss of that *glorious mortality* which was once within [redacted] ough, a sufficient punishm[redacted] exertions to the most animating folly and madness? No [redacted]. Is not this the way by which may in *words* declare our belief that "*God is love*;" but it cannot be the conviction of our hearts while we entertain such sentiments. "All who are in the grave shall hear the voice of the Son of God," and arise to life, each to be rewarded or punished "*according* to his works;" but as a Being of *perfect goodness* must be incapable of inflicting *vengeful* retribution, it *must* be *corrective* sufferings which erring mortals are called again into being to endure, for their own great ultimate benefit, and to glorify and exemplify the mercy of God, which "*endureth for ever*"!

MARY HUGHES.

SIR, *Clapham.*

IN a late number of the Monthly Repository, (p. 160,) an interesting communication was given from a worthy female correspondent, on the subject of some Jews in Poland, who, having abandoned the grosser superstitions of their brethren, are called reformed. They seem to be in a very neutral state, hardly knowing what to believe, yet not indisposed to give an attentive ear to the evidence of truth from any quarter. A very desirable state of mind, no doubt; and I shared sincerely in the regret of your lady friend, that Christianity should not be offered to their consideration in its native purity, and in its agreement with the leading doctrines of their own Scriptures. I was struck by a suggestion at the close of her letter, that if our Fellowship Funds were supported as they ought to be, something might be done in this matter. No doubt, as Unitarians, we are the very people who ought to do something; we have been for many years contracting a debt to the *unchristian* world, inasmuch as we have hitherto taken no share in those strenuous efforts which nearly all other communions of Christians are making, to extend to them the blessings of the gospel. Perhaps it may be the will of Divine Providence that we should commence our labours with the ancient people of God, on whom "blindness has fallen, till the fulness of the Gentiles be come in." As to increasing the *power* of the Fellowship Funds, the best way to do that is to direct

other religious bodies levy their immense supplies. They do not first collect a large sum, and then think how it is to be applied; but they reverse this order: with what means they may have in hand, they embark in the enterprise, trusting to God and their cause for what is to follow. The Unitarians, indeed, are, for their number, and that is not small, a wealthy people, and have little reason to suspect their finances, if there be but first a willing mind. And if, indeed, there *has* been a sad indifference to the conversion of sinners and saving of souls, yet ought we to think that it will always remain? Nay, rather let us regard what is already doing as a pledge that more will yet be done, and expect the influence of the Divine Spirit among us, to stir us up to do the will of God. Encouraged by these reflections, I venture to pursue the idea suggested by Mrs. Hughes a little further. If any thing is to be done, to whom shall we look as our leaders? May we not to the Committee of the Unitarian Fund? I apprehend that such an object as the present is very agreeable to the constitution of that society, and one more important and interesting it can hardly pursue. I fancy, then, that the Unitarian Fund might, if they thought proper, proceed in some such way as this—open "a school for friendly discussion between men of the Hebrew nation and such Christians as acknowledge with them that God is one:" at this school, appropriate lectures might occasionally be delivered, and discussions held with any Israelites that chose to attend, the discourses being conducted on our part by such ministers and gentlemen as having willingly offered their services, were approved by the committee, or possibly a sub-committee, to which the business might be delegated: measures might be taken for relieving any possible converts, who by their change of faith were subjected to temporal distress, observing the precautionary rule of never advancing them to a better condition than they were in before their conversion: a free school might be established for educating poor Jewish children, especially those of converts: suitable books for distribution might be furnished by the Unitarian Society for distributing books; and through the means of these, some communication might be opened with the reformed Jews abroad: lastly, the Fellowship Funds throughout the country might connect themselves with the Unitarian Fund, as a central point for promoting this and all their common objects. The funds requisite for carrying these proposals into effect, would not, I apprehend, be greater than we might confidently expect to raise, if the Unitarians in general were inclined to support the undertaking. Having thus endeavoured to second the motion of your fair friend, and pledging myself in the cause, I commend the benighted children of Abraham to the Christian compassion of your readers. With my worthless name I need not at present trouble you.

EUELPIS.

SIR, *June 7*, 1819.

READING your Repository of the last month, I was particularly struck with a passage on Dr. Buchanan's Researches (p. 288). The fair writer of that paper, after quoting the latter part of Dr. B.'s volume concerning the Jews, says, "Surely these statements and calculations from the most striking parts of the prophetical writings, appear plainly to announce the speedy fall of 'the beast' and 'the false prophet;'" by which latter expression she seems to understand the *Turkish* empire, as also Dr. B. does. This is not the general opinion of the commentators on that phrase, but it appears to me to be the true one. Dr. Buchanan does not give any reason why the 1260 years of Daniel should commence at the Hegira (the flight of Mahomed from Mecca in 622). It was in the year 606 that Mahomed retired to his cave, to forge that imposture there, which, two years after, he began to propagate at Mecca. See Dr. Prideaux's Life of Mahomed, p. 16, Ed. 4. And this date remarkably coincides with the fall of "the Beast," or "Babylon," which is twofold:

Thus, Mahomed's imposture began in A. D. - -	606
Add Daniel's duration of -	1260
Its rise to its *total* extermination - - - -	1866

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PHILALETHES.

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excellent Criticism on the Book of Revelation, No. III. ıber of your Repository.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCXLIX.

Recovering the Dead.

The following case is stated by Evelyn, in his Diary, (Memoirs, 4to. Vol. I. p. 473,) as having given celebrity to Sir William Petty, the founder of the Lansdowne family.

"S^r. W^m. was the sonn of a meane man somewhere in Sussex, and sent from schoole to Oxon, where he studied Philosophy, but was most eminent in Mathematics and Mechanics: proceeded Dr. of Physick, and was grown famous, as for his learning, so for his *recovering a poor wench that had been hanged for felony; and her body having ben beggyed (as the costome is) for the anatomic lecture, he bled her, put her to bed to a warm woman, and with spirits and other meanes restored her to life.* The young scholars joined and made her a little portion, and married her to a man who had severall children by her, she living fifteen yeares after, as I have been assured."

The Editor adds in a note, "For a full account of y^s. remarkable event, see a pamphlet entitled, 'Newes from the Dead, or a true and exact Narration of the Miraculous Deliverance of Anne Greene, who, being executed at Oxford, December 14, 1650, afterwards revived; and by the Care of certain Physicians there, is now perfectly recovered. Oxford, the Second Impression, with Additions, 4to. 1651.' Added to the narrative are several copies of verses in Latin, English and French, by gentlemen of the University, commemorative of the story; amongst others, one by Joseph Williamson, afterwards Secretary of State; another by Christopher Wren, the famous architect, then of Wadham College; Walter Pope; Dr. Ralph Bathurst (the last under other names); and many more. This was reprinted, but very negligently, from the first and worst edition, in Morgan's 'Phœnix Britannicus,' 4to."

INTELLIGENCE.

DOMESTIC.

Religious.

Persecuted French Protestants.

The Committee appointed by the general body of ministers of the Three Denominations have published the following address:—

"*Dr. Williams's Library, Red-Cross Street, London, May* 17, 1819.

"Dear Sir,

"When the General Body of the Ministers of the Three Denominations commenced those proceedings in favour of the Protestants of France, which the Committee appointed by them have now happily terminated, the most timid or prudent calculator could not have imagined that their duties would have become so delicate or difficult as they have been rendered by subsequent events. Impelled by the principles of the Christian religion, and pursuing its simple but sacred dictates, they found themselves suddenly assailed by violent opposition, involved in political disputes, and exposed to the most offensive calumny and abuse. To have abandoned the cause, or to have relaxed their efforts in the face of such unmerited and unexpected hostility, would have been as base on the part of the Committee, as it would have been gratifying to their envious or intolerant opponents. They persevered; and success has rewarded their motives and their constancy. Independently of the real and important benefits which they have been able to confer on the victims of oppression and cruelty, they have eminently served the general interests of truth and freedom. They have cleared away the misrepresentations and aspersions under which virtue was obscured and guilt was concealed, and have given a great moral lesson to persecutors of this and succeeding ages.

"The existence of a religious persecution, more extensive and more fatal than the Committee had represented, is now acknowledged through France, and is become rather a subject of history than dispu Mission and Report of th *Perrot* have produced nat cussion; and the most eloq tors and the ablest writers have justified the calumni testants, and recorded the their unprincipled oppress solitary voice of an intrepi Mon. D'Argenson, is drowned in clamour and In the present session the law of M. De Cazes, the fir of Louis XVIII., has exp the Tribune, the spoliations ders in the Department of of which he is a representa truth which the lamente (at the request of the Com vealed in the British Parli De Serre, keeper of the invested with all the autho high office, has proclaimed acclamations of the Sena country and to all Euro can no longer be silent, however afflictive may be dal; and let me observe, i that is scandalous, and no sure, not the cry of bloo and profusely spilt. Shall bune, which exclaims agai be dumb when general and outrages exist?' *

"The historical relation deplorable events, which mittee had announced, pr printed, they have determi publish: because, though tially correct as far as it the subject, and as far as be collected under the ted

* "At the moment that thi sent to the press, the Earl of W in the House of Lords, refer persecutions of the Protestants formerly denied by Lords Cast Wellington, as unquestionable argued on them against the the Irish Catholics. Neither who sat near him, and who su arguments, nor any other mem ministration, attempted to [illegible] statement of the noble Lord."

ror, there was an inevitable in-
:tness in some of the minor de-
and because from the mass of
ents which has been since ob-
, it is evident that that work
have been too limited and ex-
gly incomplete. While they
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ope and expect that a full and
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With peculiar satisfaction they
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s, the Committee would have
ht it their duty to have com-
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that widows have been relieved
immediate necessity and perma-
assisted; orphans have been
d, educated, apprenticed and
to provide for their own future
; prisoners have been
with means to procure legal
assistance, and to pay the expenses of the tribunals; tradesmen have been enabled to recommence their business; artisans have been supplied with implements and tools; weavers with looms; agriculturalists with ploughs, carts, horses, cows, &c.; houses have been rebuilt or repaired; furniture stolen or destroyed has been replaced; pensions have been given to the old and decrepid; bread, meat, clothes and bedding have been distributed as exigencies required, and the money thus applied has been spent as much as possible with persons connected with the sufferers, and almost invariably with meritorious Protestants. Many who must have sunk into the grave under the pressure of want, disease and despair, or have dragged on a miserable existence, or have grown up in penury, ignorance and vice, have been snatched, by the kindness and wise arrangements of the almoners of your bounty, from their miseries, and spared to their families and to their respective Protestant communities.

"A member of the Committee passed part of the last autumn in the South of France. He saw the widows, the orphans, and the sufferers, who have received and are receiving your supplies, and witnessed the mode of administering relief. Houses still in ruins are partially restored; the tears and sorrows of the injured and bereaved, and the numerous and horrid recitals which he heard from persons who reflect honour on their country and on Protestantism, attested the melancholy certainty of all that has transpired.

"The elements of mischief are still latent and powerful; the oppressors, though restrained, are neither dispersed nor disunited; the criminals, though unpunished, are implacable; and a favourable moment would be infallibly embraced. It is only the continuance of a liberal administration and the protecting care of Providence that can even now preserve the Protestants of the Gard from the most fearful calamities.

"The Committee sincerely hope that the tranquillity and security of their brethren in France, will be confirmed and established: but should persecution unhappily revive, conso-

lation is already prepared by your past conduct. It is now known, that there is at least one body of men in Europe to whom the persecuted may confidently appeal, and by whom, as long as public justice lingers in the world, their oppressors will be exhibited to public view, and exposed to virtuous indignation.

"Grateful for the confidence with which they have been honoured, the Committee, in the name of the general body, pledge their best exertions to their brethren, throughout the empire, whenever their humble efforts may be necessary, to protect or promote the interests of liberty and religion.

"By order of the Committee,
"THOMAS MORGAN,
Secretary."

This is followed by a list of the *Contributors* to the *Fund;* after which are inserted the following minutes:—

"*Library, Red-Cross Street, May* 7, 1819.—At a meeting of the Committee of Inquiry, Superintendence and Distribution, on behalf of the Persecuted French Protestants, Resolved, That the Rev. Alexander Waugh, D. D., the Rev. T. Cloutt, and the Rev. F. A. Cox, A. M. be appointed Auditors to examine the Secretary's accounts of receipt and expenditure, and to make a Report to the Committee."

"*Library, Red-Cross Street, May* 17, 1819.—At a meeting of the abovementioned Committee, the Auditors reported, 'We have examined the Secretary's accounts and found them correct.'

"ALEX. WAUGH,
"THOS. CLOUTT,
"F. A. COX,
Auditors."

General Baptist Assembly.

The Anniversary Meeting of the Unitarian Baptists was held on June the 1st, at Worship Street, London. This meeting has been annually held on the Tuesday in the Whitsuntide week, for nearly a hundred years past; and as the Unitarian Fund Anniversary is always holden on the day following, it affords those who are friendly to the objects of the two meetings an opportunity of attending both.

The business of the Assembly commenced about *nine* and the public service at *eleven* o'clock. Mr. Evans, of Islington, as for many years past, read the Scriptures and gave out the Hymns, and Mr. Gilchrist, of Newington Green, preached from 2 Peter iii. 18. The preacher set out with assuming that the *Old General Baptists* were not, as a denomination, behind other denominations in moral and religious worth. On these topics, therefore, he did not think it peculiarly incumbent on him to dwell at that time; but there was one point on which he did feel it necessary to say that he considered the General Baptists as falling below some of their fellow-christians—it was in *mental cultivation.* This, therefore, would be the subject of his discourse. In illustrating and enforcing his subject, the preacher clearly marked the distinction between mere learning and useful, practical knowledge; he cautioned his hearers against being deterred from the perusal and study of some of the best productions of the human mind, by the cry of heresy or infidelity which had been raised against the names of their illustrious authors; and concluded with giving some judicious rules for rendering study really subservient to mental improvement. The Sermon, which it is understood will shortly be laid before the public, was characterized by manly firmness, and much of its author's wonted originality of thought.

On the business being resumed, the letters from the churches were read; and although they contained no account of any material increase of members, yet several of them evinced not merely liberality of sentiment, but also a style so considerably improved, as to inspire a hope that the preacher's advice was well-timed, and that it will not be wholly inefficacious.

The Report of the Committee consisted chiefly of a detail of circumstances relative to Mr. Evans's resignation of the office of Tutor to the General Baptist Academy, and the institution being removed to Newington Green, Mr. Gilchrist having been prevailed on to accept the office as Mr. Evans's successor. A vote of thanks to Mr. Evans, for his long-continued and generous services, was proposed and carried unanimously

ort mentioned to his honour,
had for many years past re-
10*l.* per annum less for his
than for his *lay* students; be-
lowing the former gratuitous
o his library, for which the
of the latter paid two guineas
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Ir. Gilchrist's ability for train-
acceptable ministers of the
it would be premature to make
servations; but should it here-
found that the Committee
ade a judicious choice of a
o the Academy, the writer
haps be allowed to say,—this
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the only one in the South of
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the business of the Assembly
shed, the ministers, represen-
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ptist denomination, retired to
ite Hart, Bishopsgate Street,
down to dinner, in number
rty. The preacher, as is usual
occasion, was in the chair,
r the cloth was removed, gave
toasts. In the course of the
the company were addressed
ent gentlemen, among whom
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its he proposed, was neces-
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Unitarian Association.

THE Annual General Meeting of the Unitarian Association was held at the London Tavern, Bishopsgate ,on Thursday, the 3d of June, at one o'clock.

Thomas Hardy, Esq. was called to the Chair.

The Secretary read the following Report of the Committee:

"Although, by the resolution of the meeting in which this Association originated, the members of the present Committee continue in office till the General Meeting of 1820, they conceive it be their duty to give an account in the mean time to the members of the Association, of the matters which have occupied their consideration during the short interval which has elapsed since their appointment.

"The objects to which the Committee of this Association can be called upon to direct their attention, must of course be very uncertain in their occurrence. The cases in which they may have to afford their assistance and support to resist aggression, will (it is to be hoped) seldom occur, and the propriety of endeavours to enlarge the limits of religious freedom must depend, for the most part, on the contingency of opportunities favourable to exertion.

"The only matter of public interest, in which the committee have hitherto felt themselves called upon by the general wish to interfere, is the present state of the Marriage Law, as it more peculiarly affects Unitarian Dissenters; and they have thought the present a fit time for the agitation of the question.

"On investigating the subject, they have found that the grievance complained of, is one comparatively of very modern origin;—that prior to the Marriage Act, which was passed only sixty-six years ago, all Dissenters were legally entitled to the celebration of marriage as a ceremony, in the manner most consonant to their particular opinions, so as the legal requisites of a contract binding on the parties were preserved;—that they have, therefore, now only to ask for a restoration of the rights which have been suspended by the operation of [illegible]hich, it is evident, was never to infringe on religious li-

berty; and are at any rate entitled to claim that the service in which they are required to join, should not be one totally repugnant to their feelings and opinions. It appears to the Committee indisputable, that by the ancient law of this country, as well as of, perhaps, all other Christian states, marriage is essentially a civil contract; and that though in the progress of the ecclesiastical spirit of appropriation, which sought to bring the properties and business of all mankind under its jurisdiction, attempts were made, as far as the power of the Church extended, to usurp the controul and celebration of the marriage ceremony; yet that in the eye of the law, so far at any rate as it regarded the legal consequences of marriage, the subsistence of a binding contract between the parties was alone essential or material. The Dissenters, therefore, of England were entitled to the celebration of their marriages, more especially after the date of the Toleration Act, which legalized their religious services,—and that these marriages were valid in law, is clear from the existence at the present day, of the same right asserted in actual practice among the Quakers, with regard to whom the legal question rests at this moment on precisely the same grounds as it did with respect to the general body of Dissenters before the act of the 26th George II.

"It is however true, that the Dissenters in general did before that act conform in practice to the ritual of the Church, and several reasons contributed to induce this. It was, in the first place, of extreme importance that publicity and regularity should take place in celebrating and recording the marriage contract:—in the next place, the Dissenters agreed for the most part in doctrine with the Church, and many of them felt little or no repugnance to occasional conformity;—and lastly, though the common law courts supported their marriages, and the ecclesiastical courts had no power to annul them, yet the latter had in several ways the means of annoyance and inconvenience to those who did not submit to their regulations.

"In this state of things the Marriage Act was passed, and appears to have met with no opposition from the Dissenters, for the same reasons which had induced them to conform in previous practice. The measure was undoubtedly intended by those who brought it forward, as a mere matter of civil regulation:—in those cases where it appeared to clash with religious discipline or opinion, relief was readily extended by excepting the parties from its operation;—and upon the same principle the Unitarians of the present day are (especially since the extension in their favour of the benefit of the Toleration Acts) entitled to claim the same indulgence as one which, they are warranted in saying, it appears from the tenor of the Marriage Act, would have been granted them if they had been of sufficient political consideration to have rendered it easy or prudent for them to protest against it at the time it passed.

"The Committee directed their attention in the first place to framing a petition to the Legislature, which they might recommend to the adoption of those who should be desirous to come forward on the occasion. Several petitions have accordingly been signed by individuals of different congregations, and forwarded for presentment to members of the two Houses of Parliament; the principal of those to the House of Commons being entrusted to William Smith, Esq., who readily promised his assistance on the occasion.

"On the subject of the relief to be sought, different opinions may, perhaps, be formed, and have indeed existed in the Committee. It would certainly be the fairest and most liberal plan to release every Dissenter from a compulsive conformity to the Established Church, and to make the legal contract again in practice as well as theory merely civil, securing the essentials of regularity in celebration and record, and leaving each individual to add to the legal contract such religious rites as might appear to himself expedient or proper. But unless the general body of Dissenters were likely to unite zealously in support of such a proposition, it does not seem at all probable so important a change in the civil policy of the country would be proposed with any chance of success; and if [illegible] not inclined to obj[illegible] in the

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whenever called upon for their assistance on such an occasion, do all in their power to oppose a position so hostile to the progress of free inquiry, and the exercise of complete religious liberty—so inconsistent with the true and enlarged principles on which Dissenters form themselves into societies. They have not, however, been called upon to interfere on the subject; and they trust that the disgraceful attempt which was recently made or countenanced by persons calling themselves by the name of Dissenters, while they violated every principle that could entitle them to it, will, on cooler reflection, be abandoned.

"In the discussion of the case to which the Committee have just referred, a point was also raised of considerable importance, as it was levelled not only against the property but the liberty of Unitarians, who, it will be recollected, were there contended to be still subject to prosecution as offenders against the Christianity said to be alone recognized by law. The Committee have not found it necessary to take any steps towards removing the doubt which has been thus raised, particularly as it seems involved in the consideration of a case which may still be said to be under judicial decision, and they can therefore only observe, that the more the arguments used in support of the proposition just alluded to are considered, the less foundation do they appear to have in any principles which would not equally apply to the whole body of Dissenters, who differ in any degree from the doctrines of the Established Church.

"The Committee, in conclusion, are happy to have it in their power to congratulate the General Meeting on the gradual, and they trust, firm establishment of "*The Unitarian Association.*" They are able to report many congregations as having already united themselves in support of its objects; and they have no doubt that they shall, before the next meeting, enrol in its connexion by far the greater part of the existing bodies of Unitarians in the kingdom. It must be unnecessary for the Committee to enlarge on the beneficial influence of institutions like the present. Independent of their utility in redressing actual injuries, and protecting the

property or liberty of those whom the mere want of means and proper advice would deprive of the power of resistance to oppression, their preventive efficacy would alone entitle them to public support. The mere knowledge that such associations exist for prompt interference against bigoted and vexatious aggression, it is well known has a constant beneficial operation in deterring those who might otherwise be tempted to indulge in the petty arts of persecution. There are many subjects peculiarly pressing on the consideration of Unitarians which do not affect other Dissenters, and can only receive the attention necessary to secure success in their endeavours for relief and support, from an union of the exertions of those who are more peculiarly interested. In this they are only following the example of several other bodies of Dissenters; and while they on every occasion zealously and heartily unite with their brethren in promoting the general interest, they are surely—by a division of the labour—by exerting themselves in their separate capacity to remove those difficulties that more immediately press upon their notice—advancing the great work, without the accomplishment of which none ought to rest satisfied,—*the complete removal of all civil penalties and disabilities in matters of religion.*"

The Report having been read, was, on the motion of the Rev. Ab. Harris, seconded by Mr. Rutt, ordered to be printed, with the Rules of the Association, and the list of Congregational and Individual Subscribers, and circulated.

The Treasurer, Mr. Young, was then called upon for the list of subscribers, from which it appears that the following congregations have united themselves to the Association:

Gravel-Pit, Hackney
St. Thomas's, Borough
Parliament Court, London
Norwich
Birmingham (Old Meeting)
Liverpool (Renshaw Street)
Ditto (Cross-Hall Street)
York
Warwick
Manchester (Mosley Street)
Nottingham
Exeter (George's Meeting)
Plymouth
Dorchester
Chichester
Gloucester
Lynn (Norfolk)
Alnwick
Maidstone
Newport (Isle of Wight)
Tenterden
Colchester
Palgrave
Wisbeach
Lutton
Thorne and Staniforth
Soham (Cambridgeshire)
Crediton
Shrewsbury
Elland
Boston
Deptford
Brighton
Bessels Green
Framlingham
Moreton Hampstead
Lincoln
Ditchling
Collumpton
Swansea
Tavistock
Rossendale (Newchurch)
Taunton
Sidmouth
Godalming
Carmarthen
Falmouth
Reading.

A donation of £30 from Ebenezer Johnston, Esq. the Rev. Wm. Johnston, and the Rev. Thomas Jervis, (executors of the late Swan Dowson, Esq.) was reported, upon which, on the motion of Mr. Aspland, seconded by Mr. Chatfeild, the thanks of the meeting were voted to them, and they were constituted honorary members for life.

A discussion took place on the subject of a report (which it appeared had spread) that the Association was not anxious to increase its subscribers. The mistake appeared to have arisen from the circumstance of the subscription having been set low, and of an opinion having been expressed that large contributions were not expected; but at the same time it was always wished to enrol as many members, especially congregations, as possible.

To counteract any impression that may have gone forth, unfavourable to the increase of the Association, it was, on the motion of Mr. [illegible], seconded by Mr. Gibson, [illegible]

"That the meeting have [illegible]

much satisfaction, the list of subscriptions from congregations and individuals, and, as the objects of the Association embrace the interests of Unitarian congregations in every part of the kingdom, they earnestly recommend the union of the greatest possible number, both of individual and congregational subscribers, in order to enable it to act upon any emergency with promptitude and effect."

Mr. Durrant, the Maidstone representative, requested an explanation of the views of the Committee as to the relief to be sought from the operation of the Marriage Law. He understood the Committee meant to propose a bill, the draft of which he had seen, which merely went to alter the service in its objectionable parts to Unitarians. This his constituents thought would be a sacrifice of one great principle of their objection to the law, which went to the joining in any religious service in the Church. They wished to know whether the Committee had determined on such a measure.

The Secretary referred to the Report of the Committee, in which they stated what had taken place before them on the question of relief, and that they had not felt themselves called upon to determine upon any specific plan. The draft of a bill, to which the last speaker had referred, had certainly been shewn to them, and at their last meeting they had thanked the gentleman who had drawn it (Mr. Richmond) for his suggestions, expressly stating, however, that they did not think it necessary then to come to any decision on the subject, being aware of a considerable difference of opinion on that head, and being desirous of giving ample time to have it fully considered and matured. That bill, however, was different from the representation made of it. It did not alter the religious service, but struck it out altogether, leaving only such part as was purely civil, and as would be necessary to form a contract, which would be registered. In his opinion whatever might ultimately be decided upon it when it should come under discussion) the bill in question was by far the best plan, and the one most likely to succeed. It would not merely meet the objections of Unitarians, but of all Dissenters, at the same time make as little change as possible in the civil regulations of the country. If Dissenters were released entirely from appearance in the Church, there must still be a provision for recording the marriages celebrated in their own places of worship in the parochial register, and he could see little difference between sending a certificate, or witnesses of the ceremony to procure its registration, and the parties going to state it personally, as long as they were not called upon to join in any religious service.

Mr. Richmond begged to make a few remarks on the subject of the bill, to which so much allusion had been made, and as to the scope and effect of which considerable misconception appeared to prevail. He deprecated any precipitate resolutions on the part of any of our societies, calculated to throw obstacles in the way of so desirable an object as emancipation from Trinitarian forms in the celebration of matrimony, and entreated gentlemen in the country, who were often disposed to confine their view to general principles, to give their brethren in the metropolis credit for an equally sincere regard to the common object, whilst their situation might be supposed to afford them better opportunities of ascertaining in detail what was the practicability of any particular measure which might be suggested to the Legislature.

Every one who has examined the Marriage Ceremony prescribed by the State, must have observed that it consists of two parts very distinguishable from each other: the first including the reciprocal declarations and engagements of the parties, to none of which (except the clause connected with giving the ring) there can be any reasonable objection, and which are, in fact, couched in terms, the substance of which would be equally required by law, whether the marriage took place before an established or nonconformist minister, or a civil magistrate: the remainder of the ritual consists of devotional services, to which we have some objection as Protestant Dissenters, but much more as "worshipers of the Father only." Now, the proposed bill (which has already satisfied many who were at first disposed to think it compromised our just claims) would in its operation as

an act, make it imperative upon the officiating minister to leave out the devotional parts of the service, and the unintelligible jargon attached to the ceremony of the ring, and would thus virtually (but in the least offensive manner) reduce his functions with respect to persons availing themselves of the act, to those of an officer or minister of the State, leaving the parties at liberty to consecrate their vows in their own religious societies. Will it be said that we sacrifice our consistency by recording what, as it concerns *society*, we agree to consider a *civil* contract, before an individual who happens to sustain a character in religious matters which we do not recognize? Do we, then, object to appear before a clerical justice of the peace, or do we think of protesting against the jurisdiction of the Ecclesiastical Courts in the probate of wills, in causes of divorce, and a variety of other matters purely civil, which are left to their cognizance? And if the *place* of celebration be objected to, a Dissenter might with equal reason decline to attend a vestry meeting on parish business. For himself, Mr. R. confessed he was free to own that his associations were much more in favour of a visit to the parish church than to the police office in Bow Street, on such an occasion. It is also to be considered, that few country places contain a building so proper for purposes of registration as the parish church, and no one who has had the opportunity of estimating the immense importance of an accurate and accessible register of transactions so material in their consequences to property and social rights, will be disposed to go a step beyond the strict necessity of the case, when the consequence would be an inroad upon the established policy and system of the Legislature, the general good effects of which are unquestionable. Mr. R. therefore trusted, that the proposed measure would receive the dispassionate consideration of the petitioners, and would be found calculated to attain the object of the petitions, and also to relieve Protestant Dissenters of other denominations, without rashly destroying a system, in the maintenance of which, in a civil point of view, Churchmen and Dissenters are equally interested.

Mr. Rutt followed, and expressed his decided approval of the plan proposed by the bill alluded to. He wished to have marriage considered as a civil contract entirely, and should be very unwilling to accede to the plan of removing the celebration of it to Dissenting places of worship, and thereby giving our sanction to treating it as a religious ceremony.

Mr. Aspland expressed his concurrence in the plan suggested, although he had on its being first mentioned objected to it on the same grounds as Mr. Durrant, supposing it to be intended only to alter the religious service. He begged to assure their friends in the country, that they might rely with perfect confidence upon the Committee's never sanctioning any thing like a sacrifice or compromise of principle.

The thanks of the meeting were then given to the Treasurer, Secretary, Committee and Chairman, and the meeting broke up.

Marriage Law.

As might be expected from the general feeling expressed on this subject, many petitions praying for relief have been prepared and presented to the Houses of Parliament, chiefly in the form recommended by the Committee. We have no correct list; but amongst them were petitions from the Gravel-Pit congregation, Hackney; Parliament Court, London; St. Thomas's, Borough; the society meeting in the Crescent, Jewin Street; a general one from London and Westminster; and petitions from Liverpool, Nottingham, Norwich, Bristol, Exeter, Sheffield, Plymouth, Chichester, Gloucester, Lynn, Maidstone, Newport, Tenterden, Thorne, Crediton, Framlingham, Battle, Lincoln, Falmouth, &c.

Since the general meeting, at which the subject of the relief was considerably discussed, it became necessary for the Committee to determine on some measure to be proposed, as Mr. William Smith had given notice of a motion for the 16th of June, and they came to the following unanimous resolution:

"That it appears to the Committee that the plan proposed in the draft of a bill framed by Mr. Richmond, and now before them, affords the nearest approach towards the removal of the

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onies of marriage, to which success
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present exist."

The bill referred to in the above solutions is as follows:

An Act to relieve certain Persons dissenting from the Church of England, from some parts of the Ceremony required by Law in the Celebration of Marriages.

"Whereas several persons dissenting om the Church of England, as by law tablished, entertain conscientious objec-ons to the use of certain parts of the office Matrimony in the Book of Common rayer, and it is thought expedient to rant some ease to scrupulous consciences that respect, without infringing upon e wholesome policy of the Act passed in e 26th year of the reign of his late Ma-sty King George the Second, intituled, An Act for the better preventing of Clan-lestine Marriages.'

"Be it therefore enacted by the King's ost excellent Majesty, by and with the dvice and consent of the Lords Spiritual nd Temporal, and Commons, in this pre-ent Parliament assembled, and by the au-thority of the same, that from and after the day of , 1819, it shall and may be lawful to and for every parson, vicar, minister, or curate, entitled by law to so-lemnize marriages, and such parson, vicar, minister or curate, is hereby authorized and required from time to time, upon receiving a written declaration in the form specified in the schedule to this Act, signed by the persons proposing to be married, to pro-ceed to celebrate the marriage of the par-ties signing and delivering such declara-tion, by using such part only of the office of matrimony, contained in the Book of Common Prayer, as begins with the words 'I require and charge you both] and nds with the words [and thereto I give ee my troth] according to the directions f the Rubrick relative thereto; and there-pon to cause an entry of such marriage be made in the parochial register, and scribed in the form prescribed by the id Act of the 26th year of his late Ma-sty; and that all marriages so to be elebrated as aforesaid, shall [redacted] binding and effectual in the law, to all intents and purposes, as if the whole of the said office of matrimony had been employed in the celebration thereof, and no further or otherwise; and that it shall not be ne-cessary thereafter to give in evidence the delivery of such written declaration in support of the validity of any such mar-riage upon any occasion whatsoever.

"Provided nevertheless, and be it further enacted, that nothing hereinbefore con-tained shall operate or be construed so as to annul, defeat, or alter the provisions of the last-mentioned Act, or any other ex-isting law relative to the previous celebra-tion of banns, or the obtaining of licences, or any other qualifications, ceremonies, forms or proceedings whatsoever, requisite to the validity of marriages, except so far as the same are expressly altered or dis-pensed with by this Act, in the cases aforesaid.

"Provided also, and be it further en-acted, that nothing in this Act contained shall be construed so as to defeat, preju-dice, alter or affect the right of the offi-ciating parson, vicar, minister, or curate and clerk respectively, to their accustomed fees, duties or emoluments, payable upon the celebration of marriages in any of the cases provided for by this Act."

The Schedule to which this Act refers:

"We, the undersigned A. B. and C. D., do hereby declare that we are Dissenters [or that the undersigned, A. B. or C. D., as the case may require, is a Dissenter] from the Church of England as by law esta-blished, and that we are desirous of taking the benefit of a certain Act, passed in the 59th year of his present Majesty's reign, intituled, 'An Act to relieve certain Per-sons dissenting from the Church of En-gland, from some parts of the Ceremony required by law in the Celebration of Mar-riages.' As witness our hands,

"A. B.
"C. D."

We give as correct an account of what passed in the House of Commons on the 16th of June, as the noise and inconvenience arising from an ex-cessively crowded gallery would per-mit, assisted by the reports of the newspapers.

After the presentment by Lord Milton, Sir James Mackintosh, and Mr. Smith, of some petitions praying for relief from the operation of the Marriage Law, Mr. S. observed, that, in bringing forward the present subject, of which he had given notice, he found himself greatly fortified by the contents of several petitions which had been presented, as well as by the

highly respectable persons whose signatures they bore. He should shortly state the object in view. The prayer, it would be observed, of the petitions was, that the petitioners might be relieved from the grievance which the use of the marriage service now required by law, imposed, more especially as it affected a particular class of individuals. The grievance complained of was described in as brief terms as possible by the petitioners themselves, when they stated that the service was inconsistent with their religious belief; some of them also objecting more strongly to it, on the general ground of dissent from the Establishment, and praying to be relieved from joining in any way in its services. It would be necessary that he should notice briefly the historical state of the question, and as to that, it appeared quite clear that prior to the Act of 26 Geo. II. marriage was considered by the law of this country as merely a civil contract, and the Dissenters were, therefore, prior to that Act, entitled to celebrate their own marriages as they pleased. To the ceremonial which the Act had the effect of requiring Dissenters to submit to, the general body had great objections, looking at it merely as a service, and without going into the general objections to the conformity which it required to the Establishment; but on the part of the persons for whom he was now more immediately appearing, (the Unitarians,) the prominent objection was the expressions it contained relative to the doctrine of the Trinity. By a recent statute they had been relieved from the penalties and disabilities imposed by laws which had become, in fact, almost obsolete, and it was very unpleasant to their consciences that this doctrine should be introduced in a manner that implied a recognition of it on their part. As this introduction was perfectly unnecessary to the object in view in the celebration of marriages, the petitioners were at any rate justified in their hope, that the liberality of the Legislature would dispense with every thing of that sort. He had before observed, that prior to the 26th of Geo. II. marriage was always considered in law as essentially a civil contract, and for this proposition he had *the* authority of Mr. Justice Blackstone. It could not, then, be necessary to its validity that it should be connected with any religious ceremony, especially one repugnant to the feelings and opinions of the parties. From the operation of that Act, Jews and Quakers were exempted, and he believed that the petitions which they presented at the time of its passing, stating (as the present petitions did) its interference with their religious opinions, led mainly to their exemption: although he was aware that there were, and continue to be, peculiar circumstances which had probably considerable influence in the case of those bodies who were more defined than the class of persons whom he now represented; but the circumstance that marriages were now solemnized by those bodies among themselves without any legislative interference in their favour, and without any doubt of their validity, was ample proof of the proposition that, before the Act of 26 Geo. II., all Dissenters were possessed of the same privilege. That the old law had always contemplated marriage as a civil contract, seemed also evident from the preamble and provisions of 12 Chas. II. C. 33, which confirmed marriages celebrated by the Justices of the Peace during the Commonwealth. In that Act was no appearance of an idea that it was necessarily connected with any religious ceremony. The Dissenters of Ireland and Scotland had full liberty given them, being allowed to perform their own marriages, and it was hard on those of England to be alone restrained. The 26th of Geo. II. had, however, for the accomplishment of a civil purpose of great importance, namely, proper regularity of celebration and record, made it necessary that marriage be performed in the Church; but conceding this to be a desirable object, attended with great civil advantages, it would not be necessary that the whole service, intended originally solely for professed members of the Church, should be gone through in order to render the Act binding. It was, in fact, as was well known, very usual to omit several parts which were not at all consonant to the delicacy and decorum of the present day. It was obvious that the present marriage service contained two parts which might be readily se-

parated: the one almost entirely civil; the other devotional, and perfectly proper perhaps for the members of the Church. Considering the many difficulties which would attend withdrawing the performance of marriage from the parish church, and the many advantages that attended, amongst other things, the use of only one register, and the regularity which ensued from the present practice, the petitioners were not inclined to seek to be exempted from the use of the service altogether, but they did object to parts of it, and it was his intention to propose the omission of those parts. He proposed that the minister, on receiving a written declaration from the parties that they or one of them was a Protestant Dissenter, should use only the parts included between the words "I require and charge you both," and the words "and thereto I give thee my troth." This was all that could be necessary, and thus the whole devotional service was omitted, to which, whether objectionable or not in form, it was unpleasant to a Dissenter, as such, but particularly to a Unitarian Dissenter, to conform, as it amounted to a recognition of the religious services of a Church from which he separated. This plan would leave all classes of individuals who could be interested precisely in their present situation, as far as civil objects were concerned. It went not to alter any thing, but only to select an unobjectionable part, and use it whole and entire. No additional duty would be imposed on the minister; on the contrary, he would be exempted from the painful necessity of insisting on what was disagreeable to others. No reduction was proposed in the accustomed fees; in fact, he did not conceive there was any description of person or property that could be injured or affected by the measure. Even supposing a religious ceremony was proper to sanction the marriage contract, to impress upon the mind the weight, the solemn character of the engagement into which it entered, surely to be productive of any beneficial effect, it ought not to be one uncongenial to the religious principles conscientiously entertained by the parties. The law acted upon these ideas when it consulted the religious [illegible] of the parties on whom it imposed [illegible] obligation of an oath. The Jew was sworn on the Old Testament, the Mahometan on the Koran, not on any thing to which his mind attached no religious importance. For himself, however, he was inclined to doubt whether the association of a religious ceremony at all with the marriage contract had always the good effect ascribed to it; and he believed, on the contrary, that in those countries, especially Catholic countries, where marriage was treated as a sacrament, it would be found that its vows were much more frequently broken than in the northern part of this kingdom, where, (as in England prior to the 26th of Geo. II.) no religious ceremony was essential to its validity.

Under all these considerations, looking to the case as it stood historically, as it was in practice among the Dissenters of Ireland and Scotland, and as liberal and just policy dictated, he trusted it would be thought the petitioners would, at any rate, be considered fully entitled to the relief they sought, interfering with no principle of the policy of the country, with none of its civil regulations, with the interests or conveniences of no one. It was not a matter to be treated with levity or indifference. It was a case of conscience, to which he was fully persuaded the House would give every relief in its power. Mr. S. concluded with moving for leave to bring in "a Bill to relieve certain persons Dissenting from the Church of England, from some parts of the Ceremony required by Law in the celebration of Marriages."

Lord Castlereagh said he did not rise to object to the introduction of the bill, but only to observe, that as he was not present when the Honourable Member commenced his observations, and as he was not aware of the provisions it might contain, he must not be considered as precluded from delivering his opinion on the subject, when the measure should be immediately and fully before the House.

Mr. Wilberforce observed, that he also had only heard a part of his Honourable Friend's observations, but that he perfectly acquiesced in the propriety of allowing the bill to be [illegible] in. He could not help feel[illegible]ever, some apprehension lest

the general terms in which his Honourable Friend had spoken of marriage as a civil contract might be misunderstood. There could be no doubt that, so far as evidence was concerned, it might be so denominated, but the institution was itself of Divine ordinance. To this institution much of the superiority of Europe over Asia and other portions of the earth, especially in social and domestic life, might be attributed. He certainly approved of the general object of the bill, and its particular provisions would be the subject of future consideration.

Leave was then given to bring in the bill, and Mr. Smith and Sir James Mackintosh were appointed for that purpose.

Eastern Unitarian Society.

The Yearly Meeting of this Society was held at Colchester, on Wednesday and Thursday, June 9th and 10th. On Wednesday evening, after the service had been introduced by Mr. F. Horsfield, Mr. Fox asserted, with equal ability and success, the claims of Unitarian ministers to be considered as Gospel preachers and proclaimers of glad tidings: and on Thursday morning, Mr. Fullagar read the Scriptures, and Mr. Scargill delivered the prayer; after which, Dr. Thomas Rees gave a brief, but clear and faithful statement of the Unitarian faith, with a succinct review of some of the leading arguments from reason and Scripture in its favour. After service the business of the society was transacted; George Watson, Esq., of Saxlingham, in the Chair. After the Report of the Committee had been read, it was the general opinion of the meeting, that its contents were of sufficient general interest to procure its insertion in the Monthly Repository, and the Secretary was directed to transmit it for that purpose. The members and friends of the society afterwards dined together, to the number of sixty, at the Angel Inn. The pleasure of the meeting was considerably heightened by the presence of Mr. J. T. Rutt, who obligingly consented to take the Chair. In the course of the afternoon the sentiments which were delivered from the Chair, gave occasion to several gentlemen to address the company upon subjects connected with the great cause of religious liberty, or of the interests, local and general, of Unitarianism; particularly Mr. Fox, Dr. T. Rees, Mr. G. Watson, Mr. Meek, Mr. Fullagar, Mr. Toms, Mr. Scargill and Mr. E. Taylor. It was highly satisfactory to see so numerous and respectable an assemblage. Colchester is a new focus; it now served to concentrate and bring into action and co-operation with the Unitarian body, individuals from Sudbury, Witham, Braintree and other places in the neighbourhood, several of whom now associated with us for the first time. Among other visitors were two Jews, who came, not to plunder the Christians under pretence of conversion, but to contribute their assistance to forward the objects of the society. Mr. Meek gave a highly interesting account of the progress and present state of Unitarianism at Colchester. It appears that every thing which threats, denunciations, even force and oppression can effect, is employed against our brethren there. They have been called upon to suffer much reproach and persecution for the cause of Christ. They find their reward in the adoption of those glorious and consolatory truths which he taught, and in the cheering views of God's character and government which they have now embraced.

It was resolved, that the next yearly meeting should be held at Norwich, on the last Wednesday and Thursday in June, 1820.

Report of the Committee, 1819.

Christian Friends,

It is a source of great satisfaction to us, that the members of our society are this year called together in the county of Essex. The report of our deceased and valuable friend Mr. Winder, had very early in the existence of this Association attracted our attention to the state of religious opinion in Colchester and its neighbourhood, and in the year 1814 he undertook a journey into Essex, for the purpose of ascertaining whether any and what openings for the diffusion of Christianity, as it was originally preached by the apostles, might be found. In several villages, not far distant from this town, he was kindly

received and attentively heard. In Colchester he was almost an entire stranger, and his report to us on his return was, that he had not been able to meet in that place with a single individual inclined to Unitarianism, and much less with any place in which an Unitarian missionary could be permitted to preach. We have reason, therefore, to rejoice, that in the course of a few years we see the worshipers of the one God united and associated in Colchester, and that we are enabled here to assemble our society. It is a source of additional satisfaction to us also to see, as the minister of this congregation, one of our own members, and one who was led to the adoption of his present views of Christian truth, from the preaching and conversation of our respected friend.

The number of Tracts distributed this year has been two hundred and fifty-six, and the stock on hand, previous to the last order of the Committee, was six hundred and ninety. One of the tracts (the Unitarian's Appeal) has excited a controversy on the subjects in dispute between us and our Trinitarian brethren, and has especially attracted attention in this county. Excepting by the letters of Mr. Fry, formerly of Billericay, we believe the question has not been much agitated in Essex. The publication of Mr. Newton, of Witham, from the rank which he holds among our orthodox brethren, and from the well-known respectability of his character, has excited considerable attention. That such a champion could make no better defence of Trinitarianism, is rather to be imputed to the weakness of the system, than to any want of ability in its defender. That it has disappointed and dissatisfied many of his friends we have reason to know, and we trust the controversy will be productive of good, and finally issue in the promotion of Christian truth. The very fact that these local discussions, respecting the truth and scriptural evidence of our opinions, are increasing, is a certain proof of the interest and alarm which they excite. A few years since, and Unitarian publications were "few and far between," they were confined to the metropolis and one or two towns. Now, our opponents in every part of the kingdom, from the mitred prelate downwards, are calling upon the Unitarians to gird on their armour, and in no instance, within our knowledge, have we been without zealous and able defenders. This perpetual conflict of opinion must necessarily be beneficial to the cause of truth, and that it has aided the spread of our views of Christianity, is virtually admitted by our Trinitarian brethren, notwithstanding the affected contempt in which they hold our exertions. Nor is it by their writings alone that the Calvinistic Dissenters have attacked us. They are not content with branding us as blasphemers from the pulpit and the press, but they are endeavouring, in spite of the declaration of the Legislature in our favour, to deprive us of the rights and the endowments we possess. They are striving to make the decisions of our courts of law breathe their own intolerant and persecuting spirit. By the exertions which the Calvinistic body are making, in order to obtain a decision in their favour respecting the Meeting at Wolverhampton, they have clearly shewn their design and end. Disgraceful in every way as their conduct has been, both as men and as Protestant Dissenters, it is not sufficient for us, and for our own safety, to treat it with indifference or contempt. As an attempt is making to deprive us of our rights and our possessions, it must be resolutely met, and they must be legally maintained and defended. To this end we have seen, with much satisfaction, the establishment of a society for the defence and protection of our civil rights. Situated as we now are, such a measure is one of absolute necessity. We are no longer an obscure and almost unknown religious sect. Our opinions are not now confined to the closets of the learned, and preached with hesitation and dread. They no longer lurk in an ambiguous and guarded phraseology, but are proclaimed, as our Master and his apostles proclaimed them, upon the house-top, and promulgated with a zeal and earnestness becoming their high importance. Having entered the field, we must be prepared and armed at all points for the combat. We must oppose active

exertion, by exertions equally active, and we must learn to unite in defence of our rights and our principles. Individual efforts may do much, but those efforts concentrated, organized, regulated and combined, will do much more. From a conviction of the necessity of united exertion, have arisen, 1. Our parent Book Society, with its numerous children in the West, South, North and East. 2. Our Unitarian Fund; and now 3. Our Unitarian Association, for the Protection of our Civil Rights. All these have a claim upon us for support, and through the establishment of Fellowship Funds they may all be easily and powerfully assisted. We see, with great satisfaction, the continual increase of these Funds, and we trust the time is not far distant when they will become universal amongst us. No congregation is too small or too poor to establish and keep up a Fellowship Fund, and when once established, their permanence and their success is certain.

We will only add, that the value and importance of correct religious opinions, and the comfort and happiness enjoyed by such as possess them, are amply sufficient to justify and encourage every honest exertion for their propagation. We have duties to perform to God and our own consciences, which are quite above and beyond the influence arising from the opinion of the world. With unprejudiced and earnest attention to the attainment of scriptural views of God and his government, with a sincere and anxious desire to form right conclusions on the great concerns of religion, boldly to avow the opinions to which our inquiries may conduct us, and to worship our Creator according to the dictates of our consciences, are rights which we ought to value, and which we should be culpable not to exercise. And if, in the discharge of what we regard as a duty, we do associate together, to endeavour, in some degree, to stem the tide of calumny, to expose bigotry, to inform the ignorant, to reprove the scorner, and to hold up the simple, pure and native gospel, who will have any ground to censure us? Let us be animated to perseverance in this good work. Let us anticipate the time when "a little one shall become a thousand, and a small one a strong nation:" when "we shall lift up our eyes round about, and all shall gather themselves together and come to us:" when "the nations gathered together, and the people assembled, shall hear and testify—This is the truth."

Protestant Society.

(Concluded from p. 336.)

Mr. Wilks continued:—The attention of the Committee to *Parliamentary Proceedings*, affecting Dissenters, also should not be overlooked. The New Church Bill would require practical attention: as long as the present provisions were retained the evil would be limited. Now no church could be erected at the parochial charge, without parochial consent:—now no emolument, but from pew-rents, could be obtained; but alterations would be attempted. *Mr. Moore*, a clergyman at Birmingham, had published a letter to Lord Liverpool, entreating that rates might be imposed on the parishes when new churches are built, to ensure to the minister of every church and chapel a salary of from £300. to £600. per annum. "Obsta principiis" was, therefore, the maxim he would recommend; and only by the most unslumbering vigilance could they be secure. (*Applause.*)

A bill had been introduced into Parliament, entitled *The Parish Clerks' Bill*. This bill was privately brought forward, and had actually been read a first and second time, and referred to a Committee, and yet being masked by a specious title, the contents were unknown, although it would have taken upwards of £10,000 annually out of the pockets of the inhabitants of the metropolis, and imposed upon Dissenting ministers duties as unprecedented and intolerable, as they were novel and absurd. By the efforts of the officers of the Society, the evil was discovered—the design exposed—Dissenting ministers cautioned and aroused.—They met at their Library, appointed a Committee, and its rejection had been obtained. (*Cheers.*)

Another bill, now before Parliament, required to be regarded with a still more scrutinizing eye. It is entitled "*A Bill to prevent the Misapplication of Poor Rates.*" What title could be more specious or captivating? Can that bill benefit Dissenters? Is it not a bill similar in effect to that execrated measure, which, in the reign of Queen Anne, sought to deprive the Protestant Dissenters of their parental and dearest rights, in giving instruction to their own children? This bill will enable the officers of parishes to take

all children, whose parents are unable to support them, from the parental care, to seclude them in workhouses, or to remove them to a distance among strange nurses, and, of course, either to neglect their religious instruction, or to educate them in the tenets of the Established Church.

On the principles of political economy, the measure was indefensible. It would rather encourage than repress a redundant and wretched population. The parents who loved their children ought not to be deprived of the objects of their love; and those who loved them not, would hail the measure as a bounty and reward. He therefore hoped, that when it should be read a second time, or be committed, some friend to humanity, some real patriot, some advocate for the rights of Dissenters and of conscience, would unmask the visage, expose the deformity, develope the baneful effects, and prevent the poor laws from becoming an additional source of civil and religious oppression to those whom they were intended to relieve. *(Applause.)*

Since their last meeting also an attempt had been made in the name of the Universities, and of the King's printer, to prevent the circulation of all Commentaries on the Scriptures unsanctioned by them. Little wrongs men too patiently endure; but at length even the timid become desperate. Self-defence induced the booksellers to associate and to resist. From their Committee a report might be speedily expected; and every friend to scriptural knowledge and to free inquiry, must wish them success. *(Cheers.)*

Under the circumstances which he had developed, he wished to inquire what measures the Dissenters should adopt? He did not hesitate to state they were too congregational and independent. They did not sufficiently sympathize. County associations should be formed. Religious liberty should be one object of their union. By local connexions they would become better prepared for simultaneous effort, and something greater and better might be done, than merely to sit and sigh, or pass onward unconcerned. A measure to secure exemption from turnpike tolls was one object to be desired. Another object ardently to be sought was some act relieving our places of worship from the rates for the poor, and our ministers and congregations from the contumely and degradation which he had exposed. Another grand measure was, that emancipation from test and corporation laws, which, whilst they continued, remained as a brand of vassalage, an acknowledgment of inferiority, a prostitution of the sacraments of religion, to which no man who understood liberty, who respected the memory of the Nonconformists, who cherished self-esteem, who loved his children, or who honoured his God, could tranquilly submit. *(Loud cheers.)*

He knew that some good persons thought of liberty too much might be said. But such was not the opinion which the wisest or best men cherished, or which history confirmed. "Above all things liberty," was the exclamation of Selden. And who was Selden? An ardent youth, a warm enthusiast? Grotius said, "Selden is the honour of England." Lord Clarendon, the Tory historian, pronounced him to be a man whom it was not possible excessively to praise. And if civil liberty gives to life its value, to man his nobleness, to nations their pre-eminence, how much more dear must be religious freedom? That was the liberty which every man who deserves the name of man or Christian, should bind around his brow, and place closest to his heart. *(Cheers.)* Nor should trifles be disregarded. But nothing connected with principles was trifling. So reasoned the most immortal men, the benefactors of the globe. Twenty shillings was the whole amount of the ship money that Hampden refused to pay: he refused, and the Stuarts were expelled. *(Cheers.)* How trifling the demand for indulgences, which Luther by principle was induced to resist, and so produced the Reformation, and so relieved the world. *(Cheers.)*

On the subjects to which he had adverted, let Dissenters then apply to Parliament; and although they may be at first rejected, yet let them renew, renew, renew, their applications, and reason and truth and religious liberty must at length prevail. *(Loud cheers.)*

Every circumstance seems to demand speedy exertion. The nation was at peace. The persecution of the Dissenters did not decrease. Every possible means was adopted by the members of the Established Church, to increase and consolidate their power. In a recent publication, intitled, "Gravamina Ecclesiæ," the Rev. Mr. Dennis, Prebendary of Exeter, protested against every concession Dissenters had obtained. If they advanced, and Dissenters still would retrograde, the distance would be greater, and relief more difficult. *(Cheers.)* He trusted that was a determination not hastily or imprudently adopted, and that Dissenters would meet with those, competent and willing to undertake in Parliament their cause. All must remember with affection, the ardour and the favourable zeal with which Mr. Fox devoted his great talents to the furtherance of those views. But he was lost. All too would recollect that great and good man so recently departed; and the mode of whose departure so much increased our anguish at the loss. Those who remembered how he advocated the cause of the

French Protestants, would not have feared the refusal of his support. His was no party attachment to freedom—no lip profession—he loved freedom in his heart. With his earliest recollections, the evils of persecution were connected. The first sounds he heard, were the sighs of his parents—expatriated for their religion from their native land. With his growth the remembrance had grown; and the sentiments would have expired only with his life. Had he been present this day, what indignation would he have felt! Yet his indignation was unselfish, was passionless. It resembled the emotions of holy spirits—blending abhorrence of the wrong with pity for the wrong-doer. But he too was lost. *(Loud cheers.)* Yet they were not without advocates. He was happy to see his friend Mr. Alderman Wood present on the occasion. He knew his benevolent heart—his sagacious head—his active hand. Nor did the country contain one man more ardently desirous to do good. *(Cheers.)*

But they had also present another advocate for all that was benevolent and wise. He could remember when but a boy, he read his masterly reply to Burke, with eloquence equal to that of Burke. He could not but overcome, as he had the quarrel just. With delight, too, he had listened to his defence of the freedom of the press. When before Buonaparte, Europe trembled, and our government yielded to prosecute a defenceless emigrant for the affirmance of the truth, he stepped forward on his behalf, and delivered an oration which Cicero, when most elated with his own immortal efforts, would have been proud to claim. *(Applause.)* India, too, blessed the hour of his arrival on her shores. He went there to administer justice, and by his administration, lenient though upright, and by the mild exercise of his authority, he was there reverenced, till they regarded him as a tutelary messenger from heaven. *(Applause.)*

He has stepped into the situation of Sir Samuel Romilly, he has directed his great and comprehensive mind to the amelioration of those laws, which have been justly said to be "written in blood." He has wrapped around him the mantle of the departed Romilly, more honourable than the judicial ermine, the senatorial robe, or the imperial purple. *(Loud cheers.)* He is not lost! Such a living advocate Dissenters will possess! Whilst such evils exist and such duties remain, he could not consent to indulge his wish, to sing the requiem of the Society, or to chaunt its dirge. But he did anticipate, that the day would come, when they might chaunt this requiem, interrupted, perhaps, by shouts of exultation!—No; not with *shouts of* exultation, but with a calm and rational and sublime and silent joy, which will be felt by men of noble minds, who have attained their rights—by men who can think on their forefathers without shame—who can view their children without sorrow—who have achieved their freedom—who have deserved their freedom—who feel that they are free.

Long and continued cheers marked the interest excited in the meeting by a speech, which we have already characterized, and which occupied two hours, and of which even this long report is unavoidably but an abbreviated sketch

The following resolutions were then successively proposed and unanimously approved.

1. That this meeting, including the friends of religious freedom of every party, receive with great interest the statement of the proceedings of the Committee of the Protestant Society for the protection of Religious Liberty, during the past year. That they have not forgotten the meritorious labours of preceding Committees, who mainly contributed to obtain the amended Toleration Act, aided to procure the recognition of more liberal principles in the administration of India, and who at the same time did not neglect to defend the domestic rights of Dissenters and of Methodists; and they rejoice, that the Committee for the past year have imitated their example, and laudably advanced in the same useful and honourable course.

2. That impressed with the essential importance of Academies for the preparation of pious young men for the ministry among Dissenters, and solicitous that no avoidable charges should oppress their funds or diminish their utility, they learn with great satisfaction that it has now been finally decided, that the apartments occupied by students in those institutions shall be exempt from public and parochial assessments; and that the Committee have prevented the interposition of churchwardens with schools established on those liberal principles, which alone the enlightened friends of education can commend.

3. That experience has convinced many members of this Society, that the demand of tolls on Sundays from Dissenters and Methodists attending their own places of religious worship, imposes on them a burden peculiar and injurious: and that they, therefore, applaud the efforts of the Committee to avert that inconvenience; and recommend to their consideration the expedience of applying for some permanent provision, that may establish their right to exemption in a distinct and unequivocal manner.

4. That whilst this meeting learn with approbation the liberal conduct of the Committee in presenting fifty guineas to

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the congregation of the Rev.
ie, at Chatham, towards their
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e poor; they learn also with
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of wise, pious and noble-
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peration of the Test and Cor-
ts on Protestant Dissenters, or
to regard them as a profana-
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poses, and a violation of those
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and that they invite the atten-
Committee to some general and
fforts, for the repeal of all such
rohibitory statutes, and for the
ishment of the rights of Dis-
a basis that honour and reason
shall approve.

when this meeting consider the
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of the Established Church con-
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t their thanks for the prudence
the activity and caution, with
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were appointed to fulfil: and
llowing ministers and laymen
ual proportions with the Trea-
surer and Secretaries, be appointed to act as the Committee of the Society during the ensuing year:

Rev. J. Brooksbank, Dr Collyer, George Collison, F. A. Cox, Thomas Cloutt, Alex. Fletcher, Rowland Hill, Thomas Jackson, Dr. Newman, W. F. Platt, S. W. Tracy, John Townsend, Matthew Wilks, Mark Wilks:

David Allan, Esq., Wm. Bateman, Esq., J. B. Brown, Esq., James Emerson, Esq., James Esdaile, Esq., Colonel Handfield, Alderman Wood, Esq., M. P., Thomas Hayter, Esq, J. O. Oldham, Esq., J. Pritt, Esq., William Townsend, Esq., Thomas Wontner, Esq., Thomas Walker, Esq., James Young, Esq.

8. That this meeting also repeat their thanks to Robert Steven, Esq., the active, benevolent and enlightened Treasurer of this Society.

9. That they also renew, with even increasing pleasure, their cordial acknowledgments to Thomas Pellatt and John Wilks, the intelligent, zealous and disinterested Secretaries, and respectfully reinvite their useful exertions.

10. That this meeting acknowledge with gratitude the kind attention of the Rev. T. Tayler, the Rev. Dr. Collyer, the Rev. J. Phillips, and James Gibson, Esq., the Trustees of Coward's Funds, who have again indicated their attachment to liberal principles, and to the true interests of Protestant Dissenters, by a donation to the Society of fifty pounds.

11. That this meeting recognize upon this occasion with great pleasure, the presence of Matthew Wood, Esq., Alderman and M. P. for the city of London, and congratulate the citizens of that city on the re-election of a Representative, anxious to promote education, peace and liberty throughout the world.

12. But that to Sir James Mackintosh, M. P., the honourable and eloquent Chairman, this meeting offer their peculiar praise: and would express their hope, that he who asserted the freedom of the press, and benefited India by his wisdom and his presence, will succeed in his beneficent attempt to render our Criminal Jurisprudence milder, more efficacious, and more just; and will soon complete a National History, to which the friends of truth and freedom in every future age may with confidence refer.

These resolutions were recommended by the Rev. Dr. Bogue, Messrs. Orme, of Perth, and James, of Birmingham.

Sir James Mackintosh, the Chairman, rose amidst the loudest plaudits, and spoke to the following effect:—After the approbation of one's own conscience, I certainly consider as the best reward of any human action, the approbation of wise

and good men—highest among whom I must place the friends of civil and religious liberty.

Gentlemen, for every reason, but for the mere performance of duty, I should now be silent. Every thing which truth could say has been already urged. Every thing which I could say, did I possess the talent, or the health, has this day been far surpassed. I declare, that I never in the whole course of my life heard in any assembly a speech more conclusive, more enlightened, or more eloquent, than that which I have this day heard from your excellent Secretary. *(Applause.)* And I have been also astonished, as I followed the admirable speech of the eloquent and reverend gentleman, Mr. James. It is my duty in the first place to return my thanks; and then to make some general observations on the principles in support of which we have all assembled.

It is also my duty to say, that I am here in consequence of the indisposition of my beloved friend *Lord Holland*, who, although precluded from being present, I need hardly say is always present in heart and feelings whenever the cause of civil and religious liberty is to be sustained; who inherits and acts upon those principles which reflect splendour upon the name of Fox, and who, following the example of his illustrious uncle, has invariably advocated the rights of his fellow-men, to worship God after the dictates of their conscience. (*Applause.*)

Gentlemen, it affords me pleasure to succeed a Royal Duke in this situation, as it reflects additional honour on the House of Brunswick, when its princes act upon those principles which placed their family upon the throne; and they could not act more consonantly with those principles, than by placing the great body of Protestant Dissenters, who are the friends of the Royal House, who assisted in placing the crown of England firmly on their heads, in the enjoyment of those privileges to which by reason, as well as by right, they are unquestionably entitled. *(Applause.)* For my own part, from my youth I have been devoted to the sacred cause of civil and religious liberty; and I cannot but feel high honour, in the singular gratification of presiding at a meeting of a great body of Dissenters; the best Protestant part of a Protestant world, the authors of the principles of religious liberty among mankind, the fosterers and preservers of the English constitution. *(Loud applause.)*

This has been well stated by the Rev. Gentleman on my left, (Dr. Bogue,) when he bore a testimony to the virtues and firmness of these individuals, which was reluctantly extracted from *Hume*, that great historian and philosopher, and enemy of civil and religious liberty. *(Cheers.)* You have also heard the unspeakable value of religious liberty. No man or body of men can be justified in infringing on the privilege of any human being to worship God; and that man who presumes to take such a course, acts not only contrary to the dictates of common sense, but in opposition to the great and divine attributes of Christianity. But it has also been truly stated, that civil liberty cannot exist without religious liberty, but I would state, that civil liberty is also indebted to religion. To the progress of that spirit of justice and paternal benevolence, which religion inculcates, the safety of civil liberty is to be attributed. *(Hear.)* The spirit of religious liberty went forth at the Reformation. The contests which then took place, although ardent, were unsuccessful. Religious liberty did not appear with that lustre in the eyes of the Reformers which it has since assumed. The Reformers, however, ought not to be accused of intolerance, inasmuch as having gained the one great object of their pursuit, they were justified in supposing that all else would follow.

I was proud to hear the learned observations of my countryman, Mr. Orme. The first person, he stated, who maintained the true principles of religious liberty in this country, was Dr. Owen, the preceptor of Mr. Locke. I would also mention another individual greatly entitled to our admiration, and who also developed these principles—Sir Harry Vane. His writings are little known to the majority of readers; but he is alluded to by Hume, and his book contains the principles of religious liberty in three or four pages, in a manner clear and irrefragable.

As to that part of the Revolution of 1688, in which the privileges of religious liberty were for the first time asserted by law, we find at that glorious period, that security from persecution was the first object which was obtained. Certainly, the Act of Toleration was imperfect, yet it is a subject for congratulation, that the unceasing exertions of your ancestors accomplished the greater part of this act. I must, in justice to the memory of King William, say, that if this act was not more perfect, it was not his fault. If the wishes of King William had been complied with, you would have obtained all you desired. King William was himself a Calvinist: he did not, however, come to England to attack the members of the Church of England. He had far greater objects in view, and yielded his own private feelings to matters of more vital importance. He was a great-talented man, and no doubt anticipated all that the Dissenters could

l all that a belief in Christianity
irrant, would eventually be ob-
It is well known that he wished
ction among Protestant sects to
id that with great reluctance he
elled to acquiesce in the imper-
ne of toleration.

: express my surprise when I see
ps of the Protestant Church pub-
ching that a man is not entitled
vileges of a Christian, unless he
cally accords with the Liturgy of
rch. This certainly appears to
ordinary in a Protestant country;
would seem that the only differ-
reen the Church of England and
ch of Rome, as a wit humorously
hat the one was infallible and that
never erred. *(Applause.)* As
ersons entertaining such doctrines
igh preferment, it will continue
torious duty, as the friends of re-
iberty, to watch over their con-
d until the rights and privileges
you are now contending are at-
shall say that the ends of the
on are incomplete. *(Cheers.)*
heard with infinite pleasure the
a you have passed with respect to
Act. I do hope it is not a mere
ormality, but a resolution delibe-
rmed. And I think those will
ie greatest service to the public,
join in endeavouring to effect the
unshackled enjoyment of civil and
liberty throughout the empire.
)

gentlemen, I cannot but think it
ıy duty to state to you a principle,
is lately urged in a place of great
ce, and by a minister of great
on, and great discretion and pru-
A question arose in the House of
on a comparison of two measures,
hich was proposed by Lord Grey,
and the other was carried into
1817. The bill was to exempt
olics in the army and navy from
hs which they had declined and
o take. Lord Grey in the course
iscussion, said, that the present
had now done that very thing for
and his friends had been obliged
ower. Lord Liverpool (whom I
ch respect) said, that there was
great difference between the two
, and justified his own by stating,
act of 1807 was a permanent act,
it of 1817 was only an annual act,
he Catholics, as well as Protestant
s, entirely dependent upon the in-
of the Legislature. This consi-
is of the greatest importance to
ou see the principle upon which
regarded. You are all Dissenters
Established Church, and whatever
power or privilege you enjoy, you owe to the indulgence or moderation of the government, by whom it is only granted from year to year. It is a yearly lease, determinable at the end of the year at the will of his Majesty's ministers; and this comes from the deliberate opinion of a most important person in the King's Council, and a person of considerable weight; it was uttered in a place too and with a deliberation which adds to its weight.

Permit me to say that I have been refreshed this day by the praises which I have heard bestowed upon liberty, and especially by the inimitable speech of your Secretary, which I could devote the day to eulogize. Without any of the cold deliberation of a formal assembly, I have heard it justly stated, and as elegantly as justly, that liberty is essential to greatness and goodness in man. We seek it not alone for ourselves, but for our children. For what was the blood of Hampden and Sidney and Russell shed, but for the cause of liberty? For what was the great King William called great, but for his exertions in the same cause? And for what did William and Somers live, but to establish liberty? *(Cheers.)*

What we desire is what these great men thought worthy the sacrifice of their lives. And what is liberty, but equal justice among men? And what is more heavenly and godlike than the exertions which are made for the establishment of justice upon earth? *(Applause.)* It is to secure man against wrong that a form of government is established; but can this be obtained without the possession of civil and religious liberty?

I must say that I have attended to the important statement which has been made, with instruction as well as with surprise. I was ignorant, till this day, that scenes of vexation, such as have been described, could have occurred in this civilized country; and the knowledge of their existence will certainly induce me to watch with more vigilance every measure connected with this subject, that may be brought before the Legislature. I shall be most happy to state every grievance that may be presented to my notice, and to assist in obtaining for the Dissenters all those rights to which they are entitled. I consider that I should be disgraced in the eyes of this respectable assembly, if I did not act publicly upon the principles which I now publicly profess. I therefore solemnly pledge myself, on every occasion, to endeavour to carry into effect the instructions which I have received, and to promote your honourable and enlightened views. *(Cheers.)*

Ladies and Gentlemen, I am now, in my turn, about to require a favour. I am going to beg a reward for the small ex-

ertions which I have made. You have been pleased to express your approbation of my humble efforts to amend the *criminal laws* of our country. You are all of you persons of some influence in society, and especially among those whom you love, and who, no doubt, feel for you a reciprocal affection. Let me ask, then, that you will employ that influence in forwarding petitions and addresses to promote the object which I have stated. *(Applause.)* We are surrounded by the ministers of the gospel, whose duty, as well as inclination, is to inculcate the doctrines of humanity. Upon the exertions of these men I may rely, and those who think that in principle we ought not to forbear the severe infliction of punishment upon moral guilt, will be pleased to call in mind an observation which was made by a friend of mine, a common-council-man (Mr. Richard Taylor) who, when a member of that body got up and quoted the law of Moses as a justification of the laws of England as they stood, most aptly replied, by quoting the words of our Saviour, "Ye have heard that it hath been said by them of old, an eye for an eye and a tooth for a tooth; but I say unto you that ye resist not evil, but that whoever shall smite thee on the right cheek, turn to him the other also." It was the most ingenious retort I ever heard in public debate; and will, no doubt, remind the ministers of religion of the spirit of the gospel which they preach. *(Applause.)* I have now only to renew my thanks for the honour you have conferred, and to re-assure you of my anxious desire to promote the attainment of those objects which have been so ably and so conclusively stated by the gentlemen who have addressed you.

Among loud and reiterated plaudits the meeting was dissolved, and all present expressed their additional determination to afford to the institution, and to the measures then proposed, their best exertions, and to retire to their respective counties and congregations, and by their recommendation, to procure additional and universal support.

Unitarian Fund Anniversary.

The Annual Meeting of the Unitarian Fund was held on Wednesday, 2d June, at Parliament Court Chapel, Artillery Lane, Bishopsgate Street. The devotional part of the service was conducted by Messrs. W. Jevons, (of Walthamstow,) Aspland and Gilchrist; and a very able, ingenious and interesting sermon was delivered by the Rev. James Yates, of Birmingham, from 1 Timothy i. 11, on the Peculiar Doctrines of the Gospel. With great force of argument, and richness of historical illustration, the preacher exposed the futility of the claims set up for the notions of a Triune Deity, and salvation by vicarious suffering, as the leading and peculiar truths of the gospel; and directed the attention of his hearers to those simple, intelligible and important principles which are, in reality, the substance of the Christian revelation, and the diffusion of which, unmixed with human inventions, is the object of this institution; concluding with an animated exhortation to its friends and supporters to persevere in exertions which Providence has already crowned with greater success than the most sanguine of them could originally have anticipated. The unanimous and earnest request of the Society for the publication of the sermon was kindly acceded to by Mr. Yates, and we trust it will soon be in the hands of our readers. After divine service, Thomas Cooke, Esq., of Newport, was called to the Chair, and the Society proceeded to business. The Treasurer and Secretary then made their reports of the state of the Society's finances, and of its proceedings during the past year. The Secretary's Report was, as usual, ordered to be published at the discretion of the Committee. The principal topics embraced by it were the following: 1. A missionary journey in parts of Kent and Sussex, performed by Mr. Wright, immediately after the last Fund Anniversary, in the course of which he visited Battle, Northiam, Rolvenden, Tenterden, Cranbrook, &c. 2. A much longer and more important journey by that indefatigable servant of the Society, in Yorkshire, Lancashire, and parts of the adjoining counties, during the months of July, August, September and October last. Mr. W. considers this journey one of the most successful which he has ever made. It was undertaken at the suggestion of the late Dr. Thomson of Leeds, to whose memory an affectionate and well-merited tribute was offered in the Report, and who rendered one of his last services to the Unitarian cause, by some useful hints for Mr. W.'s guidance, which he transmitted to the Secretary only a few days before his lamented death. In part of this journey, Mr. Wright was accompanied by Mr. F. Horsfield, late a student in the Unitarian Academy at Hackney, and now completing his preparation for the ministry under Dr. Morell of Brighton, by whom much effective assistance was rendered. Mr. Wright preached in many places which had not been visited before by a Unitarian missionary, and in several, *(Todmorden, Browbridge, Jagger-green, Lindley, Brighouse, Mirfield, Horley, Cropland, Salter-Hebble, Ovenden,)* where the Unitarian doctrine had never been preached before. 3. A missionary tour in Cornwall and De-

during the last summer, by Mr. t of Moreton-Hampstead. Addi- ·reat was given to the abstract of thurst's journal, by information from letters just received from ht, who was, at the time of the actively employed in the same It appeared that the successive the missionaries had excited an r attention to religious subjects, sition for inquiry, and that the were such as to render Cornwall deserving of the attention of hom the interests of the Society utnre be entrusted. 4 The Re- stated the separate cases in which money had been made for the ion or support of Unitarian wor- the progress of the cause in those tions which have been raised or by the Unitarian Fund. Under some interesting information was ated relative to the congrega- Colchester, Woolwich, Lutton, Huddersfield, &c. The Com- to informed the Society, that in ice of the increased expense of to Mr. Wright, from his not le to take such long journeys on ormerly; and also of his being of some additions to his income linquishment of the character of inister, in order to devote him- ly to the service of the Unitarian ey had voted an addition to his id at the same time suggested the ey of his residing, when not en- missionary journeys, in or near that he might assist in the intro- of Unitarian preaching into the about the metropolis, and in di- he operations of such persons as e found properly qualified to act preachers. This resolution met cordial concurrence of the meet-

on was made in the Report to ances in which the Fund, without from the pursuit of its main has incidentally been very useful nitarian cause. Great numbers ble tracts are every year distri- nder circumstances most favour- their being read with advantage. certions of its Committee, in con- with several subscribers to the rho solicited their co-operation, *ciation for Protecting the Civil of Unitarians* was formed, an ac- whose proceedings will be found esent Number [pp. 377—386]. uctions, of £50. each, were ac- ged from the Rev. Charles Too- Sherborne; from Joseph Liddell, Moore-Park; and from E. John- , *the Rev. W. Johnston, and the* Rev. T. Jervis, as executors of the late Swan Downer, Esq.: a vote of thanks to those gentlemen was unanimously passed, and they were elected honorary members of the Society.

In consequence of these very liberal donations, the balance in the Treasurer's hands is not yet annihilated, although it has been found necessary, for the two or three past years, to apply a part of it to the current expenditure. The very usefulness of the Society, by extending the sphere of its operations, increasing the number of small congregations partly depending upon its assistance, and creating opportunities for further diffusion of its principles, imposes the necessity for augmented exertion for its support. Some aid, though but little, has been derived from Fellowship Funds and congregational collections, and the annual contribution of the Rev. T. Broadbent's congregation at Warrington, is especially entitled to notice and thanks: to these sources, in connexion with individual subscriptions, it is hoped the Unitarian Fund may look with confidence for the means of future and wider usefulness.

The Rev. Russel Scott, of Portsmouth, was announced as preacher at the next anniversary.

The following gentlemen were chosen into office for the ensuing year:

J. CHRISTIE, Esq. *Treasurer.*
W. J. FOX, *Secretary.*

Committee.
Rev. R. ASPLAND,
Mr. D. EATON,
Mr. S. HART,
Mr. T. HORNBY,
Mr. E. JOHNSTON, Jun.
Mr. G. SMALLFIELD,
Mr. E. TAYLOR.

Auditors.
Mr. D. TAYLOR,
Mr. B. KENNEDY.

Collector.
Mr. W. J. TITFORD, 49, Coleman Street,

To whom it is requested that those ministers and gentlemen in the country who have consented to receive subscriptions for the Fund, will forward the sums collected by them. As a corrected list of subscribers will speedily be printed, it is desirable at the same time that any changes of abode, new subscriptions, &c., should be particularly noticed.

In the afternoon about three hundred members and friends of the Society dined together at the London Tavern, W. Frend, Esq. in the Chair. There were not so many ministers from the country as usual,

and we had to regret the absence, from unavoidable circumstances, of many friends to our cause, who have frequently shared in the pleasure of these annual meetings. On the other hand, it was highly gratifying to observe a large accession of new friends and subscribers to the Institution. We lament our inability to offer some account of the many interesting observations with which the Chairman prefaced the toasts usually given on these occasions, or which they elicited from those whom he called up to address the company. The number of persons who dined has been only twice exceeded since the formation of the Society; and as a day of elevated enjoyment to those who were present, and of cheering promise for the future prosperity of the Unitarian Fund, it has not been surpassed, if equalled, by any former anniversary.

Fellowship Funds.

Taunton—Rev. Henry Davies, minister.

Whitchurch, Shropshire: established January 10, 1819. Object, "to promote Unitarianism by the distribution of tracts; by presenting occasional contributions to Unitarian chapels about to be erected and to Unitarian Academies, and by other means that may be thought proper by the subscribers to the Fund." President, Rev. Joseph Marriott (the minister); Treasurer, Mr. John Edwards, Jun.

Stockton (upon Tees). Established March 9 and 12, 1819, under the name of the "Stockton Christian Fellowship Society." Object, "to afford assistance to small and indigent congregations, and to promote generally the diffusion of those great principles of religious truth which, as it appears to the Society, were taught by Christ and his apostles." Monthly meetings to be held for religious conference. Any member of the Society may be excluded by the majority, after due admonition, for immoral conduct. President, Mr. James Crowe; Treasurer and Secretary, Mr. Thomas Richmond.

Somerset and Dorset Half-Yearly Meeting of Ministers.

On Wednesday the 14th of April, was held at Bridgwater, the Second Half-Yearly Meeting of *Ministers and Friends residing in Somersetshire and part of Dorsetshire*, who are united on the important principle that God the Father is alone the object of worship. The Rev. Samuel Fawcett, of Yeovil, delivered in the morning a very interesting and impressive discourse on "the Mutual Duties of Ministers and People," and the Rev. R. Wright preached in the evening. The friends at Bridgwater heard not in vain the exhortation of the apostle: "Use hospitality one to another," and the day was spent in a manner which appeared very much to realize the object of the meeting. What that object is, will best appear from the Resolutions which were proposed and unanimously adopted at the first meeting, held at Yeovil in September last, and which were sent for insertion to the Monthly Repository, but which miscarried.

Resolved 1, That the want of intercourse and co-operation between the Unitarian ministers and congregations in the Western part of England, who are agreed in the important principle that God the Father is alone the object of worship, has long been a subject of regret.

2. That such a meeting, consisting of ministers and friends, held alternately in neighbouring places, is calculated to cherish that interest in each other's welfare which ought to distinguish the disciples of Jesus Christ; to animate each other to the performance of their respective duties, and of those especially which are connected with the comfort and prosperity of their congregations, and the promotion of what they deem true evangelical doctrine and practice.

3. That in order to accomplish these valuable purposes a meeting be held half-yearly at the following places:—viz. at Yeovil, Dorchester, Bridport, Crewkerne, Ilminster, Taunton and Bridgwater.

4. That in the morning of the day on which the meeting is held there be a public service; the preacher and the place of meeting to be appointed at the preceding meeting. An economical dinner to be provided at an inn.

5. That Dr. Southwood Smith be requested to accept the office of Secretary to the Association, &c. &c.

At the meeting at Bridgwater, it was resolved, That for the future the meetings shall be held on the Tuesday in Easter-week, and the first Tuesday in October: and alternately, according to the following rotation, viz. Yeovil, Bridgwater, Crewkerne, Dorchester, Ilminster, Bridport and Taunton. Accordingly, the next meeting will be held at Crewkerne, and the Rev. Mr. Tingcombe, of Bridgwater, is appointed to preach.

S. S., Secretary.

Western Unitarian Society.

The Annual Meeting of the Western Unitarian Society will be held at Bath, on Wednesday the 14th of July, when the Rev. T. Madge, of Norwich, is expected to preach.

Agreeably to the resolutions of the Ge-

eeting of 1818, it will be referred
nsuing Meeting, to consider the
r of altering that part of the Pre-
hich relates to the doctrinal prin-
n which the Society is founded, as
n it to all who worship the Father
nly true God, and worship him

art of the Preamble referred to is
s: " —declaring it to be the fun-
l principle of the Society, in which
gree, that there is but one God,
tor and Governor of the universe,
an equal or a vicegerent, the only
bject of religious worship; and
us Christ was the most eminent
messengers which he has em-
o reveal his will to mankind, pos-
extraordinary powers similar to
eived by other prophets, but in a
gher degree."

Manchester College, York.

Thirty-third Annual Meeting of
of Manchester College, York,
eld at Cross-Street Chapel Rooms,
ter, on Friday, August 6, 1819,
n o'clock in the forenoon.
rustees and their friends will dine
as usual, at the close of the meet-
the Bridgewater Arms—Joseph
Esq., of Durley Abbey, near Derby,
hair.

THOMAS H. ROBINSON,
J. G. ROBBERDS,
Secretaries.

chester, June 17, 1819.
cations for the admission of Stu-
the foundation or otherwise, are
d to be immediately made to the
harles Wellbeloved, Theological
fork, or to one of the Secretaries.

Birmingham.

Rev. Stephen Weaver Browne is
usly chosen successor to the Rev.
rrie, as Pastor to the Old Meeting
gation in Birmingham, in conjunc-
h the Rev. Robert Kell.

Literary.

Twelfth Volume of Dr. Priestley's
ical Works, containing *Notes* on
aining Books of the *Old Testa-*
tc., which it was expected would
en ready for publication on the
of *June*, will not, in consequence
great number of references which
been found necessary to make, be
or delivery until July 24th, at Mr.
, 187, High Holborn.

FOREIGN.

America. *United States.*

(Extracts from a Letter of Joseph Lancaster's to Mr. Sharwood, London.)

Philadelphia.

Esteemed Friend,

I do myself the pleasure to communicate my success in this country by way of acknowledgments of thy friendship and kind sympathy: thou wilt see I have left a land where the kindness of my pretended friends had united in the operations of the high-church parties, so far as to proscribe my usefulness, for one where a nation hails me with a cordial welcome, where listening senates receive me as an ambassador of peace for the good of poor children.

* * * * *

On my way down the Channel, I had an opportunity of taking a pleasant farewell view of my country. The ship tided it down Channel with but little wind, but that so direct as kept us steady as a steamboat in fair weather; in consequence, we had a fine view of many beautiful towns and villages. We sailed by none of importance in which I had not the pleasure to reflect that my labours had been hailed, one time or another, with patriotic and Christian regard, and crowned with success in the establishment of schools and the education of hundreds of children. This was pleasant, and I do not know of any man in existence, unless such as have built on my foundation, that could part from his native country with the same refreshing view of his sea-coast towns: the sight almost made me forget the chicanery and intrigue, the fair face and double tongue, with which my Jesuitical enemies had driven me from a shore which, but for the impunity granted to their machinations, could never have ceased to be dear to me, at least much more endeared than it is; for, except the children to whom I have done good, and a few kind friends like thyself, what have I to thank that country for, whose children I have exalted, and whose princes I have first led forth to honour? The contrast in America speaks wonders. Here is a people of the same language, who, in spite of fame with her thousand tongues, and systematic intrigue with a thousand lies, hails me at once as a friend of youth and citizen of the world, places me in honour, ease and comfort, and throws wide open before me her ample fields, ripe and rich for harvest, and in all which the British and Foreign School Society have had no part.

[Mr. Lancaster here presents his friend with extracts from the newspapers, relating to the proceedings in Congress concerning him. He had, it appears, delivered two lectures in Congress Hall, Washington, on Education, " before the President, Vice-

President, Senators, Representatives and Foreign Ambassadors, with many persons of distinction," having occupied for this purpose the Speaker's chair. The day after the last lecture, the following Resolution was passed in the House of Representatives:

"Resolved, That Joseph Lancaster, the friend of learning and of man, be admitted to a seat within the Hall of the House."

We regret that we cannot here insert Mr. Lancaster's letters, on this interesting occasion, to Mr. Clay, the Speaker, and Mr. Basset, a representative from Virginia, the mover of the Resolution. Mr. Lancaster adds,]

When I took my seat in the House, I was introduced and surrounded by members for more than two hours: the Speaker and B. Basset, with the Philadelphia members, introduced me to members from all parts of the Union; and invitations to their houses and neighbourhoods, invitations which came from their hearts in all the warmth of patriotic feeling, were given to an extent I never received before at the same time.

OBITUARY.

On the 27th of May, at Walthamstow, Mrs. Elizabeth Solly, widow of the late Isaac Solly, Esq. of that place. She was the daughter of Nathaniel Neal, Esq. an eminent solicitor in the city of London, distinguished for his piety, virtue and talents, an active and zealous supporter of the Protestant Dissenting interest, the author of "A Free and Serious Remonstrance to Protestant Dissenting Ministers," republished in 1775, by Mr. Orton; of a pamphlet addressed to the members of his own profession; and of some admirable letters, which have been published in Mr. Stedman's collection of letters to and from Dr. Doddridge, and which have been thought worthy of being selected as specimens of epistolary composition, by Dr. Knox, in his Elegant Extracts. She was grand daughter to the Rev Daniel Neal, A. M., the author of the History of the Puritans, &c. and great-niece to Dr. Nathaniel Lardner, whose laborious and erudite researches into the early history of the Christian Church, and whose cautious but free inquiry into the doctrines of Christianity, have given him a rank among the most eminent of ecclesiastical writers. From principle as well as from education she was a Protestant Dissenter; firm and inflexible in the path of duty; and religious without bigotry or party spirit. She had a very decided objection to every party denomination. "I am a Christian," she would say, "and acknowledge no other leader than Christ;" and though she agreed in sentiment with those who call themselves Unitarians, she objected to the term; for she justly observed that Jews and Mahometans were Unitarians though not Christians. She was a strenuous advocate for a regular attendance on public worship, and recommended the duty not only by precept, but also by her own example. She frequently spoke with regret of the number of empty pews observable in many places of worship in the afternoon, which are crowded in the morning. Let those Dissenters who acknowledge that an attendance on public worship is a duty, and yet neglect it, reflect on the evil effects of their example, by discouraging both ministers and hearers. As she was exemplary in her observance of the public offices of the house of prayer, so she was consistent and liberal in her support of the place of worship which she frequented regularly, as indeed she was of other places of worship which she attended occasionally. It is to be regretted that the faithful labours of many able Dissenting ministers are so ill requited, and that there are so many persons who will spend more upon one evening's amusement than they subscribe to a minister of the gospel for a year's instruction.

Mrs. Solly took a great interest in the Orphan Working School in the City Road, one of the few Dissenting Institutions in which the Three Denominations unite without distinction. She was on the Ladies' Committee from the first adoption of that arrangement. Those who have been present at the annual meetings, must recollect the impression apparently made upon the girls that were examined, by her questions and remarks.

Mrs. Solly was a woman of a quick apprehension, and of a vigorous and active mind, not easily dismayed, of a cheerful temper, and from system as well as constitution, disposed to look on the bright side of every thing, and to overlook or disregard the evils, that she might enjoy better the blessings of life. She had a deep sense of justice, and displayed a dignity as well as liberality in her benefactions, which excited respect as well as gratitude. As the parent of a numerous family, her conduct was exemplary, affectionate and strictly impartial. On the death of her husband,

o whom she was cordially attached, and
rith whom she had been united thirty-five
ears, she expressed the wish that her latter
nd might be like his. Her prayer was
ranted; they each lived to the advanced
ge of 77, beloved and respected by all
ho had the happiness of being connected
rith them, in the full possession of all
heir faculties, and exempt from those in-
rmities that are commonly the lot of ad-
anced age. They each departed this life
fter an illness of only a few hours, sen-
ible nearly to the last, and apparently
rithout pain.

Well might the Psalmist say, "Mark the
erfect, and behold the upright, for their
nd is peace." But it must not be for-
otten by those who wish to die the death
f the righteous, that they must strive to
ive like them. Our deceased friend was
egular in her family and closet devotions
o the close of life, and enjoined the same
n her children.

Her remains were interred in the family
ault at Walthamstow, and a sermon was
reached, on occasion of her death, to her
umerous family and a large assembly of
riends, by the Rev. Mr. Jevons, in the
ld or Presbyterian Meeting-House in
hat village.

1819. March 6, at the *Lydiate*, near *Bromsgrove*, Mr. JOHN CARPENTER, aged 8; also, on the third day after, at *Bromsgrove*, his brother, THOMAS CARPENTER, n the 64th year of his age, an extraordinary coincidence of mortality. They were descended from a family which has been very respectable in the neighbourhood of Bromsgrove for more than a century past, and rather numerous, but which, by removals and deaths, is now nearly extinct in that neighbourhood. Neither of them had been married. Mr. John Carpenter was at one time the owner of much landed property in Worcestershire. He is well known to have been a person of extraordinary generosity of temper, so much so as to have been very prejudicial to his own interest. If worldly circumstances sometimes involved him in differences with his fellow-men, he was always a very peaceable member of the religious society to which he belonged.* He and his brother always exercised the most perfect Christian candour and charity to all who differed never so widely from themselves in religious sentiments. That liberty with which all are made free, they had learnt to perfection, an attainment by no means universal, nor of small account in the Christian character.

Mr. Thomas Carpenter was universally and most deservedly respected by all who knew him, on account of his extraordinary meekness, gentleness and kindness of temper, and his inflexible integrity and virtue. Few can contemplate his character without learning something to meliorate their own. He was a kind and sincere friend, very good to his domestics and servants, hospitable in his house, and a father to the family to which he belonged. Till his last illness he was a constant attendant at the place of worship begun by Mr. Spilsbury, the ejected minister of Bromsgrove. His loss is very sensibly felt by the religious society with which he was connected, as well as by his other friends. The long and tedious illness with which he was afflicted, he bore with the Christian meekness and patience characteristic of himself. The last words which he spoke in this life were, "My trust is in the Lord." "Blessed is the man that maketh the Lord his trust."

Mr. John and Mr. Thomas Carpenter were brothers to the late Rev. Benjamin Carpenter of Stourbridge, and uncles to the Rev. Dr. Carpenter of Bristol, and the Rev. Benjamin Carpenter of Leeds.

V. V.

* The Presbyterian at Bromsgrove.

On the 19th ult. at Winchester, in the 22d year of his age, Lieut. HENRY M'DERMOTT, of the 9th Regiment of Foot, second son of Lieut-Colonel M'Dermott, of the Royal Military College, Sandhurst, Berks. He was a young man whose placid disposition, conciliating manners, and exemplary conduct, obtained him the esteem and respect of all his acquaintance: to his disconsolate parents and immediate relatives his loss is irreparable, and his early death will be long a subject of the deepest regret to his numerous friends and brother officers, whose heartfelt concern was so conspicuously manifested at Winchester, from whence the regiment recently marched for embarkation to the West Indies, having cherished a hope, that had he been enabled to proceed, the sea voyage and change of climate might have given a favourable turn to the pulmonary complaint under which he laboured. His remains were interred in the Cathedral Church-yard of Winchester with military honours, his beloved and respected father being chief mourner.

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A Discourse delivered in the Presbyterian Chapel, Rotherham, the Sunday subsequent to the late Methodist Missionary Meeting held in that Town, addressed to all Christians, and recommending Brotherly Union and Charity. By the Rev. J. Brettell. 1s.

CORRESPONDENCE.

Communications have been received from Messrs. Cogan; J. Read; Maxon; and D.; J. C.; Clericus; and An Occasional Lay Preacher.

We have to acknowledge also some articles of Review, which, together with other matter, are excluded from the present Number by the copiousness of the Religious Intelligence.

Mr. Samuel Fennell, whose strangely incorrect letter was inserted p. 303, has sent us another communication, different from that which is already printed, and which he insists is "a true copy of the original, verbatim." If by the *original* he means the manuscript sent to this Work, we can only say this is *somewhat too much*. The letter, as it now stands in the Monthly Repository, is a true *verbatim et literatim* copy of his communication, as our printer will, if he require it, give him assurance. We are answerable only for the punctuation, and the brackets and inverted commas in the quotation, by which we vainly tried to make sense of the paper. Some blame attaches to us we confess for admitting such a paper into our Work, but the truth is, that seeing on a first glance that it consisted chiefly of an extract from Barclay, we numbered it for insertion without reading it through. It was after its return from the printer's, with his marks of surprise and inquiry, that we discovered its incorrectness, and inserted the commas, &c., before described, and the note signed Ed. at the end. Mr. Fennell is only an accidental reader of the Monthly Repository, but if he will consult any of our subscribers at Bury, he will probably be informed that we are not accustomed to alter communications in order to make them into nonsense, and that we could have no motive for doing so in the present case, his opinion being nearly our own. That Mr. Fennell, however, may have the advantage of his *second thoughts*, we will insert his *corrected paper* in the next Number.

THE

Monthly Repository.

o. CLXIII.] JULY, 1819. [Vol. XIV.

MISCELLANEOUS COMMUNICATIONS.

On the Rev. Samuel Newton's Objections to the Improved Version.

LETTER I.

SIR,

HAVE sometimes thought that the Improved Version is like Ithu-l's spear, which causes every thing at is touched by it, to exhibit itself its proper form and colour. It is act, that certain beings "walk the rth" with every appearance of men, scholars, and sometimes even of ristians, and commonly pass for ch, who, nevertheless, if they hap-n unfortunately to come into con-t with the Improved Version, in-ntly start up in the hideous shape fiends, vomiting forth the infernal guage of Billingsgate.

This remark has been unfortunately emplified in a late "Attempt to pose the errors" of that Version, by Rev. Samuel Newton, of Witham. which "Attempt," the words sh," "daring," "false," "impu-t," "flippant," "blundering," sidious," "perverse," "profane," mischievous," "childish," "dis-ted," "trumpery," "conceit," vitling," "idle stuff," "ignorance," lly," "temerity," "effrontery," rejudice, which has neither eyes r ears," &c. &c., are bandied about h all the familiarity and the inso-ce of the Bampton school; and, as usual with the tribe of imitators, Author has urged this spirit to ll more extravagant extreme, and ore outrageous violation of the de-um of civilized life. And after he exhausted his own vocabulary of se, and railed himself out of breath, okes the aid of a learned member the University of Oxford to com-te the charge.*

Now the first question which presents itself upon reading such a publication is, who is this writer that assumes such airs of authority; that thrusts himself into the chair of theological criticism, and with the tone of an oracle pronounces anathemas, not only upon the unfortunate Editors of the Improved Version, who are the objects of his marked indignation, but upon the authorities to which they appeal, many of whom have been hitherto regarded as some of the brightest ornaments of the Established or the Nonconformist Churches?* Who is this accuser of

Dr. Laurence, who has favoured the lic with a pamphlet of "Critical Re-tions upon the Improved Version," tion in a style sufficiently pompous, consequential and abusive. Of this short pamphlet the learned writer spends no less than seven introductory pages in vehement invective against a gross blunder, which he imputes to the Editors of the Improved Version, but which in fact proves to be the writer's own. Nor is it the only error which is to be found in his work. Pomposity of style, and bitterness of invective, mark the whole of Dr. Laurence's publication: which Mr. Newton seems to have taken as his model. Dr. Laurence, however, is both a scholar and a critic, though theology and biblical criticism are not his *forte*. Perhaps, indeed, on this account he may be less excusable than others who have not the same pretensions to respect.

* It is truly amusing to see in what a cavalier manner this gentleman disposes of some of the most eminent critics and commentators upon the Scriptures, viz.

Mr. Locke, the father of rational criticism, to whose judicious commentaries the theological student is under unspeakable obligations. Of this distinguished critic, the Author thus contemptuously expresses himself, p. 16:

"Michaelis's Greek exceeded that of Mr. Locke as far as Mont Blanc exceeds in height the Norwich Mousehold Hill."

Dr. John Taylor, who, by pursuing the light which Mr. Locke struck out, has supplied the biblical student with the true key to the interpretation of the apostolical

the brethren? Whence does he come? What are his qualifications? How has he distinguished himself? In what way does he make good his claim to be lord of the empire of criticism, and by his sole and peremptory flat to stamp the credit of literary reputation, of biblical scholarship, and of moral worth? Oxford we know, and Cambridge we know, but who is the Rev. Samuel Newton, of Witham?

Dismissing, however, the consideration of the temper with which this Author's remarks are written, let us proceed to consider the objections which he has urged against the Improved Version, and to examine their validity.

1. The Author borrows his first objection from Dr. Laurence, who accuses the Improved Version of being "manufactured to promote the cause of Unitarianism." "The Editors," says Mr. Newton, p. 33, "write for a systematic purpose: and discovering as they do the perpetual bias of their system, it appears to be an impossibility, that they should have fairly discharged their duty. Philology knows no system—criticism is of no creed—the fair philological import of the words is the question with criticism: a question which the determined partizan, acting for his party, is not likely after a due manner to consider."

This objection has been frequently made to the Improved Version: and the truth of it, to a certain extent, cannot be denied. The Editors of the Improved Version were Unitarians: and were plainly biassed by their system, whether erroneous or true, in their interpretation of the text. And if this bias were peculiar to these Editors, it might and would form a considerable objection against their translation. But the fact is, that the objection holds equally against every Version of the Scriptures, the public Version itself, least of all excepted. This objection, therefore, as urged against the Improved Version is of no

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epistles, and whose learning was never called in question even by those who least approved of his opinions. But hear the oracle, p. 11: "With respect to Dr. John Taylor's interpretation (of John i. 1) it goes for nothing, and less than nothing, with those who are conversant with the inconsistencies of his writings."

Dr. Sykes, that eminently learned and judicious commentator and critic, p. 60: "We want some higher authority than Dr. Sykes."

Mr. Emlyn, p. 63: "So we are to take this bold assertion, and this reference to Mr. Emlyn as satisfactory proofs."

Mr. Wakefield, p. 60: "was a mistaken and lame biblical critic."

Mr. Lindsey and Dr. Priestley, p. 32, from Dr. Laurence: "The flimsy refinements, and loose lucubrations of Lindsey, or of Priestley."

Mr. Simpson, p. 71: "Could not these gentlemen with the help of their *referee* Simpson," &c.

If ever there was a calm, impartial inquirer into the sense of the Scriptures, it was the late Reverend and learned John Simpson of Bath: and there are few individuals to whom Scripture criticism is more indebted. I do not, indeed, entirely agree with him in all his results, and particularly in his interpretation of the texts in 2 Pet. ii. and in the Epistle of Jude, relating to the angels who kept not their first estate. But it is disgusting to see a scholar of such distinction, treated with such a contemptuous sneer by one who, it is very plain, has never seen Mr. Simpson's Works.

It is, however, quite ludicrous to see how this gentleman treats the learned and ingenious Hugh Farmer, and those who think with him, such as Lardner, Sykes, &c., upon the subject of demoniacal possessions, p. 68. Having cited a passage from Dr. Campbell, expressing that Author's disapprobation of Mr. Farmer's hypothesis concerning demoniacs, and having shewn how Dr. Campbell's strictures might be amended by some *valuable* remarks of his own, he adds, "However, while the stately horse (viz. Dr. Campbell) is content to graze in the valleys below the Alps, the ephemeral insect, (viz. Farmer,) that is ever restless, wings its little way over the highest mountains. Alps are no Alps to that. Difficulties are no obstacles to that: pleased with its own buzz, it thinks the atmosphere can scarcely contain an animal of such size, beauty and *strength*."

Poor Mr. Farmer! little did he expect that a work which, for learned criticism, for temperate discussion, and for cogent reasoning, excited the admiration of all the learned theologians of his own age, would have exposed him to the captious sarcasms of the critics of the succeeding generation. Still, however, it is some comfort that they are such critics as the Author of the "Trinitarian's Appeal."

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he insists ought to be rendered
. But why so? Will this gentleman presume to allege that the word αγγελος does not signify a messenger as well as an angel? Why then ought it to be rendered angel? For this reason and for no other, because this gentleman's system leads him to the belief that angels are celestial spirits, and that Christ is in nature superior to them: while, on the contrary, the Editors of the Improved Version, who regard Jesus Christ as a human being, in all respects like to his brethren, and who do not consider Christianity as intended to instruct mankind in the laws and orders of a supposed angelical hierarchy, translate the word in its primary acceptation, and interpret the passage in a more intelligible sense, as asserting the superiority of Jesus to all former prophets and messengers of God. The gentleman is very angry at this presumption. But without reason; because they have just as good a right to translate the word according to their system, as this writer according to his. And, in truth, neither party is to blame; for in this instance, and in many others, system, that is, a man's honest opinion of the doctrine of revelation, is his only guide. He may be mistaken, but if he has used the best means in his power to gain information, involuntary error will not be imputed as a crime. Then only is a translator to blame when he purposely misconstrues the text in order to support his system. And, that the Editors of the Improved Version have, in any instance, been chargeable with this malversation, they challenge the bitterest of their opponents to produce the shadow of a proof.

The current of Scripture is direct and full in favour of the proper, simple humanity of Jesus Christ. Here and there a text occurs which seems to assert his pre-existence; and more rarely still a phrase or a sentence is to be found in which names, titles, attributes, works or worship, are or appear to be attributed to Christ, which are appropriate to God. In these cases system, that is, every man's own judgment of Scripture doctrine, will necessarily govern both the translation and the interpretation. When a case of this kind occurs to an Unitarian interpreter, as for instance; "Before Abraham was I existed, i. e.

in the divine decree," a clamour is immediately raised that the plain words of Scripture are perverted to accommodate a preconceived system. "Philology," they cry with this worthy Author, p. 33, "knows no system —language and grammar submit to no Unitarian synods—we do not want a Unitarian Bible—we ask for no Bible but that which is from God."

But for one text which is strained to an unusual sense by the Unitarians, there are ten which are distorted in a much greater degree by the Trinitarians, in order to force them to a sense consistent with their hypothesis. The Trinitarian holds that Christ is equal with the Father: but how then does he explain that he knew not the day of judgment*—that he could do nothing of himself: how could our Lord affirm, my Father is greater than I? Such passages as these clearly teach that the holy and humble Jesus never thought of arrogating to himself the powers and attributes of the great Supreme. Oh, but says the expert and systematic Trinitarian, all these expressions are to be understood of our Lord's human nature only. Softly, my good friend; do not trouble me with your mysterious and unintelligible systems: "Philology knows no system—language and grammar submit to no Trinitarian synods, nor oecumenical councils—we ask for no Bible but that which is from God—we do not want a Trinitarian Bible."

B.

* The writer of the "Trinitarian's Appeal defended," who professes to be a great enemy to the interpretation of Scripture by system, nevertheless expressly asserts, p. 95, that when our Lord declares, Mark xiii. 32, that "of that day and hour knoweth no man, no not the angels that are in heaven, neither the Son, but the Father only;" *he did not mean to exclude the Holy Spirit, neither, we believe, did he mean to exclude himself as the eternal Word.*

Now, had Peter or any other of the apostles been as wise as this writer, they would have had far better ground than upon any other occasion "to take him, and to begin to rebuke him." They might have said, Sir, your language is not correct, and it tends to mislead. You know that as the Son you are as well acquainted with the day of judgment as the Father himself, and that it is only in your human nature that you are ignorant of it. And whereas you declare that it was known to the Father only, you cannot but be apprized that there are two other persons, the Son and the Holy Spirit, who are equally well-informed upon the subject with the Father. So that what you have so solemnly announced, cannot easily be reconciled to the simplicity of truth.

This the apostles might have said, and perhaps would have said had they suspected their Master to have been guilty of so gross an equivocation. But, poor souls, they were, no doubt, at that time as ignorant as the Unitarians now are, or even as the Editors of the Improved Version; and were simple enough to believe that our Lord meant what he said. Our reverend Author could, no doubt if he pleased, *solve* the difficulty, and shew how consistent it is with the simplicity and sanctity of our Lord's character, that he should mean the very reverse of what his language expressed. "Alps are no Alps to him."

Walthamstow,

SIR, *June* 25, 1819.

UPON perusing Mr. Hutton's excellent sermon lately delivered at Bradford, [see Mon. Repos. p. 400,] I was led to ask myself upon what principle our Calvinistic brethren can refuse to yield to the force of his reasonings; and the answer was, that it can only be by persisting to view *morality* through a medium of their own; a medium which, it may be observed, annihilates the moral agency of man. Their system is founded on the position that the human heart is altogether depraved, and that man, in an unregenerate state, can do nothing which will be of any avail towards acceptance with God. If this be so, man is not a *moral agent* according to any imaginable definition by which the notion of moral agency can be conveyed. Not only the knowledge of what is good, but the power to do what is good enters into the very essence of moral action; and this power is by the Calvinistic hypothesis excluded.

But the freedom of the will may constitute man a moral agent. Let the will be as free as freedom can make it, as long as the human heart remains totally corrupt, it can only choose between different forms of evil; and since every sin is an *infinite evil*, it can signify nothing, as to the moral

uality of the action, in what form he offence is committed. But does ot the moral evil which abounds n the world countenance the doctrine f the original depravity of man? oes not this hypothesis well explain he wickedness which deforms the oral creation, and afford the solution f a phenomenon which no one, whatver be his views of theology, can efuse to admit? No doubt, the hyothesis that the human heart is otally and radically corrupt, will ccount for all the sin (if sin it ought o be called) which man does or can ommit; but there is another phenomenon for which it does not account, and with which it can never be reconciled, and that is, the quantum of good which is found in the ctions of men together with the evil, nd which, whatever this quantum ay be, completely sets aside the hypothesis. Will the Calvinist say hat there is nothing morally good in those acts which mankind have denominated virtuous, when performed by the unregenerate man? Would the chastity of a Joseph and the benevolence of the *good* Samaritan have no quality of moral excellence in an Unitarian Christian? Then will I in my turn deny that there is any *moral turpitude* in the deeds which are ascribed to an Heliogabalus and a Nero. To what sad extremities are men driven in reasoning, when they oppose hypothesis to fact!

But let us pass from the unregenerate to the regenerate man. Were any thing surprising in the business of theology, it would be surprising that intelligent Calvinists should not see that the effects which they ascribe to the operation of the Holy Spirit, may easily be accounted for without having recourse to supernatural interposition. Let a man who sincerely admits the principles of Calvinism be also disposed to reflect much upon these principles, (and this he surely may be, without a divine influence,) and his *conversion* seems to follow of course. When he is once convinced that, without flying to the righteousness of Christ, he is undone for ever, nothing is more natural than that he should ardently embrace what he is taught to consider as the gospel-method of salvation; and in the contemplation of what he regards as the scheme of redemption, his religious feelings will be wrought up to a tone which the undiscerning mind may easily be led to ascribe to the agency of the Spirit of God, especially when possessed of an opinion that the human heart is naturally incapable of raising its affections to things above. And hence it is not to be wondered at, that men of a sanguine temperament should at length attain an undoubting conviction that they have experienced that operation of divine grace, which alone can save them from the wrath to come.

But what is it after all that is effected by regeneration? Does it purify the heart altogether from the corruption of sin? This will hardly be affirmed. There is then an *infinite evil* still lurking within, and which must occasionally burst forth into actual trangression; so that it would be difficult to prove that the regenerated soul is better fitted for heaven after regeneration than before. And though the moral disposition and conduct may be in the main consistent with the pure precepts of Christianity, this is no more than what is found in many whom Calvinism dooms to everlasting perdition. So that, judging from *fact*, the human heart, which is by hypothesis radically and totally corrupt, is capable of as much moral excellence in its natural and depraved state, as when it has been wrought upon and purified by the Spirit of God!

E. COGAN.

Liverpool,

SIR, *June* 18, 1819.

YOUR Correspondent Mr. Thos. Moore, [p. 297,] wishes to know what legal protections are necessary for such of our brethren as may be desirous of conducting public worship in the absence of regular ministers.

In reply I beg to state that no licence is now requisite. The 4th and 5th clauses of the 52d George III. C. 155, declare, that any person may preach in a place duly registered, who has taken the oaths and made the declaration, prescribed by the Act of the 1st William and Mary. No preacher, however, is liable to any penalty who has *not* complied with the above, nor need he do so, unless called upon by a justice of the

peace. In case of his refusal to make the oath and declaration, he is liable to a penalty not exceeding £10. nor less than 10s. should he continue to preach after due notice.

It is obvious that our lay brethren need be under no apprehension in giving our glorious cause their assistance from the pulpit, as the existing regulations may be said to be scarcely worthy of consideration, and I am not aware of an instance where a magistrate has interposed his authority, though I am acquainted with many preachers who are open to it.

AN OCCASIONAL LAY PREACHER.

SIR, *June* 17, 1819.

AS an honest and fair dealing advocate for *Christianity*, I cannot see why Deism is to be always so severely animadverted upon in this country or any other, while Athanasianism so notoriously escapes with impunity. The Deist is a professed unbeliever in Christ, and is not the Athanasian? The one denies his miracles: the other his word. The one gives him the lie direct in his teeth, when he avers that he is not *the missionary* of God: does the other less, when he affirms that he is His *equal*? Whence this inequitable treatment of two different kinds of *unbelief*? Is it that, while *that* only ridicules Christianity, *this* would make Christianity itself ridiculous?

CLERICUS.

Cainscross, Gloucestershire,*

SIR, *June* 5, 1819.

CERTAIN wags in this neighbourhood have been making themselves exceedingly merry of late, at the *joint* expense of two very opposite parties: the High Church and the Unitarians. You shall have the facts in two words: a young lady, member of a family which has in a measure supported the Unitarian Chapel at Gloucester for some years, has lately been admitted to the sacramental table of the Church of England, through the medium of confirmation and baptism. Now, as the latter ordinance had been performed about twenty-one years ago, as appears by the register of the chapel, the subjecting the party to an effusion of water a second time is neither more nor less than *Ana*-baptism.

"What can have induced the clergy to do as they have done in this affair?" And "what precedent have they for their conduct?" These questions are puzzling to a plain man, Mr. Editor, and if I am to give a satisfactory answer to my "inquiring friends," you or some one of your worthy Correspondents must help me to it. All the information I can give you for your clue is, that the Rev. gentlemen who were consulted about the means and mode of making a "Christian" of the young neophyte were themselves at a loss. Of course they knew that by *Act of Parliament*, Dissenters' sprinkling or dipping is considered as baptism; and *this* to the minds of *Act-of-Parliament Christians*, it is contended, should have been sufficient, and they should have regarded the affair as finished. But not so. They could not think of *confirming*, as a Christian, one who had *only* been baptized "in the name of the Lord Jesus," for this would have been confirming one in error as they deem it. In their distress they applied to the bishop of the diocese, whose decision was to this effect, "that it was *safer* to go through the baptismal form." The Scriptural Christians talk of the apostle's "*one baptism*," which seems to exclude "*divers* washings:" the Act-of-Parliament Christians reply that the apostle says also "one Lord, one faith." Therefore, when persons come to acknowledge *other* Lords by the reception of *another* faith, I conclude they hold themselves consistent in adopting *another baptism* also.

I could hardly persuade myself that this *farce* had *really* been acted—I mean a *direct Ana*-baptism, but supposed that no previous baptism had taken place; (knowing that the perpetuity of the ordinance is denied by many Christians;) and to satisfy my doubts, procured of my friend, the minister of the chapel, a sight of the

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* This hamlet does *not* take its name from an Unitarian that I know of, (though one of our Rev. sponsors has called us "Cainites,") the good people being generally "orthodox," or "evangelical," so much so, indeed, that some have expressed their "*astonishment*" at a pious and benevolent lady having visited under my roof.

in which I found it regularly

I hope Mr. Browne will ffended at the additional pub- nich, without asking his leave, it expedient to give to this, :, singular fact. It is a matter *rity* to Unitarians at least, if *eeper interest* to *them* as well *Christians.*

al questions will naturally m the facts, and your inge- Correspondents will suggest o doubt, in succeeding Num- will mention but one more. ishops and clergymen at li- fly in the face of (*not* the or of that they have always hat use their *notions* and *in-* all for, but may they safely ert) *Acts of Parliament?*"

pardon for occupying (if you e, indeed, to occupy) so large in your columns, and respect- scribe myself,

J. READ.

Since writing the above I n your Number for May, and Wilks's admirable speech reported, I find [p. 335] that rgymen have refused to *marry* rs, unless they would previ- ubmit to what they called ptism of regeneration." This y perhaps sufficiently explain sive submission of a young eager to *change her surname,* I not justify (as I suppose) the ter clergy in imposing a *new* ı *name,* or repeating the old their "Form of Baptism for are of *riper* years."

July 6, 1819.

ı letter signed R. F. [p. 244,] as read by me with peculiar . The writer, who was occa- your Correspondent, is one hom I have passed many plea- cial hours in England, and now expect ever to renew intercourses in the present

The alterations in the Epis- iturgy, as adopted in America, R. F. has omitted to particu- can explain from publications fore me.

is, "The Book of Common &c. as revised and proposed Use of the Protestant Episcopal , at a Convention of the said ı in the States of New York, &c. Held in Philadelphia, 1785." Reprinted, London, 1789. In this *book,* which was shortly described in one of your early volumes, [II. 647,] not only the *Athanasian,* and the *Nicene* Creeds are omitted, but also *the descent into hell,* in the Creed called *The Apostles'*. The Articles of Religion are reduced to twenty; into the first of which are condensed the first, second, fourth and fifth of the Thirty-nine. There is an article "Of Original Sin;" in which there is no account how "the Pelagians do vainly talk," nor any *Greek,* and the nonsense of *birth-sin* has not been exported. Article thirteen, "Of the Church and its Authority," comprehends nineteen, twenty and twenty-one of the Thirty-nine. The "authority in controversies of faith" is omitted, and it is declared, harmlessly enough, that "every Church hath power to ordain, change and abolish rites and ceremonies, for the more decent order and good government thereof: so that all things be done to edifying."

There "is a form of Solemnization of Matrimony," reserving what "regards the civil contract between the parties to the laws in every state." This form is short, the devotional part grossly Trinitarian, and thus unlike those at *Geneva* and *Charenton,* (see p. 357,) but all the other grossness in our marriage form is omitted. In the "Visitation of the Sick," I cannot find any claim or exercise of power to absolve the penitent. In "the Order of the Burial of the Dead," instead of expressing a *sure and certain hope of a glorious resurrection,* as to every dead person, of whatever character, the attendants are described as "looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ."

In the "Morning Prayer," after the *Litany,* in which Jesus Christ is invoked with all the gross language of the Mother-church, the *Congress* is recommended to the Divine protection without any adulatory epithets, while for "all nations" are implored "unity, peace and concord." The Episcopal Church in America has no king to flatter with the unconstitutional declaration that God is "the only ruler of princes;" nor a magistrate who has always *enemies* to

"vanquish and overcome," against whom the Church must ever pray the Almighty to "assuage their malice" and "confound their devices." The *Royal Martyr* and the *Restoration* of the blessed race are idle tales in America. Their annual *forms* are two; for "the fourth day of July," the æra of Independence, and "for the fruits of the earth, to be used on the first Thursday in November." In the preface to this *book* the compilers say, "that most of the amendments or alterations which had the sanction of the great divines in 1689, have been adopted, with such others as are thought reasonable and expedient;" having probably some reference to the "Free and Candid Disquisitions."

Such is a rapid sketch of the American Liturgy. This *book* attracted the attention of Mr. Lindsey, who gave a short account of it in his *Vindiciæ Priestleianæ*, 1788, pp. 20—22. From him I farther learn, (pp. 23—26,) that an address was sent from this *Convention* at Philadelphia in 1785, requesting "the Archbishops and Bishops of the Church of England to confer the episcopal character" on such persons as the *Conventions* in the different States should recommend. In June 1786 was read to a *Convention* in Philadelphia, the reply of the English prelates, who demur lest they should contribute to establish "an ecclesiastical system, which will be called a branch of the Church of England," though essentially different "either in doctrine or in discipline."

These prelates had not then seen the American *book*, which, on its arrival, was "taken into consideration at a meeting of the archbishops and fifteen of the bishops." These, besides complaining of verbal alterations, "saw with grief two confessions, respectable for their antiquity, entirely laid aside: and in that called the Apostles' Creed an article omitted, which was inserted with a view to a particular heresy, in a very early age of the Church, and has since had the venerable sanction of universal reception." The prelates then "earnestly exhort" the American Episcopalians to "restore to its integrity the Apostles' Creed," and "to give to the other two creeds a place" in the *book*, "even though the use of them should be left discretional." Mr. Lindsey, who quoted "the journals of the different Conventions, printed at Philadelphia," adds: "It was unanimously agreed to comply with the desire of the English bishops, by re-admitting the Nicene Creed, but at the option of the minister to read that or the Apostles' Creed. The restoration, however, of the creed of Athanasius, so called, was unanimously negatived by three of the States, and by a majority of the other two. But Christ's *descent into hell* was again adopted and received into the Apostles' Creed, though not without some negative voices."

On this occasion Mr. Lindsey recollects, to the disadvantage of these "archbishops and fifteen bishops," the former *Tillotsons, Patricks, Burnets, Tennisons*. Yet these, after all, though they would have reformed *Babylon*, had not the virtue to *come out of her*. Nor can more be said for his *Hoadly, Blackburne, Law*, "those lights concerning the equal rights of men, and the incompetency of human authority in the things of religion." These the luminous Christian integrity of Lindsey casts into shade; if his disinterestedness does not class them, by contrast, with those who "loved the present world."

Thirty years have now elapsed since the American Episcopalians deferred to the episcopal advices from Lambeth. They have long had in their own power the maintenance of their supposed *apostolical succession*. One of your American Correspondents can, perhaps, say whether they have re-reformed their Book of Common Prayer.

ANGLUS.

Lawrence Pountney Lane,
June 1, 1819.

SIR,

PERMIT me to invite your attention to the circumstance of Mr. Cappe's Memoirs being prefixed to "the Critical Remarks," &c., published by Mr. Cappe many years ago. I make no doubt but you will unite in the regret that they have not been published separately, or along with those other works of this amiable and eminent man, which have necessarily had a much greater circulation.

An acquaintance with the life and pursuits of Mr. Cappe, I am sure you will agree with me, can never be too much diffused, and I take the liberty

ating to you, if you are not
f a separate edition being in
lation, that it would greatly
the utility of his Memoirs, if
ld be periodically inserted by
in the Monthly Repository.

F. T. MAXON.

nell's Second Letter: for an nation of which, see pp. 303,

LING accidentally upon a nd, he put into my hand the Repository for March, con- an article on *the Lawfulness sive War* amongst Christians, g that Barclay thought it was in opinion I was by no means to admit. Let me state what Christie is pleased to call lid concession of the venerable t, extracted from his cele- work on Christian Divinity. woid printing the quotation arclay a *third* time, in the lume, we beg leave to refer page 150, col. 1, where Mr. gave the passage *verbatim*, here quoted by Mr. Fennell.

I appeal to public candour the writer has not either misunderstood or misrepre- his subject? As far as I am of understanding Robert Bar- ere is a state of Christian per- or state of grace in the soul; t though we may be Chris- name, and are relatively so g as we approach our great r and perfect pattern, yet no o has attained to true holiness can engage in war. I con- eve that the advocates of de- war have attained to that state enial and entire confidence in hich Barclay describes to be perfect part of the Christian and of which Christ and his were such eminent examples. d not be difficult I think to at though we have many ex- magistrates, whose discharge high judicial offices do *(does)* nour, yet they may not be in ction of the Christian religion; y be in that state of mixture, is far from fitting them for n of Christianity, and, *there- e alleged lawfulness of de- themselves in cases of ag-*

gression, to such as are in the rudiments of the Christian race, who have not yet attained a commission in the pacific kingdom of the Messiah: but as our worthy predecessor observes, "For such as Christ has brought hither, it is not lawful to defend themselves by arms, but they ought over all to trust to the Lord." It cannot be supposed the Society of Friends have so totally mistaken the meaning of their great Apologist, and thus they have, both by example and precept, inculcated the unlawfulness of war under the Christian dispensation, whether undertaken from principles of aggression or of defence.

SAMUEL FENNELL.

SIR, *Clapton, June* 26, 1819.

YOUR Correspondent's remarks, [p. 303,] probably from accident in his transcribing them, are, notwithstanding your editorial labour, still in a great measure unintelligible. The paragraph quoted [p. 150] from *Barclay*, contains the conclusion of *Prop.* xv. Sect. xv. as I find it in the *Apology*, Ed. 8, pp. 568, 569. It is also an exact translation of the *Latin*, as printed in the first edition of the *Apologia*, published at *Amsterdam*, 1676.

As to the paragraph given p. 303, passing from *Christian*, at line 17 from the beginning, to *religion*, at line 4 from the bottom, we have *verbatim*, the paragraph p. 150. What is to be understood by the intervening passage I cannot comprehend.

Some former possessor of my copy of the *Apologia*, and probably, from the colour of the writing, a very early one, has given on the blank leaves at the end, "A Summary of the Quakers' Opinions." Among the *heads*, which "are all thought to be unlawful," he includes, "All war and violent resistance whatsoever; though they seem to allow, that such Christian kings, princes and magistrates as are still in an imperfect state, as to the true profession and life of Christianity, may be permitted to wage war upon just grounds."

The *American Citizen* seems to have, not a little, overrated his obligations to *Friend Robert* (p. 150) for his supposed concession. That Citizen, as you describe him, (p. 149,) I should not have expected to find among

those "confessors of the Christian name," whom the *Apologist* commissions for *defensive war*. They are such, according to *Barclay*, as have not attained to "the *denial of self*, and *entire confidence in God*." They are "not in the patient suffering spirit," but "are far from the perfection of the Christian religion," and "have not come to the pure dispensation of the gospel." What then is the amount of the arguments derived from *Friend Robert*, but this, that professing Christians will continue soldiers till they have imbibed the true spirit of their religion, and no longer?

I am surprised that the *American Citizen* [p. 150] can derive any authority for the *Lawfulness of Defensive War among Christians*, from a recollection of the bloody and merciless deeds perpetrated by the Israelites, as executioners of the Divine vengeance, or as he expresses it, under "the sanction of the oracle of God himself." As little to the purpose of his argument is the conduct of our Lord and of his Apostle Peter towards Roman centurions, or John Baptist's conversation with the common soldiery. These, if they proved any thing, would prove too much; for in what *defensive war* would centurions or soldiers have been engaged under *Tiberius*, but in the defence of the imperial tyranny over their fellow-citizens; or against a provoked rebellion in some oppressed and plundered province? As to "Christian soldiers in the army of Marcus Antoninus," I thought the learned Mr. Moyle, in "The Miracle of the Thundering Legion examined," (*Works*, II. 79—890, *Theol. Repos.* I. 75,) had been long considered as having disproved the assertion "that there were then any Christian soldiers," (p. 163,) or, at least, as having shewn "that either there were none in the army, or else that they were guilty of gross idolatry; and consequently their prayers were not likely to work wonders."

Paul's allusion to the military character, which is adduced (p. 151, col. 2,) will no more sanction a military profession among Christians, than his proposing to them the example of those who contended for *a corruptible crown*, could sanction the rancorous emulation, severities and shameless indecorum which were too often attendants on the celebrated exploits in the games of antiquity. As to *Hebrews, chap.* xi., so far from that passage being "sufficient to decide the whole controversy," it has, I apprehend, no reference to the subject. The heroes of the Old Testament professed to act under an immediate divine direction, designed by the expression *through faith*. How then can they become examples to Christians who have no directions but the precepts and example of their Master and the spirit of his religion? A Christian so directed, will, I suspect, spend his whole life in the search before he can discover, with the American Citizen, p. 152, "a just and absolutely necessary war," one from the tumult and carnage of which he could venture immediately to appear before the Judge of the whole earth, *the Father of all*, should he lose his own life in the attempt to take the life of a brother, who had become an enemy; for such after all is this plausible *defensive war*, when seriously contemplated by a consistent Christian.

J. T. RUTT.

SIR, *July* 1, 1819.

I HAD lately occasion to look into *Collins on Literal Prophecy*, when I remarked an anecdote quite new to me. He says, (p. 81,) "The Jews are so little agreed in their character of a *Messias*, that they sent out of Asia a solemn embassy to Oliver Cromwell, whose fame was spread throughout the world, as thinking he might perhaps be the redeemer of Israel." For this story the author refers to *Acta Eruditorum*. Can any of your readers give an account of this transaction, of which I can find nothing in any lives of Cromwell to which I have access?

A. B.

Chichester,

SIR, *May* 6, 1819.

YOU have permitted several of your Correspondents to record their high sense of the excellence of the late Sir Samuel Romilly, by inserting in the Repository, extracts from the sermons they were induced to deliver on the melancholy occasion of his death. I fully enter into all the observations in praise of this di-

inguished individual, with which we have thus been gratified: but I wish a much more *conspicuous*, if not more durable monument, should be raised to his glory, than is the above recorded testimony of your intelligent Correspondents, in the pages of your useful Miscellany. If ever there was an individual to whom public honours were due, if ever there was an individual, to perpetuate whose worth and talents the sculptor could be justly employed, that person is Sir Samuel Romilly. I am not for detracting from the respective merits of a *Beckford*, a *Chatham*, a *Pitt*, a *Nelson*, a *Fox*, a *Howard*, or a *Mansfield*; but when rambling from the Guildhall of London, through the spacious squares of the metropolis, to reach, at last, the solemn repository of the illustrious dead in Westminster Abbey, the thought naturally occurs, do these graves contain the ashes, or these monuments perpetuate the remembrance of one single individual, more erudite in legal knowledge, more patriotic in principle, more vigilant as a senator, more active in the cause of civil and religious freedom, more alive to the sufferings of humanity, more beyond the power of seduction from the path of integrity and rectitude, than was Sir Samuel Romilly? How is it then, that for this individual, whose integrity his political opponents admired; whose learning, those who held higher official situations, bowed to; whose humanity, united with his talents, deprived persecution of her power: for this individual why is there no public memorial meditated? Why no subscription for this purpose made? For the illustrious female, who a twelvemonth before was taken from us, some sad memento of the nation's grief is intended, and *with great propriety;* but still, *she* was but a *blossom of hope;* power might have intoxicated her, or the follies and mists of a court might have depraved her heart or beclouded her judgment, and rendered her latter years a miserable contrast to her early promise. In Sir Samuel, we had wisdom, patriotism, virtue, with every good sentiment and every benevolent feeling, not merely *exhibited*, but *tried* and *confirmed*. And it is not enough that posterity should know that such a man has lived, by consulting the historic page, or should learn, by some traditional information, that, in the event of our penal laws being ameliorated, the amelioration was chiefly owing to him: his figure should be preserved and publicly displayed, with a tablet of his exalted virtues attached, to let our children's children know our sense of his worth, and the poignancy of our grief at his death.

You perhaps, Sir, will think this is more of a political subject than exactly befits the Repository; but if there is no other objection to the insertion of these hints, permit me to say, I conceive there are few ways in which we can strengthen the virtuous principle more than in holding in eternal remembrance those who, on all occasions, adored it; and that to let such a man as Romilly descend to the grave without such a memorial as the one proposed, would be to become traitors to the cause of virtue, of patriotism, and of philanthrophy.

But besides this, I suspect one reason why nothing has as yet been done on this subject, has arisen from the feeling of horror or of detestation at the event which immediately caused his death. Now this is a *religious* question. Suicide is generally considered as an irreligious act. The enemies of Romilly not being able to asperse, with any propriety, his life, are ready enough to paint the termination of that life as exhibiting a hollowness in his religious sentiments, and thus to insinuate that he was an individual far less exalted than his admirers with fondness contend for; and I am sorry to see that almost all your Correspondents, by their allusion to this circumstance, appear to think, or to fear, that it does detract somewhat from his merits.

In the *Review* of Mr. Worsley's Sermon [p. 265], a wish is expressed that "religious feelings had prevented the catastrophe;" but surely it may well be asked, what has religion or religious feeling to do with an individual whose brain is affected? That this was the case with Sir Samuel, there is, in my apprehension, the clearest evidence, and while I should say with Dr. Smith, (Mon. Repos. p. 15,) "Why that fever of the brain should have been permitted to assail him, and suddenly and completely to obli-

terate from his mind all memory that he was a father, a patriot and a Christian, we do not know. It becomes us to be still, and to remember that there is One who knoweth the end from the beginning." While I should join in this sentiment, I would as soon talk of influencing the most raving in St. Luke's by religion, as to connect either it or the want of it, in any way with the death of Sir Samuel Romilly. I cannot consider the death of Sir Samuel Romilly as a *delicate subject:* that his glorious sun should have set in such horrors, is to be deplored; but I see no reason for alluding to the *mercy* of God, in reference to this event, as your Correspondents [XIII. pp. 685 and 701] have done. The idea of mercy being extended implies the possibility of guilt; but, that guilt can be imputable to Sir Samuel, in respect of his death, is with me beyond the verge of possibility.

I am not advocating suicide: I leave this question for any who may be inclined to discuss it. My only object in addressing you in this paper has been to enter my protest against the *indelicate insinuation* that the death of Sir Samuel detracts from the excellence of his life; to assert my perfect accordance with Mr. Belsham, *that he was torn from us by a mysterious visitation of Divine Providence;* and to throw out the hint, to be improved by others in more commanding stations than myself, should they see the propriety of it, that some public memorial of this truly exemplary individual would reflect credit on the British public.

While the members of a public institution, in a neighbouring country, received an eloquent and just eulogium on this great man, it cannot be fitting that in Britain, the scene of his labours, the only notice of him should be the pulpit hints of a few individuals, who, however respectable in talents and character, belong to a sect greatly spoken against, and cannot, therefore, be considered as representing the feeling of the nation.

J. FULLAGAR.

SIR, *July* 6, 1819.

YOUR Correspondent *Homo* [p. 226] appears to have mistaken Dr. Johnson's meaning, as I think he will immediately perceive on reconsidering the passage in the Lives of the Poets, to which he refers. *Homo* supposes that Johnson claimed for Gilbert West a pre-eminence in tried virtue, when compared with other men, whereas I apprehend all he there designs is to compare him with the other poets of his time, too many of them licentious in their lives and writings.

Johnson had very lately said at the end of *Watts's* Biography, "he is at least one of the few poets with whom youth and ignorance may be safely pleased." What then was, most probably, the biographer's design, but what I have supposed when he said of *West*, "that a stroke of the palsy brought to the grave one of the few poets to whom the grave might be without its terrors"?

POETICUS.

Cranbrook,

SIR, *May* 26, 1819.

I HOPE I shall be pardoned in attempting to illustrate a subject that I think is very often misunderstood, and the misconception of which is attended with difficulty, and often with injury to religion. It is that of inspiration. Inspiration is, I think, often, if not always, confounded with revelation; but I presume they are two distinct things. "*All Scripture is given by inspiration,*" says the Apostle Paul; or, as some read it, "*All Scripture given by inspiration is profitable for doctrine,*" &c. It matters not which way we read the passage, the difficulty is the same. In the latter case we want to distinguish between the Scripture that is given by inspiration, and that which is not. But if by inspiration we only understand that influence which is necessary to enable or compel a man to speak or write that which he perfectly knows, the difficulty ceases; and that such an inspiration is necessary, in some cases, none I think will deny.

Such an inspiration appears to have been necessary to the Jewish historians: for though they knew the facts of their history, yet the detail of these facts must often have been unpleasant to a Jew, as he would have to record the folly, the weakness and the wickedness of his countrymen; as such he would be under strong temptations to prevaricate,

alliate or apologize, or pass over the faults he has recorded. Such an inspiration appears to have been necessary to the Evangelists; for though they recorded facts with which they were acquainted, yet they were obliged to record their own faults and weaknesses in connexion with the gospel history. It may be said that no more was necessary than that the historians of the Jews, and the Evangelists who wrote the gospel, should be honest men, and this I grant; but honesty is an effect and must have a cause, and in this case I cannot think that any cause but a divine influence could be an adequate one. A person who has just conceptions of the Divine Being, and of his own duty, and who acts under the influence of these conceptions, acts, in my opinion, by divine influence or inspiration. Inspiration is, therefore, something distinct from revelation. By revelation a person has knowledge communicated to his mind unattainable by any other means. By inspiration he acts under the influence of that knowledge. Hence two men may be inspired by the same thing or by the same being, though the one has received his ideas by immediate revelation, but the other by some other means. The apostle does not say *All Scripture is given by revelation*, but *by inspiration*; and Peter says, "*Holy men of old spake as they were moved*," that is, *moved to speak* "*by the Holy Spirit*."

In short, I suppose none will deny that a man who is actuated by the knowledge and fear of God, is actuated by a divine influence, and that this, and nothing but this, was necessary to those who recorded what they had been eye-witnesses of, but in the recording of which they were under temptation to prevaricate. I am aware that it may be said, if this be the truth, then men may be said to be under divine influence now; and I grant, nay contend, that they are, so far as they are under the influence of knowable truth; but it does not follow that they act under the influence of immediate revelation. I grant also, that they ought to pray for this divine influence, and strive to act under its guidance, but not that they should expect an immediate revelation. But a person may be mistaken, and think that he is under a divine influence when he is not; and so he may be mistaken in any thing, in reason, in understanding, in the Scriptures. As it is necessary that a man should examine himself whether he be in the faith, so he should examine himself whether he be under the influence of truth, or the influence of error, folly or depravity.

J. C.

SIR, *June* 4, 1819.

GIVE me leave to suggest that the last paragraph of Mr. Marten's letter [p. 338] is calculated, I am persuaded without intention, to convey the notion that the *Unitarian Pædobaptist brethren* were the only Unitarians, unconnected with the General Baptists, who took an interest in the very laudable design now pursuing at Dover.

It appears, however, from at least more than one name mentioned, that the design has been approved and encouraged by those who, while they cannot discover any *scriptural* authority for *Pædobaptism*, are also unable to perceive that what they regard as the only *Christian* baptism was intended to be perpetual.

VERBUM SAT.

Brief Notes on the Bible.

No. V.—*John* xx. 28.

[Articles of *Biblical Criticism* which have hitherto occupied a separate department of our Work, will be henceforth intermixed with the *Miscellaneous Communications*. ED.]

SIR,

THE persuasion is not yet exploded that Thomas's exclamation, John xx. 28, "My Lord and my God!" when satisfied of his Lord's identity, was a confession of his divinity.

Let us briefly consider the passage, taking with us, what some very devout readers of the Bible are habitually careless of, the context; for insulated texts, or, to speak more correctly, such as they are in the habit of insulating, are the source of all error, misconception and prejudice.

Thomas was incredulous. He became convinced and believed,—what? the fact that he had declined taking upon trust, i. e. the resurrection of

his Master. But the fact of Jesus's having risen did not involve or imply any change in his character, or point to a conclusion that he had become other than what he had been considered by the apostles, and professed himself to be, the Christ of God. All that was required of Thomas to believe, and all that Jesus took such condescending pains to convince him of, was the simple fact of his resurrection; the establishment of which, in the mind of Thomas, confirmed him in the only article of faith in which he had been deficient.

How, therefore, came the exclamation of joy and gratitude that burst from the apostle on the dissipation of his doubts, to be taken as an address to Jesus, acknowledging him to be the Almighty? As such a bound from one extreme to another?

Because, forsooth, the literal text is, "Thomas answered and said *unto Jesus:*" because the Evangelist, not anticipating such an extravagant construction, had not the precaution to warn his readers, in measured terms, that though the apostle's eyes might be rivetted on Jesus, as probably was the case, his spirit soared in thankfulness to God, who had restored his Master.

Again, therefore, it may be expedient to resort to the golden rule of exemplifying the sense of Scripture by Scripture; and I refer to a parallel passage, which, in familiar phrase, may be said to proceed upon all fours with that under our consideration.

1 Sam. xx. 12: "And Jonathan said *unto David*, O Lord, God of Israel!"—

But what blundering expositor ever presumed that Jonathan meant this address personally to his friend, highly as he conceived of him?

Whatever, Sir, may be your opinion, or that of most of your readers, of the appositeness of this illustration, how many thousands are there, who, if it fell under their inspection, would say, with great composure, it is nothing to the purpose!

BREVIS.

SIR, *Lewes, July 3*, 1819.

THE following is the substance of some remarks which I took occasion to make at the meeting of the Southern Unitarian Society in this town, on the 30th of last month, and, at the suggestion and request of some highly-respected individuals, then present, to send it to the Monthly Repository, I now comply. If you should think with them that the plan it contains may be in any measure productive of good, *that* being the only object I have in view, you will oblige me by giving it publicity.

THOMAS FISHER.

The adoption of Fellowship Fund Societies, by Unitarian congregations, seems to me the most likely, and at the same time the least objectionable means that can be resorted to, for promoting and encouraging the progress of Unitarian principles; to accomplish an object so desirable, annual associations in districts where congregations can conveniently unite, on which occasion appropriate discourses, delivered on the morning and evening of the day, would serve to demonstrate the importance and utility of such institutions.

Fellowship Funds, I conceive, may be rendered beneficial far beyond our present calculation; and as part of a plan for the prosecution of such a purpose, I submit that a committee of twelve gentlemen (with power to add to their number) of known property and talent, should be formed in London; seven of whom should be a quorum, who should appoint their Secretary, and with him, the committees of Fellowship Funds in the country should correspond.

I then propose that every Unitarian Fellowship Fund Society should appropriate annually a certain portion of their receipts, to be forwarded to the committee in London, to form one general fund or stock, which shall be disposed of by a majority of the committee, on proper application being made to them.

It is necessary that the purposes should be in some measure defined, for which this fund is proposed to be raised; and building places for Unitarian worship should be the principal object, in addition to which, large and expensive repairs may be considered. The donations for each purpose to be regulated in the following manner: for building places of worship, the donation in one year not to exceed £200; and for repairs, where the *fair* estimate shall amount to or

ceed eighty pounds, a donation of
0; or perhaps the following may
deemed preferable to allowing mo-
y for repairs, viz. a donation not
ceeding 25*l.* to be applied accord-
g to the following plan; to such
itarian minister, whose yearly in-
me from his congregation does not
ceed the sum of 35*l.* per annum, a
nation not exceeding 25*l.*; not hav-
g more than 40*l.*, a donation not to
ceed 20*l.*; not more than 45*l.*, to
ve 15*l.*; and not more than 50*l.*,
have 10*l.*

If after these donations a surplus
ould yet remain, I suggest that the
hole of such surplus should be ap-
ied to the classical instruction of
ch youths as may be designed for
e Unitarian ministry, and whose
cumstances in life may require it.

With regard to the manner in
hich money is to be raised to answer
e end designed, the following cal-
lation will, I trust, be found rather
der than overrated. Taking for
anted that there are in the king-
m two hundred Unitarian congre-
tions that could afford from their
llowship Funds the small sum of
ven pounds ten shillings per annum,
be remitted to the General Fellow-
ip Fund Committee in London, it
ould form a sum of one thousand
e hundred pounds per annum, and
ould assist in building five places of
rship annually; and if the remain-
r should not be applied to repairs,
may be found highly beneficial in
e cases of ministers as before-men-
ned. The contributions ought not
be confined to the sum of seven
unds ten shillings per annum; but
a sum should be fixed, that sum is
e lowest that ought to be remitted
accepted, as it would seem rather
just that a congregation remitting
ty shillings, or even five pounds per
nnum, should receive the same ad-
ntages as those who subscribe seven
unds ten shillings, or probably
ore, and who could not be allowed
receive more than the sums fixed
r the regulation. I conceive that no
ngregation would require a place
worship to be built for them, un-
s there was a reasonable prospect
its being filled with hearers; there-
re every congregation, wherever
ey may assemble, should set on foot
a Fellowship Fund, which as it is a
small subscription of only one penny
a-week to those who do not choose or
cannot afford to pay more, is conse-
quently liable to the fewest possible
objections. It seems necessary as a
matter of regulation, that those only
who have Fellowship Funds, and can
contribute their annual seven pounds
ten shillings, should be allowed to
receive the donations for building or
repairs. With respect to the plan
mentioned for ministers, it should be
left to the committee to manage ac-
cording to the best of their judg-
ment; as congregations who may
want, and thankfully receive such a
donation for a minister, may neither
want buildings nor repairs.

Fellowship Funds, if persevered in
generally, and the remittances annu-
ally made, would keep the London
General Fellowship Fund Committee
in a state of perpetuity, with ample
means to meet the various require-
ments which may be made of them.

I by no means wish to divert the
Fellowship Funds from their original
purpose, one part of which is to dis-
tribute Unitarian tracts in their im-
mediate neighbourhood; but as ano-
ther part of the plan is to render as-
sistance to such congregations as may
be building or wishing to build places
of worship, I think the plan now sub-
mitted is calculated to answer that
end, and will, if acted upon, prevent
in a great measure the necessity of
congregations sending their pastors
round the kingdom, as is now fre-
quently done, to make collections at
an unavoidable expense, nearly equal
in some cases to 25 per cent. on the
amounts collected. A Fellowship
Fund society, if conducted with spirit,
will afford seven pounds ten shillings
per annum, independent of what may
be employed in the distribution of
tracts at home, and thus become more
extensively beneficial. I have here
given outlines of a plan which I am
aware may be improved upon, and
for that purpose I leave it to more
comprehensive and intelligent minds.
I hope it will tend to place Fellow-
ship Funds in a more important point
of view, and in some degree stimulate
to a more general adoption of them.

On the Contents of the Book of Revelation.

No. IV.

HAVING, in the preceding Essays, [pp. 42, 113 and 317,] gone through those periods that are past, we have now arrived at those parts of the Revelation which are to us of the greatest importance, being that period in which we live.

Chap. xiv. giving a description of Jesus and the church of the first-born, opens with the sounding of the seventh and last war trumpet, and consequently with the rise of the second beast, mentioned in the last Essay. This chapter is, therefore, at the head of those scenes in which God is manifesting unto men that he has *now* taken into his *own* hands *his great power*, that by it he may compel *the kingdoms of this world to become the kingdoms of our God and his Messiah.* This most admirable scene is descriptive of the characters of those who are appointed to rule the nations—of that church which, taught by the apostles and martyrs, shall establish upon earth a kingdom that shall swallow up all the kingdoms of this world. These characters are free from every stain of idolatry: without considering consequences they obey Jesus alone: where he goes they go, and stop where he stops: his precepts and his actions are their law, and his will is their delight: their words are sincerity, and their consequent actions are faultless before God.

Chap. xiv. 6. 7. A messenger, flying rapidly, proclaims the gospel to all nations, commanding to prepare against impending judgment, by giving glory to God the Creator.

Ver. 8. A second messenger follows him, proclaiming the fall of Babylon, i. e. the overturning of the whole Western Roman Empire.

Vers. 9—11. He is followed by a third messenger proclaiming the certain temporal desolations and eventual destruction of the empires of this world, connected with the beast, and of the equal certainty of those who will uphold them being the partakers in their punishment.

These three messengers do not come from the heaven of power to execute judgment, but rapidly fly in succession, proclaiming to all in and under power the coming judgments, and the reason why they are sent, that the one true God, the Creator and Preserver of all, may have that homage from man which is his right. This chapter is an introduction to the pouring out of the phials, which may be considered as the seven periods of succeeding judgments, which are announced as taking place under the seventh trumpet, to break to pieces the fourth empire of Daniel. This introduction so closely corresponds with the message delivered to the sixth state of the church, that it will most properly come in here.

Chap. iii. 7—13. The Philadelphian church, or the church of brotherly love, that state of Christianity which followed the Sardinian or Reformed church, whose state closed with the political events which took place, when one tenth part of the Roman empire fell by a political earthquake in 1791. This church is foretold by Daniel, in his last chapter, as lasting seventy-five years, or the period between the 1260 and 1335 years, and to be divided into two periods of thirty and forty-five years: the first period overturning the governments of the Western Rome, and closing with the first restoration of a part of the nation of Israel, and the forty-five years for preparing the Eastern nations for those events that are to take place at the grand restoration of Israel.

This period of Christianity corresponds with the title given to this church. The present state of sects and parties among Christians is more complete in the essential of true Christianity, fraternal affection and mutual kindness, than has been before since the Ephesian Church state. Its next character is, "*I have placed before thee an open door which none can shut.*" Look at the state of religion in Europe, and the universal spread of the Scriptures, and say if God has not indeed opened a door for divine truth in all nations. The next character of the Christian church at this period is, that she has but little strength, but has not denied the name of God. Compare this with the message of the angel in chap. xiv. 7, to proclaim the Divine unity and creatorial greatness. How few were they who, in 1791, did not ascribe to the creature the

hat belonged to the Creator? nce that period how rapidly e numbers increased, and their s in the cause of truth has ed with their increase!

next promise is, that those who emselves peculiarly the people , shall come and take instruc- their feet. This has been fulfilled, and daily increasing rs do this.

next have a promise, that be- hey guard the Scriptures and e their doctrines, their manners eir practices, by that history divine patience towards man, ill, by their manners, doctrines ctices, guard them from those rials that are coming *upon the habitable globe, to try the inha- of the earth.* This promise with the threats of the two gers, who proclaim the de- n of the confused political reli- f the Western Roman empire, ew the Christian, who hath listen to it, that the only path for safety, is in the path of s duty. The space is but short, n the way of providence the will be given to those who heir confidence in the practice livine commands, and regulate ir religious actions by New- ent authority, and not by the s of men, or the authority of s or churches, or the pernicious commodating doctrine of hu- ppressors—expediency. Re- , therefore, back to chap. xiv. may say, that there is pro- lly given strong inducement to ristian, to cause him to give his attention to Scripture obedi- for, in this period of general , "*Here is manifested the pa- f the saints,*" *here are they who e commands of God and the faith us.* And the prophetic spirit his period pronounces them e during it peculiarly blessed: , For *henceforth they who die Lord,* not only *rest from their* , but *their works follow them.* live, they survive, they take ot, they subdue the kingdoms arth to God and his Christ.

. xiv. 14—16, describes the of the world. The language iii. 13, proves the reaping of the harvest to be figurative of divine judgments. If the harvest precedes the phials, it must allude to those events which took place prior to the full establishment of the image of the beast, by the confederation of the Rhine. But as the seventh seal included the seven trumpets, so the seventh trumpet includes the seven phials. I conclude that this is a summary description of the pouring out the phials upon the Continental part of Europe; and that we must refer to them for the manner in which the earth was to be reaped.

Vers. 17—20, describe the vintage being trodden without the city. Is this without the Roman empire? Or is it without the city of Rome, as giving the denomination to the whole empire? If the harvest alludes to the events that took place before the destruction of the confederacy of the Rhine, this vintage was trodden in the empire of Russia without the Roman empire. But if the harvest does include the phials, as I have no doubt it does, then the vintage would be trodden without the Roman city; and it is remarkable, says Mede, that St. Peter's patrimony reaches from the walls of Rome to the river Po and the marshes of Verona, and contains the space of 200 Italian miles, or 1600 furlongs, being the vast dimensions of this slaughter of the vintage. And by comparing this vintage with chap. xvi. 12—16, the battle of Armageddon, and chap. xix. 17—21, no one can well hesitate to pronounce them to be one and the same event, and such a one as can only lead to the effects foretold to follow the seventh phial.

Chap. xv. This chapter describes the importance of the prediction by the solemnity of its preparation, and also the scene of action, the Temple, the church, that portion of the world which denominates itself Christian; and the last verse gives us to understand, that though many attempt to enter into the Temple, i. e. as I understand it, to observe only those regulations as a church that the Lord of the church has ordained, yet none will be successful till the phials have, by divine judgment, destroyed the Antichristian powers.

Chap. xvi. 1. The command is

given to these messengers of God to commence their judgments. Ver. 2. The first messenger, like the first trumpet, pours his phial upon the earth, and appears to be those seven judgments which fell upon the Austrian beast and the German dominions, and those parts which made afterwards a government resembling that of Old Rome, and which made the whole body politic of Germany, Tyrol, Switzerland, Italy, Spain and Portugal ulcerated (1 Kings viii. 39) by its pestiferous touch.

Ver. 3. The second messenger pours his phial out upon the sea, xviii. 15, said to be *on peoples, multitudes, nations and languages.* This phial fell, therefore, on the governments of the nations of the Western Roman empire, and killed them.

Vers. 4—7. The third messenger pours his upon the rivers and fountains of war, and they become blood. This corresponds with the third trumpet of war, which dried up the resources of Old Rome. In prophetic language rivers denote instruction, and fountains, of course, the smaller sources which feed them, Psa. xxxvi. 8; xlvi. 4; John iv. 14; vii. 38; Rev. xxii. 1, 2. The drains by war in Old Rome were replaced by the reflowing of the Barbarian nation to that sea of wealth and power. It is arts, sciences and commerce that produce the same effect in modern time, and this phial being poured out upon all the seats of science in Europe, and commerce being destroyed, dried up the leading inducements for intercourse of nations throughout the European Continent.

Vers. 8, 9. The fourth messenger poured out his phial upon the sun, and he was permitted to scorch men with fire. The consequence of a partial eclipse of the sun of Roman power, under the fourth trumpet, seated the Barbarians on the throne of Rome. So the fourth phial, by causing the huntsman of France, the son of the Roman empire, to rouse from his icy den the northern bear, caused him to turn from the pursuit. And the consequence was, that France being pursued, raised such sudden and immense armies, that the whole of the German empire was scourged with the devastations of war; but the successful Russians, Austrians, Prussians, &c., have not given glory to repenting of their past despoti establishing in place of it ci religious liberty.

Vers. 10, 11. The fifth me poured out his phial on the th the beast, and his kingdom wa ened, &c. This appears to unseating the emperor from the of imperial power, and eclips splendour of his kingdom. the prophecy foretells of tha dom, it has happened that, n standing the divine judgment it, instead of repenting of th wickedness, they have returne to their impurities, superstitio persecutions, and blasphem Creator of heaven and earth.

Ver. 12, describes the sixt senger as pouring out his phia Euphrates. It was the sixth t which unloosed the Euphratic men or Turkish power. In 14 first besieged Constantinople, was saved through the defeat jazet by Tamerlane. It wa besieged by Amurath II. 14 saved by becoming tributary, a at last taken A. D. 1453, t hommed, the seventh emperc 15. The Turks were appoin dominion 391 years, 15 days first time they laid Christian p rather the head of the Eastern tian, under tribute, was A. D Add to this 391 years, it will to 1813 for the period of be to dry up their strength, and i thirty years from that time to Constantinople from them. events, therefore, are now t place must be at hand to weak not to destroy, this power, make them consent, by ch compulsion, to the return of *t of the East*, of the Jewish na Palestine. Daniel, I think, ap this period as being (xii. 11) years after the close of the 126 and that forty-five years beyc period should be their final rest

Vers. 13—21, describe the p out of the seventh phial. Fr 12 to 14, describes the me which it will be accomplished 15, 16, are a caution to the C that he may not be involved awful contest described xix.

scribes the pouring out
phial, which is to com-
ipe judgments upon the
powers, by pouring it
ens, or seat of political
vers. 18, 19, declare the
, that the capitals of all
of the Western Roman
be destroyed, and every
rned, and that empire
r so many ages been di-
en states, shall, by this
hquake, be divided into
it would appear, that as
thirty years to unite the
power of the bishop of
e civil power of the Ex-
forty-five years more to
full establishment under
it will take thirty years,
). 1821, to dissolve the
ion of church and state
Christendom, and by it
ple of God, for all will-
in and worship. Forty-
ther leads to that grand
D. 1866, when the Jews
pletely restored, and the
ars' reign of the saints
these judgments of God
ristianity are to be com-
e *commencement* of the
the seventh trumpet, I

. is the key given to the
pound all that important
book which regards the
ire, and sufficiently ex-
o the generality of read-
xviii. describes the con-
the pouring out of the
e complete destruction of
empire and all its trading
it would appear that the
rs on this occasion are its
s, military and naval offi-
ercantile interest. It is a
cription of the Western
its feudal and mercantile
religion, its wars, its go-
s revenues, are all trading
'ice and virtue, education
, birth and death, are all
affic.
. 1—10, is the triumphant
church at the destruction
t, in conformity with the
given xviii. 20. Vers.
been before noticed as
with the treading of
the great battle of
Armageddon. Here, then, I shall conclude with this observation, that Christians have done wrong in censuring the late Mr. Gibbon, for having ascribed the destruction of Rome to Christianity. It is to the honour of Christianity that, though it is not a religion of treasons or of contention, yet it makes the mind of man independent of tyrants and tyranny, and by the Christian glorying more in his endurance for truth and virtue, than oppression dare boast of its inflictions, it overcomes its oppressors by its virtue. It has thus destroyed Pagan Rome. It has nearly destroyed the beast, its successor, and its triumph will soon be complete, by its all-subduing principles rooting out oppression from mankind.

An Epitaph on Mr. John Nedham, written by Charles Rozzil, a native Poet of Leicester.

Contemplative mortal, arrest thy step,
And fix thine eye on this tablet;
But first clear it from the
Beam of *prejudice.*
The grave beneath
Contains the body of
JOHN NEDHAM,
A man whose brilliant genius
And benevolent heart,
Rendered him at once
Admired and respected.
He ever said to misery,
"Share the gifts of Fortune!"
Which kindness of disposition sometimes drove him
Beyond the limits of prudence.
Being a strenuous advocate for civil
And religious liberty,
He frequently shook the shallow-built towers
Of *tyranny and persecution.*
His religious system was *Unitarian,*
Which he maintained tenaciously.
Tenets beyond his reason
He neither assented to nor denied;
But trusting in God,
All-wise and beneficent,
He expired April 18, 1791,
Aged 32,
Calm and unshaken in
His *opinions.*

Rhyd-y-Penna, near Cardiff,
SIR, *July* 11, 1819.

IT has often been a matter of regret to me, that I have not been able to reply to "the friendly objections of L. J. J.," as I expressed my hope of doing "ere long." [Mon. Repos.

XII. 665, XIII. 28, and p. 367 of the last Number.] He will, however, remember, that it was made to depend upon my finding "an hour of leisure." Now those who know my manner of living, well know that an hour of leisure is not frequently my portion; and I know no subject which requires more of quiet, uninterrupted thought, than the one on which he has proposed his objections. Perhaps I should not go too far if I state, that since I wrote in reference to them, I have not enjoyed the ability to devote my mind to the subject, without some other claim more immediately requiring my attention or exertions. I see, at present, no prospect of being able to redeem my pledge, in the way I should wish; but having already embodied my thoughts in a less philosophical, but probably not less useful form, (viz. in a Lecture delivered on the subject of Divine Influences, in Lewin's Mead Meeting, Bristol, and, subsequently, in George's Meeting, Exeter,) I hope to send you, sufficiently early for the next Repository, a copy of that Lecture; and I hope that this will at least serve to shew, that the expressions I have myself employed, and most, if not all, of those which L. J. J. has quoted from others, are perfectly consistent, not only with those sound views of Divine agency on which the language of *prayer* is founded, and without which it would commonly be unmeaning, but with what he seems to consider as inconsistent with it, *Unitarianism* also.

As I do not believe, any more than Dr. J., that we have any reason "to expect, *at this time*, such agency of the Supreme Being, as is not to be referred to the regular operation of his established laws," I hope he will be able to come nearer to me than at present he thinks probable. I suspect I have myself gone through the processes of thought, on which his difficulties are founded; and I rejoice in freedom from those difficulties. It has afforded me rest and comfort.

Two evenings ago, I received from my highly-valued friend, Mr. W. B. Kenuaway, the affecting, though not painful intelligence of the death of our common friend, the Rev. Joseph Bretland, of Exeter. I doubt not that a suitable notice will be sent to your Obituary, of the departure of this servant of God; and I trust it will be followed by a more extended memoir; but the affectionate and respectful attachment which, for no small part of my life, I have felt towards him, would not allow me to close my letter without adverting to the event which has finally terminated our intercourse on earth. L. CARPENTER.

Glasgow,

SIR, *February* 10, 1819.

THE following, with a few trifling alterations, is a copy of a letter which was written and sent to the Rev. Ralph Wardlaw, of this city, about the time he commenced his Monthly Evening Discourses, on what he calls "The Socinian Controversy." J. M.

"REV. SIR,

"It was with pleasure I heard that you had commenced a course of lectures, to be continued on the evening of the first Sabbath of every month, on the doctrines of the Trinity and Supreme Deity of Jesus Christ. Your first lecture I did not hear, not knowing of it until it was delivered; but as I intend, God willing, to be a stated hearer during the remainder of the course, and as, I presume, one object you have in view is the conversion of Unitarians, I beg leave to propose a few queries, your taking notice of which, in some of your following lectures, will greatly oblige, not only your present correspondent, but many others also, who, like him, will be anxious to hear you.

"If, as Trinitarians assert, there be three persons in the Godhead, the Father, the Son and the Holy Ghost, my first query is, Whether are these three to be considered as three distinct, intelligent Beings, or three distinct parts of the same intelligent Being? This I consider as a very important question in relation to the doctrine of the Trinity; for it must be obvious to every reflecting mind, that the three persons who compose it, must either be three distinct Beings, and, consequently, three distinct Gods; or, three distinct parts of the same Being, and, consequently, that each person must be only a *third part* of God.

"The late Mr. Archibald M'Lean, of Edinburgh, in an Essay on the

vinity and Sonship of Christ, pub-
hed in the year 1805, speaks of
me having handled the personal
stinction of the Divine Three, in
ch a manner as to *slide insensibly*
to the doctrine of three Gods,
ough the Scriptures clearly declare
ere is but one. And allow me to
k, Rev. Sir, who has handled, or
ho indeed can handle this distinction
thout *insensibly sliding* into the
me doctrine? Mr. M'Lean himself,
ough he blames others, has been
ilty in this respect, as will appear
m the following observation, which
curs in his letter on the Sonship
Christ, published in the year 1788.
ter expressing his belief in the im-
rtant doctrine of the Divine Unity,
proceeds, page 2, to state his sen-
ments on the doctrine of the Trinity,
the following manner:—'The same
spired writers,' says he, 'also hold
th a plurality of subsistents or per-
ns in the one undivided Godhead,
ho equally possess *the whole of the*
ine nature in all its boundless per-
ctions.' Now what is this but *sliding*
nsibly into the doctrine of three
ods? For if the subsistents or per-
ns in this plurality be distinct, the
e from the other, and Mr. M'Lean
mits that they are, then to all in-
nts and purposes they must be three
stinct Gods. Mr. M'Lean, in the
rth page of his letter, has another
servation which proves, if it prove
y thing, the same doctrine of three
stinct Gods. 'We must not ima-
ne,' says he, 'that the Godhead
n be divided, so that each person
ould possess a part thereof, for that
ould destroy the divinity of every
e of them: for whatever is imperfect
partial cannot be God. If, then,
e whole undivided Godhead, in all
perfection and fulness, be pos-
sed by each person, it follows,'—
hat follows?—'it follows,' says he,
hat each of them must necessarily
eternal, unoriginated and *self-exis-*
t;' and he might have added, *that*
ch of them is necessarily a distinct
od. How absurd is it then to say
s the Common Prayer Book of the
hurch of England does, that the
ther is God, that the Son is God,
d that the Holy Ghost is God, yet
at they are not three Gods, but one
od! If this be not as absurd as if
were to assert that Paul was man,
that John was man, and that Peter
was man, yet that they were not three
men, but one man, I leave you to
judge.

"Another query, which I would propose to your serious consideration, is suggested by the following passage of Scripture, Acts x. 38: 'God anointed Jesus of Nazareth with the Holy Ghost.' If by God, in this passage, we are to understand the Father, and this I suppose will be readily granted, then we have the whole three persons in the Trinity distinctly mentioned; and the apostle Peter's assertion (upon the Trinitarian hypothesis) will amount to this, that the first person in the Trinity anointed the second person with the third person. Now my query is, With what propriety can one person be said to be anointed with another person? I can easily conceive of one person anointing another with oil, as Samuel did Saul, when he anointed him to be a king; but to say that one divine person anointed a second divine person with a third divine person, appears to be as absurd as to assert, that the apostle Paul anointed the apostle Peter with the apostle John.

"If it should be said, that by the Holy Ghost, in the above passage, is intended not the *person*, but the *miraculous powers* of the Holy Ghost, I would ask, If Jesus of Nazareth had a divine nature, what powers could the Holy Ghost communicate to him which he did not possess before? Was his divine nature, in consequence of its union with the human, incapable of working miracles without the aid of the Holy Ghost? If the doctrine of a Trinity, or three persons in the Deity, the same in substance, and equal in power and glory, be once admitted, it will be difficult to attach any meaning to the apostle's assertion in the above passage. But if we consider Jesus Christ as simply a man—'A man (as Peter elsewhere expresses himself) approved of God among the Jews, by miracles and signs and wonders, which God did by him'—and the Holy Ghost as the power of God communicated to him, then the apostle's assertion is easily understood. This, Rev. Sir, is the light in which Unitarians view the apostle's assertion, and this view of it

is supported by the connexion in which the assertion stands. 'God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed with the devil, for *God was with him.*' That is, God was with him by that divine power which he communicated to him, and by which he performed all those mighty works which proved that he was sent of God. It was by the *finger* or *power* of God that Jesus cast out demons. It was the Father who dwelt in him who did the works; and hence he acknowledged that of his own self he could do nothing. But if Jesus possessed a divine nature of his own, all the works which he did he could have done as well *without* the Father as *with* him.

"Another query, which I would propose, is suggested by the following passage of Scripture, Luke xxii. 43: 'And there appeared unto him (Jesus) an angel from heaven *strengthening him.*' Now my query is, If Jesus were a compound being, that is, both God and man in one person, what *strength* could an angel from heaven, or even a host of angels, communicate to such a being? Could an angel, or ten thousand times ten thousand angels, give strength to him, by whose power, and for whose pleasure, all things are and were created? Such an idea, surely, can never enter into the mind of a rational being.

"If it should be said that the angel was sent from heaven to strengthen, not his *divine*, but his *human* nature, I would ask, Did the divine nature forsake the human in the time of distress? If this was actually the case, what shall we say then with respect to the dignity, the *infinite dignity*, of the sufferer, an expression frequently used by reputed orthodox teachers? If the divine nature of Christ did not, and could not suffer, (and this even Trinitarians will allow,) then the sufferings of Christ were the sufferings of a mere man; and if the divine nature did not forsake the human, but supported it under all its sufferings, then my query, as stated above, remains in all its force; namely, what strength could an angel communicate to a being who is both God and man in one person?

Hoping, Rev. Sir, that you will take these queries into your serious consideration, that you will take notice of them in the course of your monthly evening lectures, and that you will excuse my freedom,

"I am, Rev. Sir,

"Your sincere wellwisher,

"JOHN MALCOM.

"*February* 19, 1813."

Litton, near Dorchester,

SIR, *January* 21, 1819.

A FEW days ago, I met with the following Epistle, addressed to Dr. Priestley, published in the Monthly Miscellany for July 1774. From the style I am inclined to ascribe it to the pen of the late Dr. Geddes; if so, it is another proof of the congeniality that exists between reputed heterodoxy and liberality of sentiment. Scarcely any age before has produced two such celebrated archheretics, so widely different in their religious opinions, and yet so cordially united in friendship as those eminent Roman and Protestant divines. There is not, perhaps, much poetical beauty to recommend it to attention, yet this deficiency is, in some measure, compensated by the lively imagination that conceived it, and by the candid spirit in which it is written. If you can afford room for it, it may possibly afford to some of your readers as much amusement as it has to

J. R. SEAWARD.

An Epistle to Dr. Priestley, in imitation of Horace's "Integer Vitæ," &c.

The man whose nobler heart disdains
A sordid education's chains,
And free from superstition's load,
Obeys, and still enjoys his God,
Needs neither popes' nor bishops' blessing
To fix that faith his heart has rest in,
And asks Divinity alone
To teach him what to do or shun.

Whether abroad the ample page
Of public life his thoughts engage,
Or social duties ask his care,
Or meagre want prefers its prayer,
Or deep distress with downcast eyes,
Or guilt as low in dust it lies,
Excite the pity of his breast;—
Through *all*, with heaven and love possest,
He acts the part his God design'd,
And shews his image on his mind.

As late I took the ev'ning air,
And meditating sooth'd my care,

griefs, and all was free
y and *thee*,
hose every feature
our of his nature,
vling, bitter creature;
ntle love could clear,
na sat there.

eav'n, but 'twas to see
ho hated me;
ipitate away,
ll itself to stay
uld not think that God
creature's blood,
him through favour,
me for ever.
ut let him rest,
om that suits him best;
ve the point as well),
parallel.
a fire and faggot
tus for a maggot;
or Madrid,
I should risque a head
, for holy bread,
with instances
u know who 'tis.

mples should I roam
id them nearer home?
ve a step beyond us,
als in the jaundice
theology,
bjects its *own* dye;
n think that God loves

they have fix'd upon:—
uared their lives and no-

and institutions.

igst the sons of thunder,
e the vulgar wonder;
tamp, and damn in non-

l in the conscience;
of consolation,
dings of salvation,
ditors asleep,
hat grace is cheap,
without much trouble,
an empty bubble:
are best to cover
e, foul all over.

men *ecclesiastic*,
h, for living fast stick,
ls who will not eat
and carved meat,
za, that she bishop,
ins to dress and dish up.

those who cover sin
thren,
tion is the due
me or you.
churchmen or fanatics,
of wild erratics,
Whose fiery and eccentric fancies
Lead them religious morice-dances.

With any or with all these fix me,
Though impudence and nonsense vex me,
Yet still I hope to keep my temper,
The man, the Christian, *idem semper*.
Nor ever swerve in truth or love,
Nor in the serpent lose the dove,
Nor fear to say to this or th' other,
I'm Dr. Priestley's friend and brother.

CHARISTIDES.

Account of Bridel's new Translation of the Book of Job. (From *Chronique Rligieuse*, Paris, 30 Novembre, 1818. Vol. I. pp. 423—426.)

The book of Job, recently translated by M. J. L. Bridel, professor of Oriental languages, and of the interpretation of the Sacred Writings, in the Academy of Lausanne, in 8vo. Paris, 1816.

M. BRIDEL'S translation of the book of Job is preceded by a long and learned introduction, devoted to the examination of some subjects, which appear to him calculated to facilitate the comprehension of that book. The *subject* of the book, to which book he gives the name of poem, because the greater part is written in verse, is the first object of his attention.

The author thus expresses himself in page 8: "If there be a God, whence arises the moral and physical disorder which we perceive in the world? What is the cause and the end of those afflictions to which the virtuous are exposed in this world, whilst the wicked prosper and live happily? This is the problem, the resolution of which has in former times occupied so many wise men. Neither reason nor philosophy furnished them the means of resolving it, and with those unfaithful guides, they wandered in an endless labyrinth. It was necessary that revelation should come to lift up the veil which hid the truth from our eyes." This problem is the subject treated of in the book of Job. He then examines whether Job be an historical personage; he believes that he is, and his conclusion seems to rest on solid reasons. He does not imagine this poem was spoken impromptu. He is convinced that we have it as originally composed.

The epoch in which it was written

appears to him to be before the age of Moses, and at a period in which the *Sémique* families, who had settled themselves on the borders of the desert, began to acquire a taste for agriculture; about a hundred years after the children of Job ["les enfans de Job"] had gone down into Egypt. He says that it is written neither in Arabic nor in Hebrew, but in a dialect something between the Mosaical Hebrew and the Arabic; that is to say, in the *Sémique* language, such as was spoken in Idumea, when those variations of expression which irrevocably separated the Mosaical Hebrew, were as yet undecided. This idea led M. Bridel to attribute it to a *Nachorite* poet, who might have composed it in Idumea, before the age of Moses. He here undertakes to refute various objections to the hypothesis which attributes the composition of it to a *Nachorite*, and the objections to the antiquity of the work. He treats, with much learning, of the different authors to whom it has been attributed; after which he proceeds to the examination of its ingenious conception, of its arrangement, and of its merit. "We must not," says he, "judge of the merit of this work by the rules of Aristotle, but by its own intrinsic worth and the effects it produces. And first, it is calculated strongly to interest readers of every age, sex and condition; for it speaks to us continually of God and of man; and on every occasion presents to our view the protection of the Creator and our own dependence, his power and our weakness, his greatness and our nothingness."

M. Bridel next speaks of Elihu and of his discourses, examining the different opinions of the writers on this subject. He appears to favour those of M. Stühlmann, who is persuaded that the discourses of Elihu are an interpolation, and have no character of authenticity. As to the prologue and epilogue, which constitute the beginning and the end of the book, both written in prose, he thinks that we are authorized to believe them purely allegorical pieces, but which may have their foundation in the history of some Eastern Emir. Relatively to the question of their being written by the same person, [illegible] during the same age as the poem, the author has given a dissertation which shews deep learning.

Lastly, M. Bridel considers the book of Job canonical. "This book bears internal marks of inspiration; it is founded on the great principle of the Unity of God; a principle which, at that epoch, could be known only by revelation. The morality which it contains is excellent. It is in unison with Christ and his holy apostles." He also believes that God has, in an especial manner, watched over the preservation and integrity of the books of the Old Testament, and consequently over that of the book of Job. Which, however, has not prevented the transcribers from making faults of orthography, omissions and transpositions: words, phrases, and even whole sentences, which had been omitted in the text, have been written in the margin, and afterwards again inserted in the text, &c. These circumstances have had an influence on the arrangement of the book of Job. It has been thought that many words and passages have been changed, many sentences omitted; that variations have been removed from the margin to the text, and that there have been considerable interpolations, as well as alterations.

Such are the subjects which M. Bridel's introduction embraces. We do not profess to approve or disapprove what he advances. The mere statement which we have placed before our readers implies neither assent nor criticism. We cannot, however, help admiring M. Bridel's profound knowledge of the most ancient languages, and his assiduity in endeavouring to render them serviceable to the Christian religion. The author proceeds to gives us a translation of the prologue of the book of Job; of the twenty discourses of which, according to him, the poetical part of the book is composed; of the epilogue, with an addition found in the Septuagint, and in the Version of Theodotion; and lastly, of the four discourses of Elihu.

SIR, *July* 8, 1819.

I OBSERVE, at p. 355, (col. 1,) an inaccuracy which is, I believe, very uncommon among Chris-

ians. *Sabbaths* and *Lord's-days* are here mentioned as if they were convertible terms; whereas no terms in theology can be more distinct. The *Sabbath*, however it originated, was become, at the advent of Christ, exclusively *Jewish*. On that day, by divine direction, all business was rigorously prohibited, though not innocent amusement, as has been often, erroneously, supposed. Respecting the occupation of the *Lord's-day*, there is no trace of any prohibition in the New Testament, nor can it be there discovered, that Christians are commanded, though they have been generally agreed, to meet *specially* on that day for public worship and instruction; a custom, the religious expedience of which I am not inclined for a moment to dispute.

Should R. F. be a Calvinist he may be disposed peculiarly to respect the opinions of Calvin. In the *Institutio* l. ii. C. viii. S. 32—34), he will find a view of this subject very different from that of the English and Scotch Puritans or the modern *British* Calvinists. The learned writer of the latter class, Rev. J. P. Smith, in his "Scripture testimony to the Messiah," (I. 81,) censures Mr. Belsham's well-supported declaration, that "any employment, or any amusement, which is lawful on other days, is lawful on the Sunday." Not that Mr. Belsham, or those who agree with him, would forget Paul's distinction between the *lawful* and the *expedient*, or slight his counsel, not to suffer their good to be evil spoken of.

The learned writer endeavours, at one page I have quoted, to prejudice his readers against Unitarians, by representing those who imbibe "the spirit of Unitarianism," as disposed to neglect a "sacred obligation." I had also examined the *Institutio* more *accurately* as to decide (p. 78, note), that "Dr. Priestley's *Institutes*, considered with a view to its practical bearings only, forms a melancholy contrast to Calvin's great work." He did not then have been ignorant, that several passages in that work, of which it was beside his purpose to acknowledge, that no two Christian writers, though in such different ages and so widely separated on other points, had treated the question of the holiness of *Sunday* more alike, than Calvin and Mr. Belsham. The learned author of the *Scripture Testimony*, probably knew also from *Owen*, as quoted by *Mather*, in *Elliot's* Life, (Ed. 3, p. 29,) that there were in the seventeenth century "sundry divines of the United Provinces," not charged with any heresy, who called "the doctrine of the Sabbath, *Figmentum Anglicanum*." It is, however, too much to expect that Dr. J. P. Smith or any other learned Calvinist will hastily incur the odium of denouncing *Calvin*, as what his *Judaizing*, or rather *Ultra-Judaizing* followers in Great Britain, call a *Sabbath-breaker*.

Should this representation of Calvin's *anti sabbatical* notions be disputed, I am not destitute of authorities in its support.

DOMINICUS.

SIR,

I BEG leave to call the attention of your readers to the following extraordinary position contained in a work, entitled "Essays on the Wisdom of God," recently published by the Rev. Daniel Tyerman, a minister of the Independent denomination of Dissenters, residing at Newport, Isle of Wight.

"The difficulty of meeting the claims of the moral government of God forms another obstacle to the salvation of man. As this government must be in all respects perfect, its claims must be honoured, with respect to man, before his salvation can be possible. Though by the fall, man has lost his ability to meet the claims of this moral government, yet he is still a subject of it, and is under the same obligations as ever to act agreeably to its laws, *for a loss of power to obey, by no means infers an exemption from obligation. Man is still within the sphere of this government, and God still demands a perfection of obedience, and threatens him with an eternity of punishment in case of non-compliance.*"

If this be justice, how falsely has the memory of an ancient potentate been calumniated, his name made a by-word and a reproach, and his conduct handed down to distant posterity as the model of injustice and oppression! Pharaoh, it is true, required the Israelites to produce the

same number of bricks when he no longer furnished the straw which was requisite for their formation, but he never prevented the people from searching where the necessary materials were to be found; he might, it seems, not only have abstained from giving them straw, but might have absolutely put it out of their power to obtain it, and yet have justly required the same degree of successful exertion, since "a loss of power to obey, by no means infers an exemption from obligation."

It would certainly be extremely unfair to consider any class of Christians as answerable for the opinions of one of its members. As, however, the Congregational Magazine, a work of extensive circulation and high orthodox character, considers the Author's religious principles as "invulnerable," and recommends the work to its readers as "truly evangelical," we must, I fear, consider Mr. Tyerman's opinions, as those of the denomination to which he belongs, and if so, what painful impressions crowd on the mind! It is well known that great exertions have been made of late to convert the Heathen; we have been told that their barbarities, the mere recital of which makes us shudder, proceed entirely from an erroneous faith: and it is triumphantly asked, How can we expect that the worshipers of Juggernaut should be kind and compassionate to their fellow-creatures? If, however, they are to be taught in Mr. Tyerman's theological school, it is to be feared they will profit but little by the exchange. If they are to be told that God will eternally punish his creatures for the omission of duties he has denied them the ability to perform, they may still be cruel, vengeful and unjust, and still plead the example of the Deity whom they worship, in defence of their conduct.

VECTIS.

The Nonconformist.
No. XII.

On the Corporation and Test Acts.

THE Corporation and Test Acts deeply affecting the civil interests of Nonconformists, I propose to make them the subject of the present paper.

The Corporation Act was 1661, immediately after the tion; it enacts that no per fill any employments relati government of Corporatio shall not, within a year l appointment, have taken t ment of the Lord's Supper, to the rites of the Church of in default of which his ap is declared to be void.

The Test Act was passe in a period of great fermen traction. It is entitled, " for preventing Dangers w happen from Popish R Among other things, it is That every person that sh mitted into any office, civi tary, or shall receive an reason of any patent or gra have command or place o shall be admitted into any the Royal household, shall Sacrament of the Lord's S cording to the usage of the England, within three mont admittance, in some publi upon some Lord's-day, in after divine service and ser person taking office or e without this qualification, thereon lawfully convicted, from suing or using any act from being guardian of any executor, or capable of any deed of gift, and forfeits £500, to be recovered by hi that shall sue for the same.

Subsequent statutes hav and softened these rigorou the 5 Geo. I. the election to a corporate office, wh received the Sacrament a the usage of the Church o within twelve months pre election, does not make th solutely void, but voidab case he is prosecuted months afterwards; but tinues in office peaceab months his election is as v had been qualified at fir the 16 Geo. II. there is ment of time as to the Te thereby required that per take the Sacrament within of their admittance to a receiving any employment be beyond sea at the ti

admittance within six months after their return to England.

Besides these mollifying ordinances, there is an annual Indemnity Bill, which allows to persons not having complied with the Test Act up to the beginning of every Session of Parliament, six months further in which to qualify, after which, should any proceedings commence on non-compliance, they may be deferred by some legal process until the next Indemnity Bill passes, so that the Test Act would seem to be a dead letter.

The annual relaxation of the Test Laws does not, however, wholly set aside their operation. But for the liberal spirit of the times, they might be put in force in some cases of forgetfulness or remissness, to the great inconvenience and vexation of the offender against them. Upon succeeding to an office of inheritance, (as no entry is necessary,) a person may suffer in consequence of the lapse of the six months before he has even notice of his right having accrued. And, contrary to the spirit of all law, the innocent may be made to suffer for the legally guilty, as no man (if the objection be taken in proper time) can recover a debt in an inferior court, over which an unqualified Corporator presides, nor can the election of a corporate officer, before magistrates who have neglected to qualify, be supported. *

In reality, the Test Laws exclude almost all such Dissenters as cannot conscientiously conform occasionally to the Church of England; few choosing to risk the dangers of setting them at defiance.

And, by their indirect operation, they keep up a line of distinction between the Dissenters and others throughout the community generally. Were they abolished, it is scarcely to be expected that one of the Inns of Court would continue to exact the Sacramental Test, † or that the two Universities would maintain their hard tests of Subscription.

But were the Test Laws entirely harmless, that circumstance would be only a reason for their express repeal. Unjust and bigoted laws, though counteracted by wise and humane legislative provisions, are dishonourable to the community which suffers them to remain as laws. Nor can they be considered as innoxious, if they operate as a tax upon honour and conscience, if they divide a nation into parties and engender discontent in the weaker and insolence in the stronger, and above all, if they pervert religion into an instrument of worldly policy, and especially of mischievous faction. *

The Sacramental Test is an anomaly in political regulations. † No

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* Case of the Prot. Diss. p. 3.

† "Till some time in the reign of George the Second, all students of the law were obliged to receive the Sacrament according to the rites of the Church of England, before they were admitted to the bar. The Society of Lincoln's Inn first discontinued the practice. The Inner Temple and Middle Temple have since followed the example; but, to the disgrace of Gray's Inn, it is still required there." See "the Right of Protestant Dissenters to a Complete Toleration," 2nd ed. 1789, p. 1. This valuable pamphlet, attributed to a gentleman yet living, high in the profession of the law, well deserves to be republished: it would convey much important knowledge and truth to that generation of Protestant Dissenters which has grown up since its first appearance.

* "A vast variety of occupations and offices fall within the provisions of the Test Act. The gradations are almost infinite between the Lord High Chancellor of Great Britain and the humble bug-destroyer to his Majesty. The Postmaster General is in a civil office, and has *authority derived from the King*; so that the proprietors of mail-coaches throughout the kingdom, having places of trust under him, might, if the Act was strictly executed, be obliged to receive the Sacrament, according to the rites of the Church of England. May we not congratulate our country on its wonderful uniformity of religion, when not even a bug can be destroyed within the purlieus of the royal household, but by the hallowed fingers of a communicant; nor a post letter conveyed to any part of the kingdom by horses belonging to a Protestant Dissenter!"—*Right of Protest Diss.* p. 41.

In former times the taking of the Sacrament, according to the usage of the Church of England, was insisted upon as a previous qualification to obtain *licences to sell ale!*

† The Author just quoted states, p. 63, &c. a singular practical absurdity in the Test Laws. "By the Act of Union the

people on the face of the earth, except the English, ever dreamed of such a measure of fitness for civil office. It does not ascertain a man's talents or virtues, or Christian faith, or even his sanity of mind. It proves nothing but his desire of office, and his power of swallowing a morsel of bread and a drop of wine.

The object of the Test is to keep out Nonconformists from places of trust and power: but it does not answer this end. Some Dissenters can allow themselves (I say not how consistently) to conform in this particular. The only persons that can be stopped by the bar of the Communion Table are those that possess niceness of honour and scrupulosity of conscience. If amongst the Dissenters there be persons whom the oath of allegiance cannot bind, these will not be tied up by the Sacramental Test: and thus the State shuts the door against that class of people whose characters would serve and adorn it, and opens it to another class whose want of character may make them dangerous. The honest and religious Protestant Dissenter may be excluded by the Sacrament, but it opposes no barrier to the unbeliever.*

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Test Laws were not repealed. There is no Sacramental Test, however, in Scotland, as there is in England: whence this palpable injustice follows, that a member of the Church of England has full and free access to all the offices of Scotland; while a member of the Kirk of Scotland is incapacitated from holding one in England, unless he takes the Sacrament, according to the rites of her Established Church. The same national injustice now exists with regard to Ireland, for there is no religious test in that country."

The effect of the Test Laws upon the Church of Scotland is deplorable. Most of the Scottish nobility and gentry are Conformists to the Established Church when they come into England.

* Protestant Dissenters, who only differed from the Church in some minute points of discipline, were excluded from offices and persecuted, at the time when *Lord Shaftsbury* was Lord High Chancellor of England, and when Mr. *St. John* (afterwards Lord *Bolingbroke*) was Secretary of State, and high in favour with a princess of *pious* memory.

Anthony Collins, Esq., who wrote several treatises against Christianity, was in the commission of the peace obliged to qualify himself the Test Act, is said to have of his design in the follow and profane manner, "Sir, take a bit of bread and a cup you;" and when he was friend upon the impropriety professing his principles, Sacrament, he answered, "to pay a compliment to the country."

* "The clergy are in a dition. A pious man, feelin for the interests of religion under the peril of a suit a may bring ruin upon himsel to administer the Sacrament serve to the most profligate and to wretches whose lives to human nature; at the se he is solemnly bound, by th and office, to exclude them fr and runs the risque of a prose Spiritual Courts for admitti *Right of Prot. Dis.* p. 68.

gular instance of retributive justice, that the Test law has rebounded upon the heads of its contrivers and supporters: the Nonconformists urged it on as a punishment of Roman Catholics, and it has proved the great scourge of their own body: Churchmen have maintained it in order to keep down the Dissenters, and it has been one of the most annoying and disgraceful of the tasks imposed upon their own clergy.

The question of the propriety of continuing the Corporation and Test Acts, is quite distinct from that of the necessity or use of a National Establishment of religion. Were there no such Establishment, there could, of course, be no sacramental Test, but the discontinuance of the Test would not affect the Establishment. It existed before the Test, and would continue to exist after its abolition, in so far, at least, as the Test itself is concerned. Would the imposition of a Test in Scotland strengthen the Establishment in that part of the United Kingdom? Why then should it be thought to have any beneficial influence upon the Church of England? In the Test laws, the State recognizes the Church only in the character of a servant bound to perform any work, however uncongenial with her character, which it pleases to demand; in repealing those laws, it would emancipate her from a servitude in which she has acquired neither power nor wealth, in return for the suspicion and odium which she has incurred from within and from without. The Church of England reposes, and at present reposes securely, upon Acts of Parliament; and were she to lose any guard or support by the fall of the Test Laws, let her seek to repair the loss by some new legislative enactment.

I have not gone, nor am I disposed to go into the inquiry, how far a Protestant Dissenter may conscientiously submit to the Sacramental Test. For others I cannot judge, to others I wish not to dictate; it is sufficient for me to declare, that I cannot conceive of any circumstances in which I myself could conform to it without self-degradation, and a violation of the principles which I hold most sacred. But it must not be overlooked, that there are certain pleas made use of in this case, of which we are disposed to admit the force in other cases. The complying Dissenter urges that he is called by station or profession to serve his country; that the sacramental ordeal is to him a mere civil regulation; that the priest is in his view only an officer of the State, and that he is as innocent in taking bread and wine from his hands, as he is in counting hob-nails before a baron of the Exchequer; and that whatever be the absurdity, or impolicy or profaneness of the whole proceeding, he washes his hands of the blame, and refers it wholly to the legislature of his country. This justification savours, it is true, of worldly-mindedness, and countenances a laxity of principle which in other cases might be most mischievous: but what other justification have we, as Unitarians, for bowing down to the Trinitarian matrimonial service? In truth, the most powerful argument against this interference of the State with conscience, this mixture of spiritual and secular concerns, is the necessity which it lays men under of resorting to mental reservations which are unfavourable to that purity of moral feeling, on which depend the sanctity of civil obligations and the healthiness of the public mind.

It is curious that while Churchmen have been anxious for the preservation of the Test Laws in order to discourage and repress nonconformity, Dissenters themselves have sometimes been indifferent to their repeal, on the ground of a belief that such a measure would tempt the more wealthy of their members away from their communion. These conflicting fears destroy each other, and leave the subject to be regarded in the light only of justice and civil policy; in which view the Corporation and Test Acts must ever be condemned as invasions of natural right, as snares to conscience, and as a flagrant abuse of the Christian religion. Whatever interest, whether it be conformity or nonconformity, owes its prosperity to such laws, is in itself bad, and the sooner it perishes the better. But I need not remind you, my brethren, that the true principles of nonconformity are those of the New Testament; princi-

ples sanctioned by reason and friendly to civil liberty, and needing neither endowment nor persecution from the civil power to keep them in action, and to make their operation a blessing to society.

The repeal of the Corporation and Test Acts would not give the Dissenters power, (as has been vulgarly and clamorously objected,) but it would give them their rights. The acquisition of power would be on the part of the Crown and the People; both which are now tied up from delegating authority to subjects and fellow-citizens who may say their prayers in a place, or after a form not used or approved by the multitude.*

A leading politician of the present day has said, "Why are not the Dissenters content? The annual Indemnity Bill is a virtual repeal of the Test Acts." He knows us not. If our object were place or power, his remonstrance would reduce us to silence. What we ask is not pardon, for we are not offenders, but justice. We feel the insult more than the injury of these bills of exclusion; and we demand their abolition in the name of our fathers, in the name of our posterity, in the name of our constitution, and in the name of our common religion.

For a proof of the uselessness, at least, of such bigoted enactments, we refer to Scotland, which maintains its ecclesiastical establishment and municipal corporations without them; and to Ireland which has now, for half a century, abolished them with regard to Protestant Dissenters, and which wants only the like abolition with regard to Catholic Dissenters to be in a state of peace and prosperity.

Divided as the United Kingdom is in religion, it is impossible that the minority of population, constituting the Church of England, should much longer constrain this great people to do homage to her ritual, on pain of civil incapacitation; impossible that the Scottish Presbyterian, the Irish Catholic and the English Dissenter should all be treated as illegitimate by their country, their common mother; impossible that while the light of knowledge is throwing its powerful influence upon every state of Europe, converting Russia into a civilized and polished empire, and raising up a people strong and free and steady in France, Great Britain should continue to venerate the relics of barbarism, and to share with Spain the odium of intolerance.

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* Two exceptions must be made to this statement. Though a Dissenter cannot be an exciseman, he may be chosen by the people to sit in the House of Commons, or be raised by his Sovereign to the peerage. May he not also be of the Privy Council?

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCL.

Curran's Visit to the Catacombs at Paris.

I don't remember ever to have had my mind compressed into so narrow a space: so many human beings, so many actors, so many sufferers, so various in human rank, so equalized in the grave! When I stared at the congregation, I could not distinguish what head had raved, or reasoned, or hoped, or burned. I looked for thought, I looked for dimples—I asked, whither is all gone—did wisdom never flow from your lips, nor affection hang upon them—and if both or either, which was the most exalting—which the most fascinating? All silent. They left me to answer for them, "So shall the fairest face appear."

Life, by his Son, II. 367.

No. CCCLI.

Fate of Revolutions.

Such is the fate of Revolutions—nothing certain but blood. The march of the captives begins through a Red Sea; and after forty years in seeking new abodes and strange gods, the leader seldom sees the promised land, or, at least, dies before his foot has touched it.—*Ibid.* II. 359.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

-*An Appeal to Scripture and tion, in Defence of the Unita- aith.* 12mo. pp. 232. Bristol, d for Browne and Manchee, old by R. Hunter, London. 6s.

is a volume of singular merit. is attributed to a gentleman lately embraced "the Uni- aith." There is sufficient in- idence of its being the work complished scholar.

re gratified at the outset by dication, a handsome and erved eulogium on Dr. Car-

work is divided into Three Part I. contains a "Disser- " on the Doctrine of the Tri- nd an "Examination of the adduced to prove the modern e of the Supreme Divinity of nd the Economy of a Trinity Godhead." The "Dissertа- ntains a masterly argument Divine Unity, and a just his- riew of the doctrine of the

The Author shews, that he Unitarian lays the founda- his faith in the New Testa- e may "appeal" with the ccess to early "tradition" and ripture." Of the *Nazarenes*, t denomination which Unita- ceived after that of Christians,

t the state of early Christian opi- s, may be collected from the ad- and indirect confessions of the f the Catholic Church. Athana- , that the Jewish Christians of the s Age disbelieved the deity of and drew the Gentiles into their hese Jewish Christians were called s and Ebionites. They differed themselves as to the miraculous on, and as to retaining Judaic ob- s; but they agreed in believing le humanity of Christ. It is at- to throw on them the stigma of as followers of one Ebion; but as an honourable term of reproach, *poverty*. How a Jewish con- rch, believing only in the crucified a man anointed of God, came to all, when it was the obvious inte- he Jews to grasp at his deity, if there were a pretence for it, in order to screen the humiliation of their martyred Messiah, neither Athanasius explains, nor can it be explained by any other. The Nazarenes were, in fact, the first Jewish Christians; and PAUL, in Acts xxiv. 5, is styled by *Tertullus*, 'a ringleader of the sect of NAZARENES.'"—P. 6.

The doctrine and authority of *Justin Martyr* is thus estimated:

"Justin Martyr, a Christian convert from the Platonic school, about the middle of the second century, promulgated an opinion that the Son of God was the second principle in the Deity, and the Creator of all things. He is the earliest writer to whom this opinion can be traced; and there is also internal evidence that he was the originator of it: for he ascribes this knowledge to the special favour of God; and he calls upon others to partake of this great gift and benefit, lest, in hesitating to impart it, he should come under condemnation. He fancied that he discovered the agency of the second or inferior God in Christ throughout the Old Testament, under angelical forms, or in apparitions of the divine glory. But his belief in a special illumination is quite sufficient to set the question at rest, as to the fact whether these opinions were or were not the received traditions; and it is evident, from his own words, that the body of the Christian Church were neither *Trinitarians* nor *Arians*; that they neither held the Godhead nor the pre-existent nature of Christ; but were, as to his person, *Humanitarians*, and believed only in his legatarian and elective office, as the representative and organ of the Divinity. He further says, 'Jesus may still be the Christ of God, though I should not be able to prove his pre-existence as the son of God who made all things; for though I should not prove that he had pre-existed, it will be right to say that in this respect only I have been deceived, and not to deny that he is the Christ, if he appear to be a man born of men, and to have become Christ by election.' Such, then, was in fact the general belief."—Pp. 8, 9.

After the Council of Nice, the growth of error, mystery and idolatry was rapid:

"A further progress in the Trinity was made, in a synod convened at Alexandria about the middle of the fourth century, by Eusebius and Athanasius; when the Spirit, as well as the Son, was declared to be

'of the same substance' with the Father; but it was finally adjusted, and carried to its present height, by Basil of Cæsarea and Gregory of Nazianzum; in whose writings also we first meet with the unscriptural use of the term *mystery*, not in the original and proper sense of something above human knowledge, or unknown till revealed; but in that of something contradictory to human reason. Hence we hear of the *mystery* of the sacrament; the *mystery* of baptism, in the Popish magical sense of instant spiritual regeneration; the *mystery* of the Trinity. The Trinity of Basil and Gregory received the sanction of the Council of Constantinople, A. C. 381, which decreed that the Father, Son and Spirit were co-equal in power, glory and eternity.

"The full equality of the Father, Son and Spirit did not bound the discoveries of the Catholic Church. Nestorius had asserted that the Virgin was 'the Mother of *Christ*.' The zeal of those who worshipped *Christ* as GOD, was alarmed for the honour of *Mary*. The Council of Ephesus, A. C. 431, condemned Nestorius as a heretic, and confirmed the title of the Virgin as the 'Mother of GOD.' When once a departure was made from the worship of 'God, even the Father,' the progress was easy to the deified virgin, the deified bread, the deified sepulchre, the deified souls, and bones, and images of men."—Pp. 16, 17.

The "Examination of Passages" displays much solid learning, acute criticism and sound logic. A few extracts will shew that the Author is entitled to a place amongst the most judicious and successful expositors of the sacred text. The following are his remarks upon Rom. ix. 5, which the English Version represents as an ascription of deity and worship to Christ:

"As the ancient copies of the Gospels were not pointed, the pauses must be regulated by the sense. The charge of altering the punctuation, in order to make the text conform with a system, is therefore absurd. The received pointing is suspicious, because, notwithstanding the obstinacy of Trinitarian writers in defending it, the most obvious grammatical construction is at variance with it.

"In the English Version the position of the original words is changed, in order to bring Christ into closer apparent connexion with the latter clause of the sentence. The literal version would run thus: 'Whose are the Fathers and of whom was the Christ according to the flesh.'

"The words rendered *who is* are in the original ὁ ὢν. The Greek article ὁ is often used as a relative, especially by Homer; but as the apostle had used the proper relative ὅς, three times before this passage, in reference to the *Israelites*, he might have been expected to write ὅς ἐστιν, and not ὁ ὢν, in case he intended *Christ* as the antecedent; and this relative he actually does use in reference to Christ, in Col. i. 15: ὅς ἐστιν εἰκὼν τοῦ Θεοῦ, *who is* the image of THE God, or God. But further, when the article ὁ is connected with a participle, it does not mean *who*, but *he* who; as ὁ φιλῶν—*he* who loves, or the *person* loving; ὁ ὢν is therefore '*he* who is,' or the *person* being; '*he* who is over all,' or 'the *one* that is over all,' easily connects with the following substantive, *God*; and that such is the proper connexion, independently of grammatical reasons, appears from corroborative scripture evidence, that this is the peculiar distinctive title of the most High God, the Father. Ephes. iv. 5, 6: 'One Lord, one faith, one baptism, one God and FATHER of all, *who is above all*.' Or, *the one that is* above all: ὁ ἐπὶ πάντων.

"'The blessed,' and 'blessed for ever,' is also the distinctive character, or title of the most High God; Christ being distinguished only (as in Mark xiv. 61) by the appellation, 'SON of the Blessed.'

"Romans i. 25: 'Who changed the truth of God into a lie, and worshiped and served the creature more than the CREATOR, who is blessed for ever. Amen.' Or if this be questioned as inconclusive, from the erroneous confounding of Christ, the Gospel creator, with the Creator of heaven and earth, we may refer to 2 Cor. xi. 31: 'The God and FATHER of our Lord JESUS CHRIST, which is blessed for evermore, knoweth that I lie not:'—where the same words, ὁ ὢν, *the one that is*, are used. The English reader is not aware that the inflexion of cases in the original makes it impossible that there should be any ambiguity in the application of this title to the God and Father; though, as much in the Trinitarian scheme depends on the placing of words, this title would be vindicated to Christ instead of to God, if there were sufficient grammatical authority to favour the attempt. A literal version as to position will obviate all ambiguity.

"'The God and Father of our Lord Jesus Christ knoweth, *he* who is blessed for ever, that I lie not.'

"The same title occurs in doxologies, or ascriptions of glory, to the Father, God. It is indeed made an objection to the considering the passage in question as a doxology, though it has the characteristic annexation of *A*[illegible] to supply the [illegible] tive. Yet [illegible]

same term of blessing, adopts the same ellipsis, 2 Cor. i. 3: 'Blessed BE the God and Father of our Lord Jesus Christ' And Peter, 1 Pet. i. 3: 'Blessed BE God even the Father of our Lord Jesus Christ.' From the circumstance of *blessed* being the first word in these sentences, it is urged that the passage under consideration cannot be a doxology to the Father. But there are two obvious reasons for the different positions of the words. *God* is here accompanied with an epithet, and *blessed* with a term of endless duration. Now 'He who is over all, God,' has more of titular emphasis, when placed first in the sentence, than if the words ran 'blessed be God, he, who is over all;' and as the term *blessed* cannot be disjoined from the words *for ever*, which most emphatically close the sentence, it is of necessity placed towards the end. The propriety of this arrangement will appear evident, if the words be read in the sequence for which the objectors contend: 'Blessed for ever be God, who is over all. Amen.'

"The passage, then, restored to its just coherence, will run thus: 'Whose are the Fathers, and of whom was the Christ according to the flesh; he who is over all, God, *or* God who is over all, *be* blessed for ever. Amen.' This 'troublesome passage for Unitarians' was thus understood by Bucer and Erasmus, who were both *Trinitarians*."—Pp. 22—25.

On John viii. 58, where, say the Trinitarians, Jesus asserts himself to be Jehovah, the Author has these sensible and satisfactory observations:

"It is affirmed that *Christ* here expressly declares himself 'THE I AM:' because, in Exod iii. 14, 'GOD said unto *Moses*, I AM THAT I AM: and he said, thus shalt thou say unto the children of *Israel*, I AM hath sent me unto you.'

"The expression of *John* occurs twice before in the same chapter, and in each instance is rendered, according to the received version, 'I am *he*:' ver. 24, 'If ye believe not that I AM *he* [I AM], ye shall die in your sins:' ver. 28, 'When ye have lifted up the *Son of Man*, then shall ye know that I am *he* [I AM].'

"The translators therefore should, in consistency, have rendered the words in the verse quoted, 'Before Abraham was, I AM *he*;' for it is plain they were well aware that the argument, which runs through the whole chapter, is the true *Messiahship* of JESUS; that the verse in question is closely and logically connected with all the preceding verses; and that, [illegible] principle of criticism, the three [illegible] rendered alike. The con- [illegible] inevitable conclusion

has led some Trinitarians to correct the two former English readings by the latter, instead of the latter by the former; and to render the words, with verbal literality, 'if ye believe not that *I am* ye shall die,' and 'ye shall know that *I am*:' so that the whole dialogue, instead of being occupied with the declarations of Jesus respecting his being the Christ that should come, is made to turn on the fact of his being the very JEHOVAH who spoke to *Moses*. Unfortunately for this hypothesis, Jesus speaks of himself, in this discourse, as 'proceeding forth *from*' that God, which God it is said that he announces himself to be, and that he styles himself 'the Son.' This will, indeed, be evaded by the common Trinitarian subterfuge, that *the Father* includes in himself all the three persons, by which he is made to be *his own Son*; but it is only necessary to read the chapter, in order to be satisfied that such a declaration was not the purpose of Jesus, and has nothing whatever to do with his argument, which is strictly confined to his being 'He that should come.' The verbal trifling of this famous argument for the supreme deity of the *Son of God* is almost below criticism; for had *Jesus* meant to have declared himself *Jehovah*, he would have used the words, 'I AM THE I AM.'

"Thus far the question has been agitated on the evidence of the translated text: it is to this, in fact, that the Trinitarians usually make their appeal; and it is this which gives them an advantage with the people, whom they are in the habit of persuading, that none can question the infallibility of the Bible translation without a mischievous design; and that no text must be touched, even if it be acknowledged spurious. On referring to the original text in the *Septuagint*, we find the version accurate as to its spirit; but we discover that the supporters of the above argument, in contending that JEHOVAH uses the same literal words as those used by *Jesus*, have stooped to deceive the multitude by a wilful misrepresentation. The words in *Exodus* are, I AM THE ONE THAT IS:' ἐγω ειμι ὁ ων. 'Thus shalt thou say to the children of *Israel*, HE THAT IS hath sent me unto you.'

"The words I AM, in the Greek as well as in the Latin, have often the force of the past time. The expression of Jesus might properly be rendered, 'Before Abraham was, I WAS,' or 'I was *he*;' and so in the two other instances: 'if ye believe not that I WAS (he), ye shall die;' 'ye shall know that I WAS (he);' referring not to a state of existence, which would have no more connexion with the subject of the chapter than a declaration of his supreme divinity, but to his eternal appointment as 'the *Christ* of GOD.' The version of *I am*,

if it do not mislead, is confessedly preferable, as far as regards dignity and emphasis of style; and has a propriety, as conveying an allusion to the eternal purpose of God, in whose sight the past and the future are alike present; and in reference to which the *Messiah* is described as 'the same yesterday, to-day and for ever.' The Bible translators have, with equal taste and judgment, united the present and past times on a similar occasion, where the existence of God is spoken of: Isaiah xlii. 13, 'Yea, before the day *was*, I *am* HE.'"—Pp. 36—38.

The Author shews the probability of Jesus being the angel who forbids worship to himself, Rev. xxii. 8, 9:

"The title *servant* is applied to *Jesus* by Isaiah, xlii. 1, 'Behold my *servant* whom I uphold;' and liii. 2, 'My righteous *servant*;' and in Acts iv. 27, 'Thy holy *child* Jesus,' may equally be rendered *servant*, παις; the same word as that rendered *servant* in the quotation from Isaiah, Matt. xii. 18. The title *prophet* is applied to *Jesus* by Moses; Deut. xviii. 18, 'I will raise them up a *prophet* from among their brethren, like unto thee;' and by Jesus to himself: Luke xiii. 33, 'It cannot be that *a prophet* perish out of Jerusalem.' Though all reasoning on this passage must be merely speculative, there is at least a strong probability that *Jesus* is the Angel who forbids worship to himself.

The *Angel* of this passage is not the same who has before refused a similar homage of John, xix. 10, for he names himself of those who bear the testimony of *Jesus*; and is the same mentioned in xvii. 1, as one of the seven angels who had the seven phials; and who again is distinct from the angel mentioned also as one of the seven, xxi. 9, who 'talked with me, saying, Come hither;' and this latter angel, though it is attempted to carry on his agency through the 7th, 8th and 9th verses, is not the second angel that forbids worship; for this his agency properly ceases at ver. 5, 'they shall reign for ever and ever:' and the original speaker in this vision, described i. 13, 'In the midst of the seven candlesticks, one like the Son of Man;' resumes in ver. 5, 'And he said unto me, These sayings are faithful and true. And the LORD GOD of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. *Behold, I come quickly.*' This is the peculiar language of *Jesus*, identified to be his by verse 12, 'Behold, I come quickly;' and 20, 'He which testifieth these things, saith, Surely I come quickly;' to which *John* replies, 'Even so, come, Lord Jesus!' The argument therefore is invalid, drawn from verse 16, 'I *Jesus* have sent my angel to testify unto you these things in the churches,' that the angel sent to the churches is the last speaker to *John*, and that Jesus only speaks through him. It is the glorified Son of Man himself who begins the dramatic scene of the vision, and who closes it; and the angel sent by *Jesus* to the churches is *John the divine*, or *inspired*; who writes the record. There is no ground therefore for the opinion that in the verse, i. 1, 'The revelation of *Jesus Christ*, which GOD gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his *angel* unto his servant John,' *he* relates to Jesus; for it is plain that God is the antecedent, and the Son of Man, who visibly appears, 13, 'clothed with a garment down to his foot,' is the angel sent, by whom the revelation was signified to John. He also is the second angel before whose feet *John* falls down to worship; he it is who describes himself as John's fellow-servant, and of his brethren the prophets; and who, refusing the homage of adoration to himself, bids him to 'worship God.'

"The character of an *Angel of God* is assigned to *Jesus* by Paul. Gal. iv. 14, 'Ye received me as an *angel of God, even as* CHRIST JESUS."—Pp. 62, 63.

In the passage that follows there is a happy retort of a Trinitarian accusation:

"That THE FATHER, or JEHOVAH, is alone GOD, is explicitly declared by *Jesus*, in John xvii. 3, 'This is life eternal, that they might know thee [*O Father!*] the only true God, and Jesus Christ whom thou hast sent.'

"On this passage, they who accuse the Unitarians of racking Scripture, exercise their wit by two experiments:

"1. They say, it is not expressed 'that they might know *thee only* the true God,' but 'thee the only true God:' 'thee *the Father*' including *the Son*, who is addressing the Father; the *humanity* of Jesus now praying to his *divinity*, which was both in the manhood and in the Godhead at the same time; and *Jesus Christ* being, in this passage, the *man* Jesus Christ only, and the Father being *Father*, *Son* and *Spirit*. So that when the *Father only* is mentioned, it often means the FATHER *together* with *the Son*; and when *Jesus* is distinguished from THE FATHER, it means the *man* JESUS; God the Son being always included in the term FATHER.

"2. They say that *Jesus Christ* is included in the term true God; for that the connexion properly is, 'that they might know thee and *Jesus Christ* whom thou hast sent to be the only true God.'

"Of the *first* of these laborious expositions, it must be remarked, that if the FATHER be at one time the Father only, and at another time the *Son* also, it never can be distinguished when he is the FATHER and when not, or how he is *the Father* at all. If the *one* person be also the *three* persons, or the *three* persons the *one*; THE FATHER *the Son*, *the Son* the FATHER, *the Spirit* either or all; *the persons are confounded*, and the 'undoubted' penalty incurred, of 'perishing everlastingly.'

"The *second* exposition, which makes the FATHER and *Jesus Christ* the *only* true GOD, absolutely excludes the *Holy Ghost* from being the true God, and is equally in jeopardy of everlasting destruction: for the Creed, which is made the rule of salvation in place of Scripture, says, that the Holy Ghost is God, no less than the Son is God, and the Father is God; each God by himself, and all three one numerical God. So that while the Father is not the only true God, but *Jesus Christ* is *also* the only true God, there is yet *another* only true God, the *Holy Ghost*."—Pp. 86, 87.

The same mode of argument is observed in the short remarks on Mark xiii. 32: "Of that day and hour [the time of the destruction of Jerusalem] knoweth no man; no, not the angels which are in heaven, NEITHER THE SON, but THE FATHER."

"This passage, which, by disproving the omniscience of JESUS, disproves his deity, has been subjected to three different experiments: 1. The words *neither the Son* must have been interpolated by the *Arians*. 2. Jesus did not know it in his human nature; but one of the Councils anathematized those who should deny that he knew it in his divine nature; that is, he both knew it and he knew it not. 3. It is only a mode of speech, implying that he had not the *communicable* knowledge of it; that he did not know it, so as that others may know it also. Such are the men who charge the 'worshipers of the FATHER' with torturing texts, and putting sense to the rack!"—Pp. 93, 94.

We must here pause for the present month, but we hope to resume our extracts; being persuaded that, with regard to a volume of such intrinsic value, this is the best way to fulfil our design of recommending it strongly to our readers.

ART. II.—*The Essentials of a National Church briefly explained, scripturally enforced and humbly recommended to the consideration of the Legislature.* By a Friend to a more comprehensive Liturgy. 8vo. pp. 83. T. and J. Allman. 1819.

WHOEVER reflects on the inquiring spirit of the age, and on the extensive and increasing defection from the precincts of orthodoxy, must wonder at the pertinacity with which the National Church adheres to the most palpable absurdities of its ritual, the most obvious inconsistencies of its numerous creeds. Such, indeed, is the anxiety to uphold and defend certain mysterious doctrines, that there is no shorter or more certain way of arriving at the dignities and emoluments of the Establishment, than by engaging in their defence; and by labouring to clothe them in a dress, in which they may be exposed, with some degree of safety, to the scrutinizing examination of this enlightened generation. It must be gratifying to the Unitarian to observe that, in this undertaking, every exertion is used, every species of sophistry is employed to force the Athanasian scheme into as near a resemblance as possible to Unitarianism. For happy does that polemical wight esteem himself, who, by some new and plausible turn of language, thinks he has proved to the satisfaction of his courteous reader, that the doctrine of a *Trinity in Unity* is not absolutely absurd. Meantime, numerous appeals to the common sense of the community issue from the press in rapid succession, and afford incontrovertible proof that the time is at hand, when the last mists of superstition will be chased from our religious atmosphere by the strong light of the increasing day.

In the pamphlet that now lies before us we have some sensible strictures on the incongruities and contradictions of the three creeds, that are incorporated in the worship of the Established Church:

"In the creed which is called 'the Apostles',' Jesus Christ is said to have been 'conceived by the Holy Ghost;' or, in other words, to have proceeded from the Holy Ghost; but in the Nicene Creed, the Holy Ghost is said to have proceeded from Jesus; while the Athanasian Creed contradicts both, and says, that the 'Son is uncreate,' 'and the Holy Ghost uncreate.' The Apostles' Creed makes the Son posterior to the Father, but prior to the Holy

Ghost; the Nicene Creed makes the Holy Ghost anterior to the Son; while the Athanasian Creed declares, that, of the three divine persons, 'none is afore or after another.' How then could the Father precede the Son? as the Apostles' Creed says. How could Jesus proceed from the Holy Ghost? as the same Creed asserts; or, the Holy Ghost proceed from Jesus, as the Nicene Creed declares? The contradictory *credenda*, which are brought together in these three Creeds, are a disgrace to the Establishment; for it is self evident that they cannot all be believed by the same person; and, therefore, it is equally certain that those who profess to believe them all must profess to believe a self-evident impossibility."—Pp. 16, 17.

The Author conceives that it would tend, not only to increase the lustre of the Establishment, but to exalt the character of its ministers, and consequently to add greatly to the usefulness of both, in a moral as well as in a political point of view, if, instead of the complex and contradictory creeds of the National Church, the legislature would substitute a creed of that simple and intelligible kind, which Jesus Christ has himself authoritatively delivered, on a most solemn occasion: "*This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent.*" John xvii. 3. "This creed," the writer observes, "ought to be inscribed in characters of gold over every pulpit and every altar in the kingdom; that those who come to worship the Father of Spirits in the sanctuary of the Establishment may be impressed by the reverence which is paid to this solemn declaration of Jesus Christ; and may be convinced that the object of the church is not, as Mr. J. Bentham has asserted, to prostrate the understanding before a colossal fabric of ancient absurdity and mysticism."—P. 20.

The writer having remarked that the devotional affections, which it ought to be the particular object of a national liturgy to excite, must be chilled and weakened in proportion as that liturgy exhibits a low or degrading representation of the Deity, produces a revolting example of such irreverent language:

"Where the mind is deeply impressed with awful reverence for the great Spirit who regulates the nations of the universe, and glows with love for his paternal attributes, how must its tone of seriousness be relaxed, and an earthly grossness be thrown over its spiritual contemplations, when the worship of the National Church presumes to talk of the *nativity of God, the circumcision of the invisible Jehovah*, of *the agony and sweat* of him whom no infirmity can approach, and no hostility overcome!

"How can religion be served, how can piety be promoted, by thus lowering the character of God? And without at present considering the expressions as applying to God himself, they, at least, represent his regard as influenced by considerations of that gross kind which can never operate upon a spiritual mind. For, can we believe that that Being who is at once infinite in wisdom and in goodness, can be at all impelled to shew favour to his worshipers, to deliver them from evil, or to elevate them to good, because in their supplications they invoke his regard by 'the nativity and circumcision, by the baptism, fasting and temptation, by the agony and sweat,' of a mortal man? If, in any ritual of Pagan worship, we were to meet with petitions of this kind, addressed to Jupiter or to Juno, should we not treat the expressions with ridicule or with scorn? Should we not spurn the idea that any celestial being could be reconciled to a transgressor, because some other individual had suffered the excision of a particular membrane, or had experienced a violent exudation from the corporeal pores? Is a liturgy, which contains pollution of this kind, worthy to be preserved inviolate in this enlightened age? Is it sacrilege to touch the ark of this devotional formulary, in order to remove all that peccant matter which contaminates the good, and tends to bring the whole into contempt?"*—Pp. 24—26.

* When the Unitarian undertakes to shew the impiety of using such profanely familiar language in reference to the Deity, an orthodox writer in the Evangelical Magazine turns round upon him, and presumes to deprecate the discussion, which the irreverent phraseology of his system has provoked and rendered necessary.

"Conscious of our own ignorance," says this Calvinistic writer, "we think it becomes us to contemplate so exalted a theme as the manner of the Divine existence, not only with modesty and humility, but with the most profound reverence and godly fear; nor can we well imagine a more daring act of impiety, than for a puny worm of the earth to indulge in unhallowed speculations on this sublime subject, and rashly to intrude into those

he Jews, at the time when Jesus ist appeared, had perverted many he commandments delivered to r forefathers, but they adhered tly to that which is the great line listinction between a true and a system of religion—*the belief in Divine Unity*. They were free the pollution of idolatry and poeism:

This was not the sin of the Jews; and ould have been better for the church had never been that of Christians. the piety of individual saints, and the doxy of general councils, could not tisfied without marring the first comlment by their metaphysical disquis. With barefaced effrontery they ed into that sanctuary where angels their faces with their wings They a tripartite image of the invisible God-, and then menaced those who would o homage to such a profanation, with clusion from some of the best interests is world, and with eternal damnation s next!!!"—Pp. 31, 32

his writer justly remarks, that s Christ always insists with more on the *facienda* than on the *creas* of the gospel; on what his disles were *to do* than on what they *to believe*. Though the faith of Sadducees was not so just as that he Pharisees, yet Jesus always emns the immorality of the latter more severely than the infidelity he former. While he reprobates, he strongest terms, the counteriety of the Pharisaic sect, he says e Sadducees, "*Ye err, not knowthe Scriptures, nor the power of*" The Author then proceeds to

When the following important ques was once put to Jesus, 'What good shall I do, that I may have eternal what was his reply? Was it—Be y impressed with the innate corrupf thy nature: think thyself ulcerated sin, and infected with depravity to ery core? Then rely for acceptance, any merits of thy own, but on those will be imputed to the believer from tore of righteousness which has been accumulated by the sufferings of Christ; which righteousness will be made thine by the appropriation of faith through the infusion of grace. But Jesus, instead of bewildering his inquirer with this jargon, which forms the saving nostrum of the modern theological school, simply says, 'If thou wilt enter into life, keep the commandments.' If this question were put, by any serious inquirer, to the Archbishop of Canterbury, 'What shall I do to be saved?' the orthodoxy of his Grace would certainly reply—The possibilities of salvation are circumscribed within the ring-fence of the Thirty-nine Articles, the park-paling of the Three Creeds, and the old, patched, ivy-crested mansion of the Liturgy. But, instead of confining salvation to a belief in such a chequered medley of contradictory and heterogeneous elements, how simple is the answer of Christ,—'If thou wilt enter into life, keep the commandments'!"—Pp. 33, 34.

We do not expect that the justice of the following remarks on the "Lord's prayer" will be admitted by those advocates of mysticism, who will not allow that this beautiful form reaches the perfect standard of *evangelical peculiarity*:

"That no obscure, mysterious and polemical doctrines ought to be incorporated in a National Liturgy, we may infer from that pattern of prayer which Jesus delivered to his disciples, when they requested him to teach them how to pray. This prayer, therefore, merits particular attention, not merely from its comprehensive excellence, but because it was expressly designed as a model which his disciples and their followers were to copy in their devotional addresses to the Father of Spirits. But this prayer inculcates no ambiguous or uncertain tenets, with respect to the person of the Deity; nor does it give the least countenance to any of those doctrines which have been productive of so much strife in the Christian church. In this prayer, God is not addressed as a triune Deity, but simply as the universal Father of mankind. Every sentiment of reverence and affection is combined in the denomination of Father, by which Christ directs us to invoke the Deity. But the unity of the divine nature is expressly implied in the term; for, as we can have but one Father, so we cannot supplicate more than one God under that tender appellation.

"The prayer which our Lord delivered, as a pattern for the imitation of his disciples, is a breviary of comprehensive principles. It is not the production of a mind which bounded its views within the narrow pale of sectarian jealousy or exclusive privilege, which confined its ven-

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respecting the Deity, which he has ought proper to reveal."

may safely leave it to the reader of assage just quoted from the tract Review, to determine which party oxious to this censure, the justice of we readily admit.

timents or affections, its views of truth, or its sympathies of benevolence within the contracted walls of the synagogue or the tabernacle, but which extended its thoughts through the universe, and made its tender regard co-extensive with the race of sentient man. When Jesus composed this prayer, he fitted it for the use of all the devout worshipers of the Father of Spirits in the temple of the universe.

"Had Christians uniformly adhered, in their forms of public worship, to this incomparable model of simplicity, sublimity and benevolence, so many tempestuous feuds would not have been engendered, and so many angry sects would not have arisen in the sanctuary. All Christians, of all denominations, might have combined to worship the Father of the universe in the kind sympathies of love, and in the gentle spirit of peace."—Pp. 37—41.

The Author next proceeds to trace, in the narrative called the Acts of the Apostles, the creed which these inspired teachers themselves inculcated upon the first professors of Christianity: and he proves from numerous passages, that the principal point of their preaching, as far as regarded matters of faith, was the all-important and well-attested fact of the resurrection of Christ, considered as the earnest of a future life, and the pledge of immortality to man:

"If religious concord in the Liturgy of a National Church be at all desirable, how is it to be obtained except by rendering the points, in which an agreement is required, as few as possible, compatible with the glorious ends of the doctrine we profess? Now that great doctrine of the resurrection of the dead, which is the corner-stone of Christianity, and which the Acts of the Apostles prove to have been almost exclusively impressed upon the first believers in Christ, seems to be better calculated than any other tenet to form the bond of union among Christians in modern times. For whatever contrariety of opinion there may be about the nativity of Christ, there is no Christian of any denomination who does not unfeignedly assent to the truth of his resurrection. There is no Christian who will not readily say with St. Paul, that if Christ be not risen, then is our faith vain. But if Christ be risen from the dead, then have we good grounds for the hope of immortality. Then may the persecuted rejoice, and the wretched cease to mourn. On this fundamental article, therefore, a National Church may lay the groundwork of religious peace. This essential tenet of the resurrection of Jesus from the dead is very comprehensive, not only in its practical inferences, but in its speculative results. For it, of course, includes belief in the divine mission of Jesus, of which it was the evidence and the consummation. He, therefore, who sincerely believes in this all-important fact, cannot doubt but that Jesus was a teacher who had a commission from God to make known his will to mankind. It includes a belief in the fatherly concern of the Deity for his creatures, in his superintending providence and his moral government of the world. He, who believes in this essential tenet of the Christian faith, cannot but be strongly impressed with the importance of a virtuous life, as he is convinced that death does not terminate his existence, but is only the passage to a state of retribution."—Pp. 60—63.

The Author flatters himself that the reformation in the Liturgy of the Establishment, for which he strenuously pleads, might be easily accomplished.

"The Liturgy of the Church of England might readily be simplified, so as to admit all Christian sects into its spacious sanctuary. Not many alterations would be requisite for this purpose; and these would chiefly consist of omissions. We should retain all that was essential to render it a service worthy of a great national communion, calculated to nurture the growth of virtue, and to diffuse, through the different orders of the people and the different denominations of believers, a spirit of universal charity."—Pp. 74, 75.

We agree with the Writer of this tract, that though the demand for religious reform may, at present, be only a still, small voice, yet that it will soon become a loud and imperative cry; and that it would be wise to anticipate the progress of opinion, and not to wait, with inconsiderate temerity, till reform is clamorously demanded. But when we observe the obstinacy with which every particle of the system is maintained, we are led to conclude, that the guardians of the edifice are themselves impressed with a conviction that the structure is so crazy and tottering, that the removal of a single stone would endanger the whole fabric. Entertaining this opinion, we apprehend that the sensible and temperate remonstrance of the Writer of this tract will not meet with the attention it so justly deserves.

L. B.

III.—*Life of Dr. John Erskine, one of the Ministers of Edinburgh.* By Sir Henry Moncrieff Wellwood.

Dr. ERSKINE was born in 1721. His father was a member of the Scotch bar, and wished him to follow the same profession, but from choice resolved on entering the church. He was licensed to preach in 1743, settled in various places, finally in Edinburgh. He died in 1803. He was much associated with Whitfield in 1742, and engaged warmly in defending Whitfield against those members of the Scotch Church, who wished to exclude him from the established pulpits in Scotland. Among Dr. Erskine's excellent correspondents of Dr. Erskine's, was Jonathan Edwards. In returning this able metaphysician, [illegible] enters into a long digression, in which he makes a very unjust attack on Dr. Priestley and Mr. Bel-

[illegible] one of his latest and most distinguished admirers, who celebrate his arguments both profound and unanswerable, deduced conclusions from his doctrine of the most pernicious tendency, and most remote from his intention. Dr. Priestley has the following remarkable paragraph: 'A Necessarian, who believes nothing goes wrong, but that every man under the best direction possible, cannot accuse himself of having done wrong, in the ultimate sense of the words. He has, therefore, in this strict sense, nothing to do with repentance, confession and pardon, which are all adapted to a different, imperfect and fallacious view of things.' Disquisitions on Matter and Spirit, II. 147. Mr. Belsham, who adopts the same opinions as Priestley, has laid down the two following positions, in which the whole doctrine is involved: 'Remorse is an exquisitely painful feeling, which arises from the belief that, in circumstances precisely the same, we might have chosen and acted differently. This *fallacious* feeling is *superseded* by the doctrine of necessity. Remorse supposes free-will. It arises from forgetfulness of the precise state of mind, when the action was performed. *It is of little or no use in moral discipline.* In a degree it is even pernicious.' Elements of the Philosophy of the Human Mind, pp. 284, 406. Jonathan Edwards would have viewed such conclusions from his argument, not only with regret but with abhorrence. Whatever consequences others have deduced from his opinions, he believed the doctrine of Necessity, as he represents it, to be at the foundation of all sound morality and evangelical religion."

And so, notwithstanding these unfair insinuations, did Dr. P. and Mr. B. With respect to the latter, the whole of his offence is, that he has given a definition of remorse different from that which most writers would probably have given. Every Necessarian must admit that Mr. Belsham's remarks are perfectly just, if his definition of the word be admitted. Whether he has given the best definition of the word may be doubted. But every philosopher has always been allowed to use terms in whatever sense he pleases, provided he carefully defines the words which he uses, and adheres to his definition, both of which Mr. Belsham has certainly done. If remorse were defined, very great sorrow for having performed actions contrary to the commands of God, Mr. B. would no doubt allow, that according to this definition remorse is a very proper feeling. Thus the whole charge against Mr. B. must be reduced to his having given a peculiar definition of remorse. A trifling thing, indeed, on which to found the charge of a "most pernicious tendency"! With respect to Dr. Priestley, the paragraph extracted from his Disquisitions is certainly not well guarded. But if the restrictions, "in the ultimate sense of the words," "in this strict sense," be taken into account, this presents nothing improper. And no one can have read Dr. Priestley's Works, especially his admirable sermons "on the Duty of not Living to Ourselves," and "on Habit," without being fully convinced that the doctrine of Necessity, as *he* stated it, forms the basis of the soundest morality and the most truly evangelical religion.

Dr. Erskine was warmly against the repeal of the Penal Laws affecting the Catholics. An admirable letter from Burke to him upon this subject, in 1780, is printed in this volume. The following extracts are particularly deserving of attention:

"I wish that we may not be so far Englishmen or Scotsmen, as to forget that we are men. I wish that we may not be so far Presbyterians or Episcopalians as to forget that we are Christians; the one being our common bond of humanity, as

the other is our common bond of religion. I wish it were out of my power to persecute any Roman Catholic. He has as much a right to my benevolence as even you, Sir, and no man can have a better claim to universal esteem and regard. I hope, too, that you will not think it any sort of derogation from the deference which I ought to pay to your judgment, that I think myself obliged, in conscience, to take my opinions of men's principles rather from themselves than from you. I keep at the same time, I assure you, very just weights and measures, and as I do not take my ideas of the churches of France and Italy from the pulpits at Edinburgh, so I shall most certainly not apply to the Consistory at Rome, or the Sorbonne at Paris, for the doctrines and genius of the Church of Scotland."

"To represent a man as immoral by his religion, perfidious by his principles, a murderer on a point of conscience, an enemy even from piety to the foundations of all social intercourse, and then tell us that we are to offer no violence to such a person, under favour appears to me rather an additional insult and mockery, than any sort of corrective of the injury we do our neighbour, by the character we give him."

"I cannot by any means allow, that men, when they wish to free themselves from the terror of penal laws, and the odium of being supposed the just object of them, when they earnestly solicit to have that stigma taken off, and to recommend themselves to their government by dutiful applications, can be said to bring their misfortunes on themselves, if, on that account, a furious and bigoted set of miscreants choose to rob them of their goods, and to burn their houses."

How far Burke afterwards acted on these noble principles, especially towards Dr. Priestley, or whether the rioters of 1791 were not equally furious and bigoted with those of 1780, let the reader judge for himself.

Dr. Erskine was of the popular party in the Church of Scotland, who wished a call from the elders to be considered as necessary to the induction of a minister. In this he was opposed to Dr. Robertson, who wished the right of patrons to present to be always maintained. An Appendix to this book gives a sketch of the history of the Scotch Church, from the Revolution to the year 1780. It is by no means impartial, and in some parts obscure. Sir Henry is by no means so well qualified to write such a history as Mr. Cooke, whose continuation of his History of the Scotch Church, which he has hitherto only brought down to the time of the Revolution, is much desired by all who are interested in the subject. A few facts concerning the different secessions from the Scotch Church may be interesting. In the year 1733, Mr. Ralph Erskine, of Dumfermline, and a few other ministers, were rebuked by the Assembly, and afterwards expelled from the Church, for refusing to join in the induction of a minister who was disapproved by the people. This occasioned the secession, from which have arisen the Burghers and Antiburghers, who afterwards separated on account of a dispute, whether or not it was allowable to take the oath required of burgesses; the Burghers leaving it to each individual to do as he pleased, the Antiburghers expelling from their communion all who took the oath. These two bodies, it is probable, will now unite, the Antiburghers giving up their exclusive principle. In order to favour this union, the magistrates of many burghs in Scotland have resolved, that the oath objected to shall not be required of Burgesses in their towns. In 1752, Mr. Thomas Gillespie, minister of Carnock, was deprived for a similar reason. When sentence of deposition was passed upon him, as he stood at the bar of the Assembly, he replied, "I thank God, that to me it is given not only to believe in the Lord Jesus Christ, but also to suffer for his sake." This gave rise to the party of Seceders called "the Relief." All these Seceders are Presbyterians, and govern themselves by presbyteries and synods, but allow the people to choose their own ministers, who must, however, be persons ordained by their presbyteries. Subscription to the Westminster Confession of Faith and Catechisms is required from every minister of these classes of Seceders, as well as of the Church. These form the principal body of Scotch Dissenters. Besides these, there are a considerable number of Episcopalians who agree with the Church of England, of Roman Catholics, of Independents, a few Wesleian Methodists, a few Cameronians, principally in the south of Scotland, a few Sandemanians, very few Quakers and Swedenborgians, some congregations of Universalists,

iefly in the neighbourhood of Glas-w, a few Baptists, and the small mber of Unitarians, whose congre-tions must be well known to the aders of the Repository. All the ssenters in Scotland, it is probable, not exceed one fourth of the po-lation.—Sir Henry's style is very fuse, often obscure, and full of otticisms.

T. C. H.

ART. IV.—*A Letter to The Protestant, occasioned by his Attack upon the Gentlemen of the Coffee-Room, and the Lower Classes of Society in Glasgow.* By a Layman. Glasgow, Hedderwick. London, Hunter. 8vo. pp. 23. 1s.

THE pamphlet bearing this title is an exposure of the prevailing stem of Christianity, by one who, ough not engaged in ministerial du-s, has evidently made theology a 'ourite study. *The Protestant* ap-ars to be one of those strait-laced lievers whose standard of Christi-ity is perfectly equivalent to a sub-ription to all the articles of their iciful creed; and upon this prin-ple, he has preferred the charge of igious ignorance against a very re-ctable class of a Christian commu-y. The Layman, breathing a much er spirit, volunteers his efforts to pose *The Protestant's* illiberality. : takes occasion to inquire, whether : system presumed by *The Pro-tant* to be taught in the word of d, be any more reconcileable to ripture than it is consistent with : first principles of reason. His ent inquiry is confined to the ctrine of Original Sin, conceiving, obably, that if this basis of Cal-ism be removed, the whole super-ucture must fall to the ground. e line of argument pursued by him similar to that of Taylor and Cogan. e Layman has admirably com-ned some of the best sentiments these writers. His own style is hly energetic. We subjoin a spe-en:

'At the Reformation, or to speak more rectly, at the separation of several rches from the communion of Rome, t happened? The ecclesiastics of ular countries, indeed, emancipated selves from their subordination to the see of that Church; but under the pro-tection, and with the assistance of the civil magistrate, they all established church governments of their own, in which little more regard was paid to the rights of conscience, and the promotion of that liberty with which Christ hath made us free, than in the Church of Rome; while the fatal tree of Anti-christian superstition continued to be cherished and cultivated with the same zeal as formerly, stripped only of a few of those boughs which ob-structed the exercise of that worldly wis-dom and crafty policy, which was but too visible in the conduct of even Luther and Calvin themselves."—P. 19.

M.

ART. V.—*A plain Discourse on Excommunication, occasioned by the Death of a Person under sentence of Excommunication, in the Parish of Wye, on the 17th of April,* 1819, *and preacked in the adjoining Parish Church of Godmersham, on Sunday the 25th of the same Month.* By the Rev. Joseph Godfrey Sherer, M. A., Vicar of Godmersham, &c. 1819. Canterbury.

THE person whose death, or ra-ther burial, occasioned this dis-course was a poor man, aged about 70, who died in the workhouse of the parish of Wye. His name was Ta-brams, and about thirty years ago he was dealt with according to the rules of the sect established by law, and excommunicated. The grounds of this sentence have not come to our knowledge, but they are supposed to concern the administration of a will. Be they what they may, the poor man's body was buried at night, we suppose not in consecrated ground, without any funeral service being read over him, and the earth was levelled over the grave, so that no trace might remain of the spot where he was in-terred. The neighbourhood, we pre-sume, was not a little shocked at this indignity offered to the poor man's remains; for the Author of this Dis-course states, that though it did not take place in his parish, yet the fact fell under the knowledge of most of his parishioners, and as they seem to have entertained some misapprehen-sions of the case, he has been induced to notice it, and to shew that excom-munication is enjoined, as a necessary measure of Christian discipline, by apostolical example and authority.

As the subject also is but little regarded (in which he is quite right) and imperfectly understood, he has printed his discourse, with the hopes that it may prove acceptable to those of his sect, beyond the immediate sphere of his own ministry. What it may be to them we cannot pretend to say, but we are sure that, for those who have a regard for the Christian religion, it will be one among many proofs how the human mind may be perverted by prejudice and superstition: at the same time they will rejoice that, whatever indignity the sect might think it right to shew to a dead corpse, the power is happily taken from it in this country of exposing a living body to fire and faggot.

The sermon is the usual tissue of sectarian reasoning, founded partly on misapplication of certain well-known passages of Scripture, and partly on the traditions of those sectarians who, having got power into their own hands, converted the precepts of the gospel into rules of political expedience. We will not waste the time of our readers on such trash: the spirit of it may be seen by the following extract:

"Sins of ignorance and infirmity are best cured by tenderness and compassion, *sins of wilfulness and stubbornness by terror and alarm.* There is, indeed, no ordinance so just, but it may possibly be abused, even the very sacrament; but are we to forbear the pious and proper use of them? No doubt but excommunication, if used against any without sufficient cause and well-considered counsel is wrongly used, but where occasion justly and indispensably calls for it, then surely that discipline which was appointed by Christ, enforced by the apostles, and practised in the first and purest ages of the Christian Church, ought still to have place in every congregation of Christian people."

We should be obliged to some of our Correspondents in Kent to inquire into the nature of the case, what was the horrid crime or sin of which this pauper was guilty, what proceedings were had upon it, where the sentence of excommunication was read, and what, if any, punishment followed it, besides the denial of those rites which the sect established by law allows to be performed over felons of every description, adulterers and sodomites.

F.

ART. VI.—*A Sermon delivered at the Old Meeting-House, Walthamstow, August* 2, 1818, *on occasion of the Death of Elizabeth, Daughter of Isaac Solly, Esq.* By E. Cogan. 8vo. pp. 27. 1818.

MR. COGAN here considers the adaptation of Christianity to the condition of humanity, and ably and satisfactorily shews its inestimable value to man as a being who is destined to death and exposed to suffering. The sermon is characterized by a seriousness of spirit and plaintiveness of tone well suited to the melancholy occasion. After the copious Review which we have taken of the Author's two volumes of Sermons, [pp. 257 and 323,] we cannot better describe or more effectually recommend this discourse, than by saying that it is in his best manner.

POETRY.

VENICE:

An Ode by Lord Byron, just published with "Mazeppa, a Poem."

I.

Oh Venice! Venice! when thy marble walls
Are level with the waters, there shall be
A cry of nations o'er thy sunken halls,
A loud lament along the sweeping sea!
If I, a northern wanderer, weep for thee,
What should thy sons do?—anything but weep:
And yet they only murmur in their sleep.
In contrast with their fathers—as the slime,
The dull green ooze of the receding deep,
Is with the dashing of the spring-tide foam,
That drives the sailor shipless to his home,
Are they to those that were; and thus they creep,
Crouching and crab-like, through their sapping streets.

—that centuries should reap
er harvest! Thirteen hundred
ears
and glory turn'd to dust and
ars;
monument the stranger meets,
alace, pillar, as a mourner
reets;
he Lion all subdued appears,
arsh sound of the barbarian
rum,
nd daily dissonance, repeats
thy tyrant's voice along
ves, once all musical to song,
d beneath the moonlight with
e throng
—and to the busy hum
creatures, whose most sinful
eds
e overbeating of the heart,
of too much happiness, which
eds
ge to turn its course apart
xuriant and voluptuous flood
sensations, battling with the
ood.
re better than the gloomy er-
rs,
of nations in their last decay,
walks forth with her unsoften'd
rrors,
is madness, and but smiles to
ay;
e nothing but a false delay,
n's lightning half an hour ere
ath,
ness, the last mortal birth of
in,
of limb, the dull beginning
staggering race which Death
winning,
by vein and pulse by pulse
ay;
ving the o'er-tortured clay,
ears renewal of his breath,
m the mere numbness of his
ain;—
talks of life, and how again
spirits soaring—albeit weak,
fresher air, which he would
ek;
whispers knows not that he
sps,
his finger feels not what it
sps,
film comes o'er him—and the
sky
wims round and round—and
adows busy,
vainly catches, flit and gleam,
t rattle chokes the strangled
ream,
ice and blackness,—and the
rth
it was the moment ere our
rth.

II.

There is no hope for nations!—Search the page
Of many thousand years—the daily scene,
The flow and ebb of each recurring age,
The everlasting *to be* which *hath been*,
Hath taught us nought or little: still we lean
On things that rot beneath our weight, and wear
Our strength away in wrestling with the air;
For 'tis our nature strikes us down: the beasts
Slaughter'd in hourly hecatombs for feasts
Are of as high an order—they must go
Even where their driver goads them, though to slaughter.
Ye men, who pour your blood for kings as water,
What have they given your children in return?
A heritage of servitude and woes,
A blindfold bondage, where your hire is blows.
What! do not yet the red-hot ploughshares burn,
O'er which you stumble in a false ordeal,
And deem this proof of loyalty the *real*;
Kissing the hand that guides you to your scars,
And glorying as you tread the glowing bars?
All that your sires have left you, all that Time
Bequeaths of free, and History of sublime,
Spring from a different theme!—Ye see and read,
Admire and sigh, and then succumb and bleed!
Save the few spirits, who, despite of all,
And worse than all, the sudden crimes engender'd
By the down thundering of the prison-wall,
And thirst to swallow the sweet waters tender'd,
Gushing from Freedom's fountains—when the crowd,
Madden'd with centuries of drought, are loud,
And trample on each other to obtain
The cup which brings oblivion of a chain
Heavy and sore,—in which long yoked they plough'd
The sand,—or if there sprung the yellow grain,
'Twas not for them, their necks were too much bow'd,
And their dead palates chew'd the cud of pain:—
Yes! the few spirits—who, despite of deeds

Which they abhor, confound not with the cause
Those momentary starts from Nature's laws,
Which, like the pestilence and earthquake, smite
But for a term, then pass, and leave the earth
With all her seasons to repair the blight
With a few summers, and again put forth
Cities and generations—fair, when free—
For, Tyranny, there blooms no bud for thee!

III.

Glory and Empire! once upon these towers
With Freedom—godlike Triad! how ye sate!
The league of mightiest nations, in those hours
When Venice was an envy, might abate,
But did not quench, her spirit—in her fate
All were enwrapp'd: the feasted monarchs knew
And loved their hostess, nor could learn to hate,
Although they humbled—with the kingly few
The many felt, for from all days and climes
She was the voyager's worship;—even her crimes
Were of the softer order—born of Love,
She drank no blood, nor fatten'd on the dead,
But gladden'd where her harmless conquests spread;
For these restored the Cross, that from above
Hallow'd her sheltering banners, which incessant
Flew between earth and the unholy Crescent,
Which, if it waned and dwindled, Earth may thank
The city it has clothed in chains, which clank
Now, creaking in the ears of those who owe
The name of Freedom to her glorious struggles;
Yet she but shares with them a common woe,
And call'd the "kingdom" of a conquering foe,—
But knows what all—and, most of all, we know—
With what set gilded terms a tyrant juggles!

IV.

The name of Commonwealth is past and gone
O'er the three fractions of the groaning globe;
Venice is crush'd, and Holland deigns to own
A sceptre, and endures the purple robe;
If the free Switzer yet bestrides alone
His chainless mountains, 'tis but for a time,
For tyranny of late is cunning grown,
And in its own good season tramples down
The sparkles of our ashes. One great clime,
Whose vigorous offspring by dividing ocean
Are kept apart and nursed in the devotion
Of freedom, which their fathers fought for, and
Bequeath'd—a heritage of heart and hand,
And proud distinction from each other land,
Whose sons must bow them at a monarch's motion,
As if his senseless sceptre were a wand
Full of the magic of exploded science—
Still one great clime, in full and free defiance,
Yet rears her crest, unconquer'd and sublime,
Above the far Atlantic!—She has taught
Her Esau-brethren that the haughty flag,
The floating fence of Albion's feebler crag,
May strike to those whose red right hands have bought
Rights cheaply earn'd with blood. Still, still, for ever
Better, though each man's life-blood were a river,
That it should flow, and overflow, than creep
Through thousand lazy channels in our veins,
Damm'd like the dull canal with locks and chains,
And moving, as a sick man in his sleep,
Three paces, and then faltering:—better be
Where the extinguish'd Spartans still are free,
In their proud charnel of Thermopylæ,
Than stagnate in our marsh,—or o'er the deep
Fly, and one current to the ocean add,
One spirit to the souls our fathers had,
One freeman more, America, to thee!

OBITUARY.

1819. July 8, at his house in *Exeter*, aged 77, the Rev. JOSEPH BRETLAND. He was a native of that ancient city, in which he spent the whole of a long-protracted life in the uniform habits of literary retirement. Purity of heart, rectitude of conduct, and simplicity of manners, were prominent features in the character of this virtuous man. Endowed with strong intellectual powers, his application was constant and unremitting, and his mental attainments proportionably great. The love of truth might justly be considered as his ruling passion; while his calm and philosophic mind was ever assiduous and indefatigable in the pursuit of it. His religious opinions, which were strictly Unitarian, were the result of candid, free and deliberate inquiry, adopted upon the fullest conviction, and, though formed at an early period, they were established and confirmed by the subsequent reflection, and persevering research of his maturer years. In morals, in theology, in metaphysics, and in biblical criticism, his learning was profound, his judgment solid and acute, and his integrity inflexible and unimpeached. These qualifications and endowments are sufficiently evinced by the few productions of his pen, which his genuine modesty and humility permitted him to commit to the press. As a preacher, the discourses of this distinguished scholar and divine were marked by a chaste and correct style of composition, and a rational, undissembled and elevated piety; while they were addressed to the hearts of his hearers, in a simple and impressive tone of delivery. Mr. Bretland, at different periods of life, engaged in conducting the religious services of two most respectable congregations of Protestant Dissenters in the city of Exeter. Both these connexions, however, were only temporary. Upon principle, and for reasons satisfactory to his own conscientious mind, he afterwards declined the regular and stated exercise of his ministry, and retired from the public duties of his profession, and passed the remainder of his days in serenity and peace; till, at length, he closed a life of study and seclusion from the ordinary pursuits and vanities of the world—a life devoted to truth, to sincerity, to piety and resignation to the will of God, without a struggle or a sigh—and calmly fell asleep in the happy assurance of a glorious immortality.

T. J.

— 14, at *Norwich*, aged 39, Mr. WILLIAM SAINT; whose profound acquirements in mathematical knowledge, and whose abilities as a teacher in that department of science secured to him for a series of years considerable celebrity. Mr. S. had, at a period when young men usually commence such studies, qualified himself, by the most laudable application, to be a mathematical teacher. Whilst his genius and natural inclination attached him to the mathematics, he evinced no bigoted partiality to his favourite pursuits. Actuated by the genuine love of wisdom, his powers were not circumscribed by prejudice to one department of literature. Under a conviction of the utility of *general knowledge*, he in the midst of affliction sedulously devoted the hours in which he was not professionally engaged, to the improvement of his own mind and the instruction of his only daughter. During several years the enjoyment of health had been an unknown blessing; his friends frequently departed impressed with an apprehension of the near approach of the melancholy event which has till now been protracted; his most intimate acquaintances, they who could best appreciate his sterling excellencies—his medical friend, whose successful efforts have repeatedly revived the almost exhausted frame—his disconsolate wife and daughter—have all beheld sufferings beyond those ordinarily endured by mortals, and with admiration witnessed fortitude and resignation which philosophy might be proud to boast, and which religion calls her own offspring. The limits of a paragraph will not allow enlargement, or much more might be said; we shall only add *at present*, that the abilities and the industry of any man like Mr. Saint would encourage his family to anticipate the acquisition of an ample property—but neither genius nor diligence, aided by temperance and economy, can counteract the effects of many years' affliction. A friend of the deceased thinks it no exaggeration of partiality to say, that science has lost one of its ablest promoters, and the world one of its fairest ornaments—a mind of strict integrity and pure benevolence.—*Norwich Mercury, July 17.*

June 9, at *Parliament Court Chapel*, after a short but painful illness of six days, Mrs. SARAH WILSON, who was many years pew-opener of that place. She had belonged to the congregation meeting there about 23 years, during which time she gained the respect of all who knew her.

J. N.

INTELLIGENCE.

DOMESTIC.

Religious.

Unitarian Association.

Proceedings in Parliament on the subject of the Marriage Laws.

In the House of Commons, on the 1st July 1819, Mr. W. Smith moved the commitment of the Bill for extending relief from the operation of the Marriage Law, it having a few days previous been brought in and read a first and second time.

Lord Castlereagh urged the propriety of not pressing the Bill farther in the present Session. He wished not to express any decided opinion as to the measure; but it was to be remarked, that it only gave relief to one class of persons, who objected to the present Marriage Ceremony—the Protestant Dissenters, and not to the Catholics, who also objected to it. He was sure there could be but one feeling as to the propriety of giving every attention to the scruples of conscientious persons.

Mr. W. Smith repeated the statement which he had made when he first proposed the measure, to shew that an object, which was allowed to be desirable, was obtained in an unobjectionable manner; the relief granted to one class of Dissenters being afforded without prejudice to any other class, or even to the most rigid friend of the Church of England. A part of the ceremony was to be left out when certain persons requested it.—In the part that remained of the ceremony, not one word was altered; neither the parson officiating, nor the place, nor the mode of publication by banns, nor the civil sanction, nor the civil effects of marriage, were in any respect changed. The Romish Dissenters, it was said, objected to the ceremony *in toto*, but they were not placed in a worse situation by the Bill; on the contrary, a door was opened for that relief which they were entitled to. As, however, it would be vain for him to hope to pass it at present, after the declaration of the Noble Lord, he should withdraw it, with the intention of submitting it in the next Session.

Dr. Phillimore, without objecting to the end to be attained, suggested that the Bill was open to two objections—first, that by stripping the ceremony of all its religious part, it might be regarded with less reverence by the members of the Church; and second, that the clergy might feel conscientious scruples in performing a ceremony which they were accustomed to consider as a religious one, thus degraded into a mere civil ordinance.

Sir J. Mackintosh, after recapitulating the objections of Dr. Phillimore, observed, that the first of those objections appeared to him rather singular, since nothing could more tend to lessen and degrade a ceremony than the knowledge that persons conformed to what they did not believe, and uttered under the form of devotion words in which their hearts did not join, and to which in their consciences they felt invincible repugnance. The idea which gave weight and seriousness to the ceremony, was the belief that it was a voluntary and conscientious declaration of the feelings, and a compulsory insincerity could only weaken the aid that religion and the law gave to this solemn engagement. *(Hear.)* He was rather alarmed at the principle contained in the second objection. The Marriage Ceremony, and the other rites of the Church of England were established by the Act of Uniformity, and the power which ordained could require (though it would not do it without deliberation) that those ceremonies should not be performed in certain cases. Religion was the relation of man to his Creator, but an established church was the creature of civil policy.

Dr. Phillimore explained, and *Mr. W. Smith* said a few words in explanation, after which, by consent of all parties, the Bill was ordered to be committed that day three weeks, and therefore drops for this Session.

Considering the late period of the [illegible]n, (which afforded little or no

chance of the Bill's passing even if not opposed,) and the importance of not unnecessarily running counter to the wishes of those who must have so much influence over its fate, the promoters of the measure will see no reason to be disappointed in the present issue of their endeavours; on the contrary, they must feel great satisfaction in having been able, in so short a period, to bring the matter with weight and propriety before the public, and to chalk out a plan of relief, at once efficacious and easy, in a matter which seemed involved in considerable difficulty and embarrassment. The interval which will elapse before the discussion is renewed, will, it is to be hoped, be profitably employed in temperate and cool consideration of the measure which has been proposed; weighing, on the one hand, the actual relief which it would afford from almost every thing that has the appearance of grievance; and on the other, the difficulties civil and political, the obstacles (arising partly, no doubt, from prejudice, but certainly in some measure from a rational dislike to unnecessary and doubtful change) which would have to be encountered by a plan that sought entirely to overthrow the present system.

The last number of the Repository (pp. 377—386), contained the proceedings of the General Meeting of the Association, and a report of what passed on this subject. To those we must refer, particularly to the able observations of Mr. Richmond, for the grounds on which as it appears to us the Bill in question was properly adopted.

We know that there are many Dissenters, (particularly among the class of those which are generally denominated orthodox,) who have objected to the measure as not going far enough, and who would have wished, and perhaps think it practicable, to remove the contract and record altogether from the place, as well as the worship, of the Church. We only wish the subject to be fairly and temperately discussed, and trust that the ensuing session will find those who have one common cause united in the promotion of a measure which we are persuaded is most likely to effect the object in view, and of which we cannot anticipate a refusal on the part of the Legislature.

P.S. The following corrections and additions are to be made to the list of Subscribers to the Unitarian Association, affixed to the Repository last month:—

Congregations.	*Annual.*		
Bristol (Lewin's Mead), per Mr. Fox	1	1	0
Carmarthen, per Mr G. Thomas	1	1	0
Ditchling, per Mr. Acton	1	1	0
Godalming, Congregation near, per Mr Ellis	1	15	0
Lynn (Salem Chapel), per Mr. Keed	2	2	0
York, per Rev. W. Turner	1	1	0
Subscribers.			
Arundel, Mr John, per Mr. Fullagar	0	10	0
Cooke, Mr. Rich. Don. 5 5 0			
For Gosford, Rev., read Gosford, Mr. Richard	0	10	6
Lewthwaite, Mr. William, Liverpool	0	10	6
Martineau, Mr. Robert, add 2, Clifton Street	0	10	6
Morgan, Rev. Thomas, Library, Red-Cross Street	0	10	6
Morgan, T. Esq., Bristol	0	10	6
Pearson, John, Esq., Rutland Place Wharf.—Don. 5 5 0			
Probert, Rev. W, Alnwick	0	10	6
Simpson, Mr. John, sen., Leadenhall Street	0	10	6
Smith, Mr. Aaron, Alnwick	0	10	6
Titford, Mr. Rich., for Shoreditch, read 50, Bow Lane.—Donation, 5 5 0			

*** In the formation of the first list other inaccuracies of this kind may have occurred, of which the Treasurer or Secretary would be obliged by being informed, in order that they may be corrected.

Manchester College, York.

Annual Examination.

On Tuesday the 22d of June, commenced the Annual Examination of the Students educated in Manchester College, York, which continued till the evening of Thursday the 24th; before Joseph Strutt, Esq., *President*, Samuel Shore, Esq., *Præses Emeritus*, Abraham Crompton, Esq., Archibald Kenrick, Esq., J. Lightbody, Esq., Robert Philips, jun. Esq., William Shore, Esq., Offley Shore, Esq., William Strutt, Esq., G. W. Wood, Esq., *Treasurer*, and the Rev. Messrs. Aut-

ley of Halifax, Harrop of Altringham, Heinekin of Bradford, Higginson of Derby, Johnstone of Wakefield, Kenrick of Hull, Kentish of Birmingham, Robberds of Manchester, *Secretary*, Wallace of Chesterfield, and Turner of Newcastle, *Visitor*. On Tuesday afternoon, the junior Greek and Hebrew Classes, second Mathematics and Ancient History were examined, and Orations were delivered by Mr. Lightbody, jun., On the Influence of the Reign of Charlemagne on Europe; and by Mr. Lister, On the Ascendancy of the Family of Medici at Florence. On Wednesday, the fourth year's Class in Theology, and the Class in the Evidences of Natural and Revealed Religion; and also the junior Latin, the second Greek, and the junior and senior Mathematical, the Modern History, Natural History, and Belles Lettres Classes were examined; and Orations were delivered by Mr. Smith, On the Beneficial Influence of Christianity on the Condition of the Poor; by Mr. Heinekin, jun., On Capital Punishments; by Mr. Edmund Strutt, On the Influence of Toleration upon National Wealth and Industry; by Mr. Marshall, On the Causes which influence the Formation of National Character; by Mr. Owen, On the Arguments for a Future State from the Light of Nature; and by Mr. Cheetham, On the Arguments which have been urged against the Resurrection of Christ: also Sermons, by Mr. Burton, from Acts xxiii. 31, and by Mr. Taylor, from Job viii. 9. On Thursday, the fifth years' Class in Theology, and the Classes in Metaphysics and Ethics, the second Latin, and the fourth and fifth years' Greek and Hebrew Classes were examined; and Orations were read by Mr. Wilson, On the Influence of Poetry and Works of Imagination on Human Character and Happiness; by Mr. Wawne, On Patriotism; and by Mr. John Wellbeloved, On the Jewish Theocracy. Mr. J. W. also read a Latin Oration, on the question "*Ad probam sacrarum literarum cognitionem conducat necne humaniores literæ.*" Sermons also were delivered, by Mr. Worsley, from Psalm i. 1—3, and by Mr. Charles Wallace, from 1 Peter i. 3, 4.

The Examination concluded with an Address from the Visitor, which, as it turned chiefly upon certain points of discipline, connected in some degree with the new arrangements to be mentioned below, was of too local, and we trust temporary, a nature to interest our readers. In regard to the distribution of the Prizes for general eminence and good conduct during the session, the Visitor observed, that the first would certainly have been allotted to Mr. Wawne, by whom it was received last year, had he not (though for reasons approved by his Tutors) omitted this session part of the regular business of the third year. The first Prize was, under these circumstances, awarded to Mr. George Cheetham, the second to Mr. Edmund Strutt, and the third to Mr. John Marshall. Several other names were mentioned as deserving of distinction; but as it afterwards appeared that such extra-notices are more apt to stir up jealousy than to produce the effect intended of exciting a spirit of general emulation, it is proposed that the Visitor shall in future confine himself to the simple notification of the names entitled to Prizes. The Prize for the greatest improvement in Elocution, during the session, was adjudged to Mr. Owen. The President's Prize for eminence in extempore speaking was not claimed. The Prize proposed by Mr. Archibald Kenrick, for an English Essay on the Influence of the Reformation in England, was adjudged to Mr. G. Wawne; though among the other Essays, one of very considerable merit was delivered in by Mr. Cheetham. The Prize for an Essay in Greek Prose (on the subject Η πιστευτεον τοις αποφαινομενοις, ως το των ἁγιων γραφων ἐογμα, ἱνα μονον ειναι Θεον τῶν παντων Δημιουργον, αλλωθεν τοθεν, και μη ταις αιτου του Θεου παρειλημφθαι), was adjudged to Mr. John Wellbeloved.

The Visitor's Address concluded with a word of advice to the Students in Divinity who are this year to leave the College, respecting the style and manner in which it is becoming the Christian teacher to conduct religious controversies. "It has lately been, not unaptly, observed,* that it seems to have become a fashion with the Clergy, from the highest dignitary to

* Belsham's Remarks on Mayer—

it aspirant, to bring the se-
harges against Christians of
mination: and it may not be
wer, occasionally, to avoid
easant task of self-defence.
riters are apt, in such cases,
e a warmth of personality,
owever consistent with the
fire of youth, is often incon-
th the spirit of the religion
ey profess, and often greatly
heir cause. For even by-
who know nothing of the
n dispute, are naturally led
heir judgment in any con-
by the manner in which it is
l; and are apt to conclude,
as the worst of the argument
at put out of temper. You,
friends, have already before
examples of several of your
ors, as *elèves* of this Institu-
io have defended their reli-
nciples in a manner highly
to their proficiency in
and especially in Biblical
and, at the same time, to
f much greater importance,
Christian spirit in which
e written. I hope that you
ike manner, 'be ready to
answer to every one that
you a reason of the hope
you;' but I hope that you
in like manner, always do it
eekness and fear.' And that
after all, 'men should speak
ou as of evil-doers,' they may
ed who 'falsely accuse your
versation in Christ.'"

Deliberations of the Trustees,
regular meeting on Friday
were principally directed to
gements necessary in order
re for the system of more
nestic discipline, which it is
to introduce into the Col-
h a view to which the Rev.
er, the Mathematical Tutor,
ed to remove into the Col-
linga, and to undertake the
superintendence of the Stu-
d the enforcement of the
the Institution, which have
undergone a complete re-
Mr. John James Tayler, who,
Mr. Kenrick's residence at
, where he proposes to
spend the ensuing winter, has undertaken the office of Classical Tutor, will also reside within the College.

North Eastern Unitarian Association.

On Tuesday and Wednesday, 22nd and 23rd of June, the North Eastern Unitarian Association was held in Lynn, Norfolk. The Rev. J. Smith, of Lutton, preached the Tuesday evening, and the Rev. W. J. Fox, of London, twice the following day. Wednesday morning the Rev. N. Walker, of Wisbeach, conducted the devotional part of the service, and Mr. Smith that of the evening. About seventy friends to our interest dined at the Duke's Head Inn, and were highly gratified with the sentiments afterwards delivered by Messrs. Fox, Selby, Walker and Smith. Owing to unavoidable circumstances, no association has been held in the North Eastern district during the last three years, but in order to prevent as far as practicable the want of proper arrangements in future, it was proposed by Mr. Treleaven, the chairman of the meeting, that a subscription should be entered into for the purpose of establishing a Fund to purchase tracts for distribution, and for meeting occasional expenses connected with associations; that in this way a bond of union might be more effectually formed, and the parties interested might have still more pleasing objects in view at their social meetings. The proposition being acceded to, W. Stanger, Esq. of Fleet, kindly consented to accept the office of Secretary and Treasurer until the next meeting. A respectable number of the Lynn friends and others, having become annual subscribers, it is hoped and warmly recommended that the ministers and friends to the measure in our circuit will use their influence to obtain as many more as possible against the time of our next association at Boston. The Rev. T. Madge of Norwich, is invited to preach on that occasion.

Lynn, July 4, 1819.

Kent and Sussex Unitarian Association.

The eighth anniversary of the Kent and Sussex Unitarian Christian Association was held at Tenterden on Wednesday the 7th instant, when a discourse was delivered by Mr. W. J.

, Yates, Hunter, Holland and

Fox, from Prov. xxiii. 23, *Buy the truth and sell it not.* It might justly be said to form one continued illustration of the text chiefly in its application to Unitarianism. With that strength and originality of thought and command of language for which Mr. Fox is so eminently distinguished, diligence in investigation, openness in profession, and union in exertion, were enforced as the means essential to the discovery, influence and promotion of truth. Nature and revelation were severally brought into review, and the peculiar advantages of the latter above the former, in point of distinctness and adaptation to the minds of the mass of mankind, faithfully represented. The various contents of the Bible as consisting of numerous books relating to several dispensations, differing in many respects from each other, and written by persons sustaining very different characters, with very different views and advantages, and of very diversified descriptions, were delineated with great felicity of expression; and the absurdity of the common practice of appealing indiscriminately to any parts or portions of it, as containing abstract rules of faith and practice, without regard to persons and circumstances, or even the context with which they stand connected, was strongly reprobated. The great merits of the common version of the Scriptures as to its general character were finely portrayed, while the frequent use of certain terms with which the theological system of the translators was intimately associated, and the rigid retention of expressions and clauses in the original, many of which were then suspected, and have since been proved to be "forgeries," were shewn to form considerable obstacles to the removal of error. But with all the disadvantages under which the Scriptures labour in the received version, Mr. Fox justly observed that their doctrine is still Unitarian, the great *facts* with which they make us familiarly acquainted being manifestly of that description; the effect of which, to a reader who attends to their general contents and scope, is impossible to be removed by a few detached and generally obscure passages.

The strong bias of education in attaching serious minds to the Trinitarian system, was depicted in colours peculiarly vivid, just and interesting; while to neglect the salutary exertion of our faculties in the pursuit of truth, to decline its frank and open profession, and to avoid union in the adoption of the most effectual means for its promulgation, were justly stigmatized as the methods by which this powerful "moral machinery," for the promotion of piety and virtue, is *sold* for objects of far inferior value. The above reference to some topics of this admirable discourse has been attempted chiefly with the view of assisting the hearers to regale their memories with some particulars of its detail, sensible of my inability to convey to others any adequate ideas of its merits, or in the words of an intelligent friend, "to characterize it as it deserves; while it afforded the imagination a luxurious repast, it gave delight to the heart and carried conviction to the head. The energy and eloquence of the preacher excited in all a deep interest, and his arguments could not fail of making a lasting impression."

The devotional parts of the service were conducted chiefly by Mr. Holden and Mr. Harris. The Report of the Committee being afterwards read to the Society, and at the motion of Mr. Fox, ordered to be printed, is herewith, in a somewhat abridged form, submitted for insertion in the Monthly Repository.

"Your Committee have, they trust, not been inattentive to the important objects of your Institution. The doctrines *of the strict unity of God, and of his universal love to his creatures*, form a principle of unanimity of such all-comprehensive moment, that all subordinate points of difference should but prove the occasions for its more fervent influence. This principle is the foundation of your union, and to promote this union by means of an 'intercourse and correspondence between the different Unitarian Societies in Kent and Sussex,' has been specified as its leading object. Your Committee have been favoured with few direct communications relative to 'the state and progress of the several Unitarian Societies,' nevertheless some pleasing intercourses have occurred, and some facts have transpired which shew an interest and unanimity indicative, we trust, of their further advances. Fellowship Funds have been established at Tenterden and at Maidstone, embracing objects which will, in various points of view, promote the inte-

Unitarianism. It must have been ed that the members of the re- Societies, no longer isolated , feel a peculiar interest in their l or occasional intercourses. Con- it they are mutually engaged in a the greatest importance, the much present comfort and use- nd of rational and animated hope y, they can meet with feelings of tisfaction, and interchange facts iments reciprocally interesting, eedom and openness conducive therance of piety, good-will and ice.

several causes, of which the e of many of the late Unitarian ns is one of the principal, the e have been much disappointed ndeavours to supply the orders of ribers; they conclude, however, difficulty of procuring Tracts, is ion that the field of circulation is , and that the light of truth is, ole, diffusing with an accelerated

They have been particularly te in their applications for the g Letters of Mr. Ashworth, dis- e steps in the path of rational by which the two Unitarian So- Rochdale and Rossendale have ned from the denomination of s; societies which now seem to the centre of union to many the surrounding towns and vil- eir members becoming in their ructors, and engaging with suc- diffusion of the truth as it is in lay not the example of these in- labourers in the Christian harvest, us an economical plan of pre- d sending forth missionaries, and ving efficacy to one of the speci- s of your Institution? The Tracts rculation by the Association in of the last year, have amounted £10. The Committee are grati- serve, that a very considerable f two admirable Tracts, relating ave been claimed and distributed scribers in the course of the last

Should it meet their wishes to o act in part as auxiliaries to the which have been instituted for s purpose of opposing a practice, outraging the distinguishing f the gospel, is subversive of the ests of humanity, several other rable Tracts on this subject could d on very reasonable terms.

r Committee congratulate you establishment, in the course of ear, of an Association for the of the Civil Rights of Unitarians. regations at Maidstone and Ten- re already connected themselves Institution, and it is very much to be desired that their example may be followed by all the churches in our connexion. The want of such an Institution, and the advantages to be derived from it, were amply explained in the Monthly Repository at its adoption. By combining in its Committee that civil and religious knowledge which is requisite, it is peculiarly qualified for the protection of our rights and liberties; and by concentrating the efforts of the whole Unitarian body in any measures which may be found necessary, it is likely to render them effective. Active operation and energy have already marked its proceedings; in consequence of its exertions a considerable number of petitions from our brethren in different parts of the kingdom have been presented to both Houses of Parliament during the present session, praying to be freed from the highly objectionable Marriage Service of the Church of England. The Committee following up these efforts, through the medium of our able and esteemed friend William Smith, Esq., introduced a Bill into the House of Commons, the object of which is, to give us the desired relief. The reception of the Bill was certainly very favourable, and we think may be taken as an earnest, that it will eventually pass the Commons; but from the lateness of the present Session, and the importance of the change to be effected, the Bill, at the suggestion of his Majesty's Ministers, has been for the present withdrawn. Should this application be crowned with success, it will be felt a great acquisition in favour of our consistency, and will afford an encouraging proof in addition to that which was manifested by the repeal of several acts obnoxious to our liberties, that the march of liberality is advancing. It will shew, that notwithstanding some late attempts to counteract the evident intentions of Parliament, by resource to some almost obsolete regulations of our ancestors, the more enlightened spirit of the times is still prevalent to sink in the dust the little narrow spirit of party bigotry. But should the event of the present application disappoint in any degree our expectations, the great consolation will remain, that we are treading the strait path of consistency in vindicating the cause of truth, a cause which, being founded on everlasting bases, must eventually rise triumphant."

Mr. Holden next read the following Report from our brethren at Tenterden:

"The Church at Tenterden remains firm and decisive in the great cause we are at this time met to support, even the worship of the only living and true God: our numbers judged to be gradually increasing. Our Fellowship Fund continues,

and is in full activity to be extended to any rising circumstances which may render necessary its assistance; it has also in some instances been already thus applied. We have united ourselves to the Association in London for the protection of the civil privileges of Unitarians, by an annual subscription of two guineas and a donation of five pounds Two petitions to the Legislature, for relief respecting the Marriage Ceremony, have been very numerously signed and presented. Satisfied and happy in the open profession of sentiments founded in reason, in agreement with the divine perfections, and which we consider as in equal agreement with divine revelation, we meet our brethren, on this occasion, with great cordiality and much pleasure; recommending to their continued and most diligent attention, the cultivation and practice of all those Christian virtues, whereby we may give the greatest weight and power to the sacred truths we are maintaining; truths which we consider as spreading light around the understanding, and appealing to the warmest and best affections of the heart; honourable to the divine government and conducive to the true interest and happiness of mankind."

The Reports having concluded with a statement of the Treasurer's accounts, a vote of thanks to Mr. Fox for his "able, eloquent, animated and impressive discourse," was passed with the most cordial unanimity. The business concluded with the two following Resolutions:

1st, That this Meeting views with peculiar satisfaction the establishment of the Association for the Protection of the Civil Rights of Unitarian Dissenters, and, convinced of its important advantages, respectfully recommends to all the Districts in this connexion, the propriety of uniting themselves with that Institution as soon as circumstances will allow.

2nd, That the warmest thanks of this Meeting are due to the Committee, Treasurer and Secretary of that Association, for the able and judicious manner in which they conducted the late application to Parliament for the exemption of Unitarians from the Marriage Service of the Church of England, and that Mr. Fox be requested to present the same at the next meeting of the Committee.

The company now adjourned to the Wool-pack Inn, where about one hundred and thirty persons of both sexes, sat down to dinner. The afternoon was spent with great sociability; several distinguished characters, both living and deceased, were called to remembrance; among others grateful mention was made of Sir James Mackintosh and Mr. William Smith, for their late able exertions in Parliament in favour of Unitarian consistency.

The mention of the Unitarian Fund drew forth from Mr. Fox a most animated speech, replete with interesting remark and glowing imagery: we were particularly delighted with his well-earned and energetic encomium on Mr. Wright, with the enchanting colours in which our native county was described by him as harmonizing with just and ennobling views of the Creator, and especially with the advantageous point of view in which he represented the lowly walks of life as peculiarly adapted for the reception of the plain, salutary truths, and meek spirit of genuine Christianity. "Civil and religious liberty all the world over" gave rise to a warm expression of rational feeling; while the systems of general education and the dissemination of the Scriptures were hailed as grand instruments by which an all-beneficent Providence is providing for the instruction, union and felicity of the whole human race.

T. P.

Maidstone, July 15, 1819.

Southern Unitarian Society.

The Annual Meeting of the *Southern Unitarian Society* was held at Lewes, in Sussex, on Wednesday, June 30, 1819. In the morning the Rev. John Evans, A. M. delivered an impressive discourse from Mark i. 45, on the folly and baseness of being ashamed of a public profession of religious opinions. He shewed that the general doctrines of Christianity, and especially those peculiarly held by Unitarians, such as the unity of the Godhead, the universality of divine love, and the remedial notion of future punishment, were so far from being calculated to call forth shame and reproach, that they were in the highest degree honourable to God and beneficial to man, and consequently, worthy of universal acceptance and avowal. At the unanimous request of the Society, Mr. Evans consented to print the Sermon. Fifty persons afterwards dined together at the Star Inn, on the same frugal plan which the Society usually adopts, thus enabling both rich and poor to meet together without inconvenience.

In the course of the afternoon the

of the formation of a new
in the centre of Sussex, which
en discussed at the last meet-
s again brought forward, when
ared to be the general opinion
e measure ought by no means
onsidered as a dismemberment
present Society; but that, on
trary, by forming an additional
f union among the friends of
ral Christianity, it would for-
he important objects which
iety has in view, the spread
ious knowledge in the district
nich it extends. In the even-
Morell, of Brighton, preached
ark xvi. 16. The congrega-
oth parts of the day, were
us and attentive.
neeting next year will be held
hester.
13, 1819. T. C., jun.

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estern Unitarian Society.

July 21, 1819.

EARLY to public notice, the
meeting of the Western Uni-
ociety for promoting Religious
dge and the Practice of Virtue
Distribution of Books, was
Wednesday the 14th of July,
Rev. Mr. Hunter's Chapel, in
treet, Bath. The congrega-
s very respectable; a consi-
number of the Lewin's Mead
at Bristol, of both sexes,
neir sanction to the principles
rianism, by their attendance
ccasion. One of their revered
the Rev. Dr. Carpenter, in-
l the service by an appro-
prayer and reading of the
es; the Rev. Dr. Thomas
London, offered up the gene-
er, which was truly serious
votional; and the Rev. T.
of Norwich, preached on
iv. 19: "Yet in the church
rather speak five words, with
rstanding that by my voice I
ach others also, than ten thou-
rds in an unknown tongue."
acher's sermon was a striking
on of the sentiment expressed
apostle Paul in the text: it
involved in inscrutable mys-
s language did not consist of
nd phrases wholly unintelli-
r which convey no distinct
n the *contrary, it contained*
energetic and eloquent de-
fence of the use of much-decried *reason* on the subjects of *revelation*, respecting both its evidences and its doctrines, which persons of common capacity could understand, and those of the most enlightened and cultivated minds could not but approve. It is needless, however, to descant on the merits of this discourse, as it is hoped the public will have an opportunity of judging of its excellencies, by the Author's compliance with the earnest and unanimous request of the meeting to publish it.

Immediately after the service the business of the society was transacted, and eighteen names were added to the list of subscribers. The rules were revised, preparatory to the printing of a new edition; and indeed in all societies of this kind, there is, I think, an obvious propriety in the revisal of their rules once at least in seven years, to suit them to the varied circumstances which the lapse of time tends to produce. At the general meeting of the Western Unitarian Society, in Ilminster, last year, one of its respectable members, from the purest motive of regard for its increasing prosperity, proposed that such an alteration be made in the preamble to the rules, as would admit Unitarians of *all* classes; this being seconded by another member, it was resolved, that it should be introduced for discussion at the next annual meeting, public notice of the same being previously given. Agreeably to this resolution, the question was considered at this meeting; and, without entering into the particulars of what was advanced on either side of it, it is sufficient to state, that as many objections were urged with much earnestness and eloquence by *some* of the oldest members and brightest ornaments of the Society, against any material alteration of the plan originally adopted, and on which they alleged it had flourished beyond what the most sanguine of its formers could have contemplated, the meeting acceded to their wishes.

The business of the Society being finished, the members and other friends to the Unitarian cause, amounting to nearly seventy gentlemen, sat down to a good dinner at the White Lion Inn, J. H. Moggridge, Esq. in the chair. After dinner the respec-

table Chairman, a zealous advocate for free inquiry and civil and religious liberty, gave very appropriate toasts. The Rev. Dr. Carpenter, the Rev. Dr. Thomas Rees, and the Rev. T. Madge, on the thanks of the company being presented to them for the respective parts they had taken in the interesting service of the morning, made many excellent observations on the noble cause for which we were assembled, and the gradual progress of Unitarianism both in this country and on the Continent. The Rev. J. Rowe expressed the evident feelings of his heart, on seeing so many of the congregation of Lewin's Mead, with whom he had been in pastoral connexion for many years, and to whom he should probably devote the remaining part of active life, present on the occasion. The Rev. J. Kentish addressed the meeting in an appropriate speech; and the Rev. R. Wright, the Unitarian Missionary, concluded. After some introductory observations, agreeably to the wish expressed by one of the former speakers, he gave an interesting account of his late tour to Cornwall to spread the principles of the pure Gospel; from which it appears, that the prospect of the prevalence of Unitarianism in that county is very encouraging. "The harvest truly is ready, but the labourers are few" Mr. Wright referred to a young person, who accompanied him in part of his missionary journey, whose natural talents, seriousness of disposition and diligent attention to religious subjects, would probably qualify him to be a very useful minister among us, provided he could have the advantage of spending some time at one of our Unitarian academies. A small annual exhibition from each of our Fellowship Funds would be sufficient for this purpose; and surely it could not be better bestowed, consistently with the professed design of these Institutions. The particulars of this case, it is hoped, will be shortly communicated to the readers of the Repository.

The Western Unitarian Society are much indebted to the Bristol Committee, for their judicious arrangements and indefatigable labours to promote the important objects of this Institution: they seem to feel the force of the apostolic observation, "It is right to be zealously affected always in a good thing." Piety, the example of Christ, benevolence, and a regard to one's own best interest, unite, indeed, to animate the professors of Unitarianism in what they deem to be the cause of God, of Christian truth, of virtue and human happiness; and if this be really the case, we may be confident that it will eventually prevail over the prejudices of our fellow-christians; recommend the Gospel to the acceptance of the great body of the Jews; then gradually enlighten the lands of Heathen darkness, and be finally the religion of all the nations of the earth. For this purpose, however, human means and exertions must be employed, and let these be attended with fervent prayers for the blessing of heaven, that "all men may know the Father to be the only true God," and Jesus Christ to be the messenger of his grace, and the divinely-authorized Instructor and Saviour of the World. T. HOWE.

Welsh Unitarian Society.

The annual meeting of the Unitarian Society, in South Wales, was held at Llandyfaen on the 17th of June last, whereat Mr. John Thomas of Pant-y-defaid Llandyssil, Cardiganshire, preached from 1 Tim. ii. 5. On the preceding evening, Mr. B. Philips, of St. Clears, preached from Matt. xxii. from ver. 42 to the end. Immediately after service the business of the Society was transacted; Mr. Thomas, the preacher, in the chair. The funds of the Society had been somewhat increased since the last meeting; no disbursement having been made during the year. The following resolutions were unanimously passed:

1. That Mr. J. Rowlands, of Swansea, be desired to continue Treasurer for the ensuing year, and to accept the thanks of the Society for his past services in that office.

2. That Messrs. B. Philips, St. Clears, D. Davies, Neath, R. Evans, Swansea, J. Thomas, Pant-y-defaid, and J. Davies, Capel-y-Groes, form the Committee till the next annual meeting of the Society.

3. That the next annual meeting be held at Gelli-Onnen, and Mr. J. Davies, Capel-y-Groes, be requested to preach the sermon.

n the business of the Society
lared to have been concluded
le of thanks to the Chairman,
stion proposed for discussion
last quarterly meeting was
ito consideration; J. James,
nnen, in the chair. The ques-
, What are the best regula-
or the government of the
n Church? The principal
s were, Mr. B. Philips, St.
Mr. D. Davies, Neath, and
Williams, Llangendeyrn. To
n an outline of the discussion
perhaps, be at present prema-
the question is to be taken
sideration at every quarterly
, till it will have gone through
ole circle in which it is to
The next quarterly meeting
ointed to be held at Pant-teg
lewcastle), Carmarthenshire,
next Michaelmas week; and
s, of Gelli-Onnen, was nomi-
preach on the occasion.
16, 1819. J. JAMES.

Fellowship Funds.

l Unitarian Fellowship Fund.

ave received from Bristol a
the objects and rules of this
which was established near
e of February last, after a
e on "*the Christian Union of
en Church.*" We extract the
g particulars. At the coun-
nal meeting, held for the pur-
e Rev. John Rowe in the
t was unanimously agreed as

s required by Christian duty,
promote, as far as lies in our
what we believe to be "the
it is in Jesus."
e advantages of union, to pro-
great purposes of Christian
nce, are extensive and im-
it affords means of accom-
them, to which individual
must be inadequate; it tends
zeal, and to give it a pru-
l efficacious direction; and,
contributes to strengthen the
nd to encourage the hearts,
whose immediate duty it is
r in holy things, it connects
by the bonds of mutual co-
in a great and good cause,
feel a cordial interest in its

ibly to these general views,

and believing that *God*, even the *Father* of our Lord Jesus Christ, is the *only true God*, the *only proper object of religious worship*, and the *sole original source* of gospel blessings,

Resolved unanimously,

1. That a Society be formed, having for its primary object, to aid in promoting the knowledge and dissemination of these great truths, and especially in *the establishment or encouragement of Christian worship agreeably to them*,—by such means, more particularly, as are not embraced by the present Congregational Fund,* which, though of great utility and importance, is applicable only to the relief of indigent ministers or their widows, or to the assistance of young men designed for the ministry, in pursuing their studies.

2. That in reference to the objects in view, and as a mark of respect to the memory of that eminently excellent individual, (the late Dr. Thomson,) who first publicly proposed the formation of such societies, and suggested the appellation, this Society be denominated the *Bristol Unitarian Fellowship Fund.*

Most of the subsequent Resolutions are of a local nature, but we copy the sixth as what may suggest a useful addition to the usual purposes of such societies.

6. That a meeting of the members of the Fellowship Fund, shall be held in the Lecture-room, on the second Wednesday in every month, at seven o'clock, (of which meeting, notice shall be given during divine service on the preceding Sunday,) to determine on cases which may be submitted to the Society, and to receive communications respecting the progress of Unitarian sentiments; and it shall be regarded as among the objects of these monthly meetings, (under such regulations as may be found expedient,) to consider difficulties which may have occurred to any of the members, respecting the principles of Unitarianism, to promote the practical influence of those principles, and to cherish among us a spirit of Christian union.—At the monthly meetings, in the absence of the President,

* This Fund is principally raised by annual contributions, at a collection made after a sermon connected with the object.

one of the ministers shall be requested to take the Chair alternately.

The lowest subscription is five shillings per annum, to be collected quarterly or annually at the option of the subscribers. And it may be regarded as one among many indications of the zeal and liberality of the Lewin's Mead Congregation, that the annual subscriptions do not fall far short of one hundred pounds.

The cases to be submitted to the monthly meetings, are first considered by a committee, consisting of the ministers and seven members annually chosen from the congregation.

The Rev. John Rowe was elected *President*, G. H. Ames, Esq., *Treasurer*, and J. B. Estlin, Esq., *Secretary*.

At the close of the proceedings it was unanimously resolved, "That the cordial thanks of this meeting be given to the Rev. John Rowe, for his able and judicious conduct in the Chair, and for his important services in the cause of "Christian truth."

Loughborough and Mountsorrel Fellowship Fund.

At a meeting of the Committee of the Fellowship Fund belonging to the united Unitarian congregations of Loughborough and Mountsorrel, (established April 4, 1819,) held at Loughborough, July 11, the case of the native Unitarians of Madras was taken into consideration.* It was proposed that one of the first uses to which we apply our funds, be to give a helping hand to the infant church in that country, and that the same laudable object be recommended to the other Fellowship Funds throughout England. It is also the opinion of the Committee, that if the different Funds of the Unitarian Church would join in this Christian undertaking, and some spirited person could be found to conduct it, we might not only speedily, but easily fulfil the earnest wishes of the Madras Unitarians, by sending a missionary to those parts of the globe.

WM. PARKINSON.

July 20, 1819.

* See an interesting memorial of Roberts, a native Unitarian Christian of Madras, inserted in the Christian Reformer for January, 1818, p. 1.

Removals among Unitarian Ministers.

The Rev. John Gaskell, A. M., late of Thorne, has accepted an invitation from the Unitarian congregation at Dukinfield, and has entered upon his engagements as their minister.

Mr. Gaskell is succeeded at Thorne by the Rev. Wm. Worsley, A. B., late of Manchester College, York.

MISCELLANEOUS.

A CURIOUS suit has been instituted in the Court of Arches by Dr. Wilson, Rector of St. Mary's, Aldermary, in the city of London, "as to the right of the parson or vicar of the parochial church to take the chair at vestry meetings, *virtute officii*." Argument has been heard on both sides, and Sir John Nicholl is to pronounce judgment the beginning of next term.

The MARQUIS of HASTINGS lately addressed a letter from India to the Directors of the BELFAST ACADEMICAL INSTITUTION, in which he avows his attachment to that liberal institution. The whole letter is in the best Irish feeling. "Restrictions and exclusions," says the Marquis, referring to the catholic plan of the Academy,) "are as inconsistent with the policy as with the benevolence of such an establishment. You justly leave the faith of the individual between him and his God; seeking only to open the mind to those moral convictions, which, whatsoever be the religious creed, make man safe for his fellow."

THE *Royal Martyr* is yearly losing his importance, if not his place, as a Saint in the English Calendar. In a bill for facilitating business in the Court of King's Bench, brought into the House of Commons by Mr. Denman, with the sanction of the Judge, it is proposed, though, according to the mover, as a matter "of small importance," that the Court shall sit on the 30*th of January*. The service for this day in the Book of Common Prayer will, we suppose, remain to the end of time, or until the Church shall have to boast of some new Martyr.

THE ingenuity of the English people is great. Horses are now made by the coach and wheelwrights, and a shrewd tradesman advertizes a *Patent*

Pedestrian Hobby-horse Riding-room, in Fleet Street, near St. Dunstan's Church, where for one shilling, "the lovers of this pleasing and healthful recreation may enjoy an uninterrupted run of nearly 100 feet in a straight line; and as the room has been fitted up with *transparent landscapes, the rider may easily fancy he is taking a rural excursion.*" These little touches of character in the newspapers relieve the dullness of politics and the monotony of public distress.

(From the Times Newspaper.) "'O let the Lord and his Apostles have leave at length to speak for themselves, and not Athanasius, Arius, Socinus, or even Cranmer himself in their stead.' Just published, The Liturgy of the Church and State accommodated throughout to the precepts and practice of the Son of God, and his Apostles. This Liturgy varies as little from that of the Establishment as it is possible for any to do that takes the Scriptures alone for its basis and guidance. It abjures all unscriptural, i. e. all unchristian and unapostolic applications. (Fellow Protestants! forgive it this wrong.) It addresses prayer to the Son of God, not as the Lord of heaven and earth, but as an intercessor and advocate with him. It recognizes the Word made flesh, that eternal life which was with the Father,' not as our exemplar only, but our 'propitiation' also, as having died for our sins as well as risen for our justification. It prays in and not to the Holy Spirit. It affects, in short, no other orthodoxy than that of the Bible in its own language. Sold by J. Bell, Oxford Street, opposite Bond Street, and R. Hunter, St. Paul's Church-yard."——*Times*, July 12.

FOREIGN.

France.

Medal of the Reformation.—The Consistory of the Lutheran Church at Paris has already published an account of the celebration of the third centenary anniversary of the Reformation; but desiring, in common with a number of members of their communion, to possess a more durable monument of that remarkable event, has executed a medal in commemoration of it, which is just published. This medal is of 18 lines diameter: on one side is represented a celestial figure descending on the globe, the foot touching the point marked *Wittemberg*, and dispersing with both hands the thick clouds with which it is enveloped. By the side of this figure, the Gospel, illuminated by strong rays of light, and placed on an altar exhibiting on one side the figure of the cross, appears issuing from the darkness. Three stars above the head of the figure indicate the three centuries which have since elapsed. The legend on this side bears, "*Third Jubilee of the Reformation, celebrated at Paris*, 1817." The obverse represents the bust of Martin Luther (after an original portrait by Holbein, his contemporary), with the device of Luther, "*Verbum Dei manet in æternum*," for legend. The design of this medal is from the able pencil of M. Lafitte, draftsman of the Cabinet du Roi; and the engraving by M. Depaulis, whose talent has already been so distinguished in the Collection of the remarkable events and of the illustrious men of the History of France.

Spain.

Our illustrious countryman Bentham has been complimented by the Popish authorities with having his work on Legislation put into the list of prohibited books. In the same list are the most celebrated and popular ethical writers of all countries, including Locke, the *Spectator*, &c. At the same time the *Quarterly Review* has been adulating Bentham with its abuse. Mr. Southey, now the Holy-altar war *is* over, professes great horror for the Babylonian (what shall we call her?) Lady under protection—for such she has been for the last twenty years; but we see they are good friends in private, and they ought to be. By the way, this fancy for prohibiting books only serves to stimulate the curiosity of speculative people; and there are abundance of such now-a-days in Catholic countries as well as Protestant. We have met with an accomplished Spanish gentleman who was one of a secret society that continued to read foreign philosophical works, and bound themselves together by an oath not to let it be whispered that they knew such a diabolical fellow as Locke. People may say therefore on such occasions with Dogberry in the play, "If a

merry meeting may be wished, God prohibit it."—*Examiner*, June 13.

United States of America.

Unitarianism in America: Extracts from several Letters.

[From a Friend in America to an Unitarian Convert in England.]

I must own I was somewhat surprised to hear of your dereliction from our Church, [the Church of England,] but I am too much a citizen of the world not to be tolerant to all systems of religion to condemn any, though I may be individually attached to one The religious opinions you have adopted are rapidly gaining ground in this country, the most popular preachers in Boston are of that persuasion. The heads of the College (that is Harvard or Cambridge College) disseminate it to the students, so that it appears to me in a short time it will be almost universal.

[From a letter dated Liverpool, 16 May.]

After all, in America we must expect the most rapid progress of Unitarianism. I have seen many people from Boston lately, who agree in calling it the *established* religion of that place. Certainly it is leaving all other systems in the back ground there. John Wright gives very favourable accounts from the neighbourhood of Washington, where he has raised a good congregation. He has twice preached before Congress at the command of the Speaker, who has requested him to publish his sermons. He says he gave *sound Unitarian doctrine.*

[From a Letter dated *Philadelphia*, 6th May, 1819.]

We do not now stand alone in this city as Unitarians. You may recollect the Universalist Church in Lombard Street, and that the congregation was Calvinistic and Trinitarian, also that they held the late Mr. Murray's wild notions about universal salvation, believing that the wicked will not be punished because all their sins are washed away in the blood of Christ. Last fall, a Mr. Abner Kneeland was introduced as a preacher in that church, as a candidate, a man of about 45, from the Eastward, ingenious, self-taught, but of a clear head and an excellent character. Mr. Kneeland is a Humanitarian, and such a Universalist as Dr. Priestley, Mr. Winchester, &c. He had the manliness to give a full exposition of his sentiments: the consequence was, that although a few were offended and went off, he was elected minister of the congregation, and his church is well attended; he has obtained leave to introduce our hymn book, which is also used at Baltimore; and as he only preaches on Sunday *mornings* and *evenings*, he occasionally attends us on Sunday *afternoons*. He speaks without book, in plain and familiar, but not incorrect language In a word, he is doing a great deal of good; more than if he delivered polished and elaborate discourses; and incomparably more than if he pursued that equivocal plan which some have complimented with the epithet of *prudent*, but which, although sometimes advisable, and perhaps even necessary, ought to be continued no longer than imperious circumstances demand.

[The same letter states that *Mr. Jared Sparks*, from Cambridge University, was ordained pastor of the Unitarian Church at *Baltimore*, on the day preceding; eight or nine ministers attending from Massachusetts and New Hampshire. The elegant place of worship belonging to this congregation was opened in October last, when Dr. Freeman, the father of Unitarianism at Boston, preached an excellent discourse, from Luke xii. 57, in which, having pointed out the proper province of reason, he gave a view first of Calvinism and Trinitarianism, and then of rational Christianity or Unitarianism, concluding with an exhortation to judge impartially between these opposite systems.]

The following is from the *Columbian Centinel*, Boston, May 12, 1819:

Ordination.—The following was the order of performance, at the ordination of Mr. *Jared Sparks*, to the pastoral care of the *first Independent Church of Baltimore*, which took place on the morning of the 5th instant, according to the ancient and established usages in New England: 1. Prelude on the Organ; 2. Introductory Prayer, by Rev. Mr. Edes, of Providence, R. I.; 3. Lesson from the Scriptures, by Rev. Mr. Parker, of Portsmouth, N. H.; 4 Anthem; 5. Sermon, by Rev. Mr. Channing, of Boston; 6. Ordaining Prayer, by Rev. Dr. Ware, Professor of Theology in Harvard University; 7. Anthem; 8. Charge by the Rev. Dr. Porter, of Roxbury, Mass.; 9. Address to the Society, by Rev. Dr. Thayer, of Lancaster, Mass.; 10. Right-hand of Fellowship, by Rev. Mr. Palfrey, of Boston; 11. Concluding Prayer, by Rev. Mr. Nichols, of Portland, Maine; 12. Hymn; 13. Anthem; 14. Benediction; 15. Voluntary on the Organ. On this solemn and interesting occasion the house was filled with a very attentive auditory, among whom were some of the most eminent of the Baltimore clergy.

Unitarianism at New York.

m, *Liverpool, July* 6, 1819.

s nothing tends more to excite zeal, to encourage the efforts of our Uni- an brethren, than the knowledge of success of their fellow-labourers at stance, I think it will afford pleasure e readers of the Repository to find that friends of religious truth are not inac- on the other side the Atlantic. What been done at Baltimore, Charlestown, rgetown, &c., is sufficient to prove, we may expect the most important lts to the cause of pure Christianity in untry where greater facilities are af- ed for the spread of liberal opinions any other in the world. The follow- extract of a letter from a friend, dated May last, will shew that a new and sive field of usefulness is opened in of the most populous cities in the rican Union, where hitherto, I believe, doctrines have been little known, and ainly not preached.

An Unitarian society is about being ed in New York, where Mr. Channing Mr. Palfrey, of Boston, conducted ices a few days ago to very crowded ences."

robably some of your readers are ena- to give some farther particulars of progress of this infant church.

H. T.

South America.

HE following passages, literally slated from six sermons preached Caracas in 1816, have just appeared the daily papers. The sermons printed and circulated by order King Ferdinand's Governor, sanc- ed by the Archbishop, and com- ded to be read after divine service ll places where the Spaniards had upper hand. We should like to w how many recruits their ex- ling stupidity and impudence ed to the Patriot armies. When reader reflects that it is Ferdinand se divinityship is so spoken of, he think of the Egyptian vulgar who l to worship onions and cats.

A king partakes of the divinity: s another man from the moment is invested with the august divi- . The name itself of Christ, a e consecrated to designate the Son he Most High, belongs to him. ower he exceeds all the great, as l as the very body of his empire, &c."—P. 20.

Americans, I now address myself ou. The Kings of Spain are they have always alleviated your dis- s; who have at all times *protected* you against a multitude of dangerous enemies; who have preserved you in peace and happiness; who have al- ways been anxious for your mental improvement, careful of your produc- tions and of those manufactures and mercantile pursuits analogous to your circumstances; and if they have de- prived you of a free trade with foreigners, it has been to *preserve you from freedom*, from *fanaticism* and from *the spirit of independence and irreligion*, which *people of that kind* usually introduce with their merchan- dize."—P. 72.

"Our princes have also in their favour the sanction of the Holy See, more particularly that of Pope Alex- ander 6th, who, after most serious deliberations by his bull, declared them *Lords* of the West Indies; and imposed the heaviest excommunica- tions against whatsoever person, even emperors or kings, who, without spe- cial permission from our monarchs, should interfere in the conquests of these said Indies. And can any one doubt that all the insurgents of the present day, who have invaded the possessions of our monarchs, stand liable to the penalty of this excom- munication?"—P. 77.

"The sovereign authority of princes does not depend on any contract they may have celebrated with their sub- jects, but on the will and determina- tion of God. It is the work of Divine Wisdom that there should be princes, monarchies and empires, in like man- ner as there should be inferiors and vassals. It is God who, by the elec- tion of sovereigns, maintains the order of nations. There is no power in heaven nor in earth that does not emanate from God. Princes receive their power immediately from God, and not from the people. That dazzling chimera of equality, which is the very principle of insubordina- tion itself, was also, Venezuelans, that which was about to deprive this so Catholic a country of its religion and king. The freedom of worship and religion was already about to be sanc- tioned as a principal article of the impious plans of that system; and before these horrors were sanctioned, the freedom of conscience and of wor- ship were seen practised among you." —P. 34. (This alludes to the time when the Patriots were in possession of Caracas.)

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

A Connected History of the Public Life and Divine Mission of Jesus Christ, as recorded in the Narratives of the Four Evangelists: with Reflections By Catharine Cappe. To which are added, Notes selected from the Short-hand Papers of the late Rev. Newcome Cappe. Second edition. 8vo. 12s.

The Father of Jesus the Christian's God; or the Doctrine of Scripture concerning the Object of Religious Worship contrasted with Prevalent Forms of Prayer: a Sermon, preached at the Seventh Anniversary of the Association of Scottish Unitarian Christians, held at Edinburgh, April 25, 1819. By Benjamin Mardon, Minister of Union Chapel, Glasgow. 12mo. 8d.

The Peculiar Doctrines of the Gospel: a Sermon preached at the Chapel in Parliament Court, Artillery Lane, London, on Wednesday, June the 2nd, 1819, before the Friends and Supporters of the Unitarian Fund. By James Yates, M. A. M. G. S. one of the Ministers of the New Meeting, Birmingham. 12mo. 1s.

The Friendly Monitor; intended as a Companion to "The Pastoral Visiter," by the Rev. R. Housman, B. A., containing Remarks on his "Triumphant Proofs" of the Deity of Christ. By Omicron. 8vo. 1s.

Mental Wanderings: or Fragments on Priestcraft and Superstition. A Tale of Other Times. By Phileleutherus. 12mo. 3s.

Essays, Biographical, Literary, Moral and Critical. By the Rev. John Evans.

The Law of Mercy, a Poetical Essay on the Punishment of Death, with Illustrative Notes. 3s. 6d.

An Apocryphal Book, of a very Early Date, supposed to have been entirely lost, called the Ascension of Isaiah, in Ethiopic, with a Latin and English Translation. By Richard Laurence, LL.D., Regius Professor of Hebrew in the University of Oxford. 8vo. 7s. 6d.

A Popular Abstract of the New System of Physical Philosophy, proposed by Sir Richard Phillips. Folio sheet. 6d.

The Anti-Deist, a Vindication of the Bible. By John Bellamy. 8vo.

A Second Reply to the Further Remarks in the Quarterly Review, on the New Translation of the Bible. By J. Bellamy. 8vo. 1s. 6d.

Two Dialogues on the Trinity. By James Harrington Evans, lately a Minister of the Establishment, and formerly Fellow of Wadham College, Oxford. 6s.

A Ready Reply to a pamphlet entitled "Human Deity Developed; or, Familiar Remarks on a pamphlet entitled God in Christ." By George Bevan, Author of "God in Christ," and lately a Minister in the National Religious Establishment. 2d.

A Few Remarks, occasioned by a pamphlet entitled "The Doctrine of Three Divine Persons stated and vindicated." The substance of which first appeared in the 47th Number of the New Evangelical Magazine. 3d.

Scripture Compared with Itself, in Proof of the Catholic Doctrine of the Holy Trinity; and (by necessary induction and consequence) of the Personality and Divinity of the Holy Ghost; and of the Divinity of our blessed Saviour, equal to the Father in the Unity of the Godhead; in a Letter to a Friend. By John Vaillant, Esq., M. A., late of Christ Church, Oxon, Barrister at Law. 2s. 6d.

CORRESPONDENCE.

Communications have been received from Messrs. Marsom and Armstrong; and from Philalethes; T. F.; H. T.; A. B.; W. B.; V. M. H.; F. F. D.; Eusebius; and T.

A few Sets of the Monthly Repository have been completed by the purchase of early Numbers and Volumes, and may be had of the printer or publishers; of whom also may be had the Monthly Repository Proof Portraits, in 4to., at 2s. each, or the Set, containing six, for £1. 1s. The full price will be given for No. CXXXIII. for *January* 1817, containing the Portrait of Mr. Vidler; and half-a-crown will be given for No. I.

Our Advertizing Correspondents are informed, that Advertisements must in all *cases* be sent to the Publisher or Printer, with the money or an order upon London for the payment. An attention to this notice will be esteemed a favour by the Editor.

THE

Monthly Repository.

No. CLXIV.] AUGUST, 1819. [Vol. XIV.

MISCELLANEOUS COMMUNICATIONS.

The Nonconformist. No. XIII.

On the Controverted Clause in the Twentieth Article of the Church of England.

IN the common editions of the Thirty-nine Articles of Religion, subscribed by the Clergy of the Church of England, the Twentieth Article reads thus: "The Church hath power to decree rites and ceremonies, and authority in matters of faith: and yet, it is not lawful for the Church to ordain any thing that is contrary to God's word written, neither may it so expound one place of Scripture that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy writ, yet as it ought not to decree any thing against the same, so besides the same, ought it not to enforce any thing to be believed for necessity of salvation." The genuineness is disputed of the first clause of this Article: "The Church hath power to decree rites or ceremonies, and authority in controversies of faith, and yet"—and of the corresponding words in the Latin editions: "Habet Ecclesia ritus statuendi jus, et in fidei controversiis autoritatem, quamvis"—The following facts are stated, not as sufficient to decide the controversy, but to direct the attention of the members of this society to the subject, which is not altogether destitute of importance or interest, and to call forth the information which they may possess for its elucidation.

Few things are more directly influenced by our characters, prejudices and habitual modes of thinking, than the estimates which we form of internal evidence. It is with some the most convincing, and with others the least satisfactory, kind of proof which can be employed. Some cannot perceive a particle of it, where others find it in abundance, even so as to amount to moral demonstration. The contents of the New Testament have been deemed so extraordinary as to require a greater body of external evidence than any other book in the world; and it has also been contended, that they "afford good reason to believe the persons and transactions to have been real, the letters genuine, and the narration in the main to be true," even on the supposition of its being now first discovered in some antiquarian library, and coming to our hands "destitute of any extrinsic or collateral evidence whatever." Thus Bengelius found the internal evidence in favour of the text relative to the three heavenly witnesses resistless, notwithstanding the total absence of external authority; and the Editors of the Improved Version find it equally resistless against the initial chapters of Matthew and Luke, which exist in every known manuscript and version whatever. Alleged facts must be met by facts; but to a display of internal proof, however clear to the writer, the simple words "I don't see it," are an incontrovertible reply by his reader. That the clause in question looks like a forgery; that it is clumsily dovetailed into the remaining part of the Article; that the whole is rendered by it inconsistent and contradictory, &c., are, therefore, considerations which it is not worth while to dwell upon. A perception of them depends so much upon the constitution and training of the minds of individuals, that it can rarely be communicated. And even if they be well-founded, the inconsistency of creedmakers is not altogether an impossible supposition; though it must be allowed that they have rarely manifested it, when aiming at tyranny over conscience.

Without venturing to advance a decided opinion, I shall mention a few facts bearing upon the genuineness of the controverted clause, and affording materials for the discussion,

though not, perhaps, for the decision of the question.

This assertion of the Church's authority is no part of the Forty-two Articles of Edward VI. which were chiefly the work of Cranmer, who, whatever his errors, had such views of carrying further the Reformation, as would have induced him to make provision for simplifying the service of the Church, as it then existed, rather than for increasing its rites and ceremonies. These Articles were in force (except during the reign of Mary) up to the meeting of Convocation in 1562, when they underwent some alteration, and being reduced to thirty-nine, became the permanent creed of the Church. They were subjected to a second revision in 1571, but the changes then made were very trifling indeed. In the interval between these two periods the clause in question seems to have made its first appearance.

The transactions of the Convocation in 1562, might be ascertained by four kinds of evidence, three of which are in existence. 1. The testimony of those who took part in its proceedings, or of contemporaries. This is wanting: and that it is, operates perhaps rather against the clause, for it seems likely that the Puritans would not have silently allowed so portentous an addition to an authority which, in their opinion, savoured much too strongly of Popery before. Its surreptitious introduction they could neither provide nor protest against. 2. The manuscript then subscribed. 3. The records of Convocation. 4. The copies thereafter printed and published.

The *manuscript then subscribed* remained in the possession of Archbishop Parker, and was by him, after the lapse of some years, deposited in Bennet College, Cambridge, where, I believe, it is still to be seen. It is in Latin, signed by both Houses of Convocation, by the Upper on 29th January, and the Lower on 5th February, and consists of the Forty-two Articles of Edward VI. with the erasures, alterations and additions then agreed upon, and many of which are in Parker's own hand. The clause is *not* in this manuscript. There are in it many additions which are struck through with the red pencil, which Parker was in the habit of using, and which probably were submitted to the meeting, discussed and rejected; but the clause does not appear even in that shape. This evidence is therefore strong against it.—I should think it fatal; but for the next kind of proof appealed to, viz.

The Records of Convocation. These are not now extant. They perished in the fire of London. But they were preserved in the registry at Lambeth previously, from the year 1562, and even appealed to by Laud, in his famous speech in the Star-chamber, to repel the charge of having himself forged this very clause of which he had repeatedly been accused. The extract produced by Laud, on this occasion, certified by a public notary, was in the possession, many years after, of the descendents of Chief Justice Hale, who was executor to the celebrated Selden, by whom it was, probably, obtained from Prynne, who seized the papers of Laud, by virtue of an order of Parliament. In this minute of the proceedings, the Twentieth Article *has* the controverted clause. That the extract was faithfully made there are two reasons for believing. 1. The document was a public one, the office public, access to it not difficult at any time, and the whole soon after in the uncontrolled possession of Laud's bitterest enemies, and yet the correctness of the transcript was never impeached. 2. These very records were again appealed to during the Protectorate. Fuller says, in his Church History, "The clause in question lieth at a dubious posture, at, in, and out, sometimes inserted, sometimes omitted, both in our written and printed copies. *Inserted in*, The Original of the Articles, 1562-3. as appeareth under the hand of a public notary, whose inspection and attestation is only decisive in this case. *Omitted in*, The English and Latin Articles set forth 1571. In a word concerning this clause, whether the bishops were faulty in their addition, or their opposites in their substraction, I leave to more cunning state-arithmeticians to decide." To which Dr. Heylin replied, that he had himself inspected the records of Convocation, and seen it there, and adds—"Which makes me wonder at our Author, that having access to those

cords, and making frequent use of em in this present History, he ould declare himself unable to de- de the doubt, whether the addition this clause was made by the bishops, the subtraction of it by the oppo- te party. But 'none so blind as he at will not see,' says the good old overb." Of this, Fuller in his reply, ok no notice, nor did Heylin advert it in his rejoinder.

It should be observed, that the cord gives the Articles, not only as solved upon, but *as subscribed* on e 29th January, 1562, so that it is the most complete opposition to e MS. copy referred to. Were this e whole of the conflicting evidence, e conclusion must be, that the re- rd had been interpolated—not by aud perhaps, for under all the cir- mstances detection could scarcely ve been avoided, but previously— e next head of evidence is

Printed Copies. The Articles hav- g been framed, corrected and passed, *Latin*, the *first Latin edition*, after e rising of Convocation in 1562, ems entitled to great weight in the gument. It is to be presumed that was intended for the use of the ergy, and so many of them were esent, (one hundred and seventeen,) at any important variation was not kely to pass undetected. This edi- on was printed by *Wolfe* in 1563, id *has the clause!* There are *two d English editions*, without date, hich are supposed to have been rinted before the revisal in 1571, for is reason: the title of the twenty- rst Homily of the second tome, hich was occasioned by the Nor- ern Rebellion in 1569, is not added the thirty-fifth Article, as it is in e subsequent editions; they were rinted by Richard Jugge, a name ot unknown to the black-letter stu- nt as connected with the publica- ons of that period. *They have not e controverted clause.* By what au- ority, or by whom, this English anslation was made, does not appear. esides that omission, it has another markable agreement with the sub- ribed manuscript, and difference om Wolfe's edition, which seems to rove that it was not translated from at edition. In the thirty-seventh rticle, Of the *Civil Magistrate*, it ys, "*The Queen's Majesty hath* the chief power in this realm," &c.— faithfully rendering, Regia Majestas, &c., summam habet potestatem— whereas Wolfe has (and no other known edition) *jure* summam habet potestatem: transforming it from an assertion of *fact*, to one of *right*.

It is certain that after they passed the Convocation the Articles were submitted to the Queen, and ratified by her; and it is, perhaps, worth considering, whether this addition and that of the controverted clause were not made on that occasion by Elizabeth herself.

The Convocation met again in 1566, but no business was done, except granting a subsidy to the Queen; however in that year, a bill was brought into Parliament for obliging the clergy to subscribe the Articles, which passed the Commons, but was stopped in the Lords, by the Queen's interference. This was ascribed to evil counsellors, but it was quaintly replied, that on this occasion, as on many others, "all Elizabeth's council rode upon one horse." The Bill was the same as passed in 1571. It is mentioned here, because the title of the Articles being recited *in English*, gives a greater authority to the translation than it would otherwise have had, and consequently makes against the clause.

We come now to the Convocation of 1571. At the commencement of this sitting, the Lower House, in consequence of the command of Archbishop Parker, subscribed in a body the Articles as passed in 1562. For this purpose they made use of the Latin printed edition, which has the controverted clause; but the very copy, with their names affixed, was preserved in the Bodleian Library, and that clause is struck through with a pen. The Articles now were discussed in English, using as a basis the translation which had been published in the interval, of which the manuscript copy, with the alterations made by the bishops, and subscribed by them, is in Bennet College Library, presented also by Parker, and having no trace of the controverted clause. The Lower House again subscribed, after the alterations were made, but whether to the same copy as in 1562, or to another, is not known, and their signatures are not extant.

The records of this Convocation are completely lost. Its proceedings terminated with a resolution to print the Articles, both in Latin and English, which was done immediately, or at least in the course of the year. The Latin edition, (there seems to have been but one,) printed by Day, is without the clause.

There are *four* English editions of the Articles, printed in this year, by Jugge and Cawood, without the clause.

There are also *four* editions, by the same printers, of the same date, with the clause.

An edition, without date, but supposed to be only a year or two less ancient, printed by Jugge only, is without the clause.

In one, and only one, of the English editions of 1571, there is a marginal reference to a passage in the works of St. Augustin, in proof of the doctrine, for which his authority is cited in Article twenty-nine. This reference is in the Bennet College manuscript, subscribed by the bishops in that year, *in the hand-writing of Parker*. There was also preserved, amongst Mr. Petyt's papers in the Inner Temple Library, the rough draft of a letter in Parker's hand, without address, and supposed to be intended for Lord Burleigh, concerning the propriety of this appeal to the authority of St. Augustin, from which it appears that the applicability of the place cited, had been disputed. At this time the Articles were passing through the press; the citation from Augustin was withdrawn; but as the only edition, most probably therefore the *first*, which has the citation, also has the controverted clause, these facts demonstaate that, whether it was there rightfully or wrongfully, Parker was privy to its insertion.

The Puritans were very powerful in the House of Commons at this time; and Laud has directly and forcibly charged them with causing the fraudulent omission of the clause. To this accusation two replies may be made. *First*, The bishops, and they alone, seem to have had the controul of the publication of the Articles, which were actually printed before they came under the consideration of Parliament, and the printed book referred to in the Act. And, *Secondly*, It could scarcely be to them a matter of sufficient moment to undertake such a measure, as this is one of the articles, the subscription of which it seems that Legislature did not expect would be enforced, and which in fact they did not ratify at all. The statute of 13 Eliz. c. 12, enjoins subscription to all the Articles of religion which *only concern the confession of the true Christian faith, and the doctrine of the Sacraments*. The articles of discipline, to which, I presume, this must belong, were purposely omitted, as appears by the following well-known anecdote: "When some members of the House of Commons, and among the rest *Sir Peter Wentworth*, were sent to the Archbishop of Canterbury (Parker) for the Articles which then passed the House; the Archbishop took that occasion to expostulate with them, Why they did put out of the book the Articles for the Homilies, consecrating of Bishops, and such like? (Meaning, by the *limiting clause*, confining subscription to articles only of a certain tenor.) 'Surely, Sir,' said Wentworth, 'because we were so occupied in other matters, that we had no time to examine them, how they agreed with the word of God.' 'What!' said the Archbishop, 'surely you mistook the matter; you will refer yourselves wholly to us therein.' Sir Peter replied, 'No, by the faith I bear to God, we will pass nothing before we understand what it is; for that were but to make you popes; make you popes who list, for *we* will make you none.'" The bishops, however, soon managed to make the clergy subscribe the whole. But the circumstance serves to render it improbable that the fraud rested there, and also to account for the various readings not exciting more contemporary discussion.

In 1604, the whole Convocation again solemnly subscribed the Articles. They used an English printed copy, by Christopher Barker, 1593, with the controverted clause.

In 1633 the authenticity of this clause was publicly debated in the divinity schools at Oxford, upon occasion of Heylin's disputing for his Doctor's degree. Prideaux, the professor, read the Latin article out of the Corpus Confessionum, published at Geneva, 1612, without the clause.

Heylin, objecting to this authority, which was indeed only a translation from the English editions,) sent a friend to a neighbouring bookseller's, who furnished him with an English copy of the Articles with the clause, and this he has recorded as a triumphant silencing of his opponent. The very next year, Heylin tells us, Latin copies of the Articles were printed at Oxford without the clause, but Laud, then Chancellor of the University, interposed, and "the printers were constrained to reprint the book, or that part of it at the least according to the genuine and ancient copies." Still the printers persisted, and Latin copies from the University press are extant so late as 1636, without the clause.

Hales did not know of the clause, or rejected it as spurious, at least so it has been inferred from the following passage in his letter to Laud, 1636: "I count in point of decision of church questions, if I say of the authority of the church that it was none, I know no adversary I have, the Church of Rome only excepted. For this cannot be true, except we make the church judge of controversies; the contrary to which we generally maintain against that church." Language so directly opposed to the commencement of the Twentieth Article, would scarcely have been employed, had its authority been recognized.

The accusation against Laud and the bishops of Charles I. of being the original forgers of this clause is manifestly unjust. Of its omission, if genuine, no rational account can be given; the evidence seems considerable against its ever having received regularly the sanction of the Convocation till 1604, and its surreptitious introduction appears to me to lie at the door of Parker, or of Elizabeth herself. But it is probable that there are many facts tending to illustrate the subject, besides those which have been now adduced. Either fraud or forgery certainly has been committed, and either is a serious imputation upon the sovereign or primate or clergy, who acted as the founders of "the best-constituted church in the world."

F.

SIR, *July* 7, 1819.

I AM rather inclined to apprehend that your estimable Correspondent V. F. and some others, [pp. 5—8; 137—142; 281—286,] in their biographical notices of the late Mr. Meadley, have not a little overdrawn his claims to literary eminence. Although I am perfectly willing to admit that the discussion which has occurred at the Sunderland Library, as far as it respected his religious views, was a very forced and needless intrusion of topics, utterly unconnected with the circumstances which called for the monumental memorial of his services to that institution; yet, on the other hand, it seems to me that his friends are claiming for him an elevation of character which his talents had in fact never reached.

Much of this, indeed, may be in a chief measure owing to an assumption of his intimacy with the late Archdeacon Paley, which in reality never existed, at least at all beyond the common civilities of occasional intercourse, this eminent man was accustomed to shew his parishioners in *general* during the periods of his residence at Bishopwearmouth.

Nor were these intercourses of a nature by any means sufficient to qualify Mr. M. as an adequately competent historian of that great man's life, his sentiments or his views—or will the execution of the task, as it *has been* accomplished by him, ever, I conceive, compensate the irreparable loss the Archdeacon's friends have sustained in the ampler Memoirs of his Life, with which, *but* for M.'s undertaking them, they *might* have once been gratified.*

V. M. H.

SIR, *July* 6, 1819.

I HAVE observed something very like a charge of *Unitarianism* preferred against *Thomas May*, the Continuator and Translator of *Lucan* and

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* To this circumstance I have already alluded in a preceding Volume of the Monthly Repository.

[Although we possess a copious general Index in MS. of all the Volumes of our Work, we are unable to discover the communication to which our Correspondent refers. ED.]

the Historian of the Long Parliament. It appears from the following passage in a Biographer, too often calumnious. Speaking of May's having been "graciously countenanced by King *Charles* I. and his royal consort," *Wood* remarks—

"He, finding not that preferment from either, which he expected, grew discontented, sided with the Presbyterians upon the turn of the times, became a debauchee, *ad omnia*, entertained ill principles as to religion, spoke often very slightly of the *Holy Trinity*, kept beastly and atheistical company, of which *Tho. Chaloner*, the regicide, was one; and endeavoured to his power to asperse and invalidate the King and his cause." (*Ath. Oxon.* 1691, *col.* 295.)

The conclusion of this passage will easily account for those unsupported charges of irreligion and immorality, among which is placed disaffection to the doctrine of a *Trinity*. Lord Clarendon, in his own *Life*, written at *Montpelier*, 1668, could find nothing worse to say of his early associate than that "he fell from his duty and all his former friends; and prostituted himself to the vile office of celebrating the infamous acts of those who were in rebellion against the king." He adds, indeed, "Which he did so meanly, that he seemed to all men to have lost his wits, when he left his honesty; and so shortly after died miserable and neglected, and deserves to be forgotten." (P. 35.)

Lord Clarendon may be suspected to have suffered a temporary *loss of his wits*, while thus depreciating May's History (which has found an enlightened modern Editor) and, venting a royalist's spleen against the Author. So far from having *died miserable and neglected*, unless the expression refer to the circumstance of his having been found dead in his bed, *May* was buried, probably with a public funeral, in Westminster Abbey, where, according to *Wood*, there was erected to his memory "a large monument of white marble," by order of the Parliament, in honour of their Historian, as appears in the following conclusion of his epitaph, by Marchmont Needham: *Hoc in honorem servi tam bene meriti, Parliament. Reipub. Ang.* P. P. *May* died in 1650, and shared with *Blake* and *Cromwell* in the disturbance of their ashes by the royal profligate *Charles*, and in his puny attempt to disparage their memories. The minute biographer *Wood* has, however, recorded that the place where *May's* tomb occupied "the west wall," was in 1670, devoted to Dr. Triplet. It was near the tombs of *Camden* and *Casaubon*.

LIGNARIUS.

SIR,

AMONG the subjects relative to public worship that of late years have come under discussion, there is one which, I think, deserves more consideration than has usually been allotted to it. No sincere Christian can doubt the importance of whatever has a tendency to kindle a spirit of fervour, and to rouse that feeling of inward devotion, without which the mere outward forms of worship become not only mechanical, but no longer acceptable to our heavenly Father, who must be worshiped in "spirit and in truth." It becomes, therefore, a question for our consideration, what are the means best adapted for cherishing the pure flame of rational devotion and thanksgiving. In this connexion it is that I regard the importance of that delightful branch of our religious services, which receives the soul-inspiring aid of *poetry*. It is this which has added sublimity wherever she has been associated, and in proportion as her influence has been felt, she has united refinement to the exalted pleasures of religious adoration. With this conviction, we surely cannot too highly prize the admirable effusions of those excellent men who have thereby so nobly served the cause of piety and virtue. Who then can reflect on many of the beautiful productions of Doddridge, or read the simple measures of Watts, without regretting that we are not permitted to enjoy them till they have passed the ordeal of the modern refinery? I do not mean to deny the necessity of omitting certain portions of the writings of many of our sacred poets, in order to render them consistent with modern ideas of scriptural truth: in the most important of these our Unitarian Editors coincide, nor would there otherwise

en remain any alternative, but the
al rejection of what, in most re-
ects, is unexceptionable; but in
w many instances have we seen
ertics taken with this kind of
itings, where little better reason
ld be offered than the caprice or
culative notions of a compiler, who
his turn is supplanted by other
novators of still more varied fancy,
, at length, we are almost at a
s to recognize the original author
rough the disguise imposed upon
n.

It has become of late years a pre-
iling fashion for congregations to
come editors of their own hymn-
oks, and these have of course varied
merit, according to the taste or
ent of those employed in their com-
lation. I am free to admit that the
stem, of which for some reasons I
mplain, has been of considerable
vice to the cause of religious poetry,
calling forth the talents of con-
nporary authors, who have contri-
ted to enlarge the number of unex-
ptionable compositions. But if good
ve incidentally followed, I cannot
t lament the perversion of talent,
nich, in a large proportion of these
blications, has led to the mutilation
even the best compositions, and
e bad taste engendered by an affec-
tion of refinement. A kind of puny
iticism is made subservient to the
tection of that, for which the poet
one is accountable, or is employed
raising matter for petty philoso-
nical or theological cavils. And
hy is religious poetry alone to be
the mercy of every compiler, no
atter how little he may possess of
at sacred fire which originally gave
rth to the object of his unsparing
tacks? Who can view without
gret the tasteless mutilations of liv-
g and dead authors, which are not
ifrequently brought together from
rious quarters in the most unseemly
anner? With as little scrupulosity,
e may often observe the name of an
thor retained, although he would
arcely recognize his own produc-
ons, still less would he have sanc-
ned so unfair a proceeding. In
estioning the justice and propriety
subjecting the works of others to
e arbitrary alterations of individual
litors, I am well aware of the mo-
ves by which many estimable per-
sons have been actuated in these well-meant labours: at the same time I must be allowed to inquire, whether any of their praiseworthy objects is not counterbalanced by other more important considerations, not to mention the inconvenience to which strangers are subjected in our places of worship. I may also be permitted to doubt whether we do not depart, in a great degree, from the original intent of *poetry* in public worship, when we make it merely a vehicle for moral sentiment and Scripture paraphrases, often possessed of no other of its pretensions than that of mere *rhyme*. Surely this kind of versification adds little, either of dignity to public devotion, or of weight to the precepts of religion. As regards the moral and religious improvement of *children*, I cordially admit that much may be done by putting into their hands practical hymns adapted to their capacity, which can hardly be expected to appreciate the higher order of compositions; and I think it desirable to admit into our selections for public use, such a variety of subject as shall be suitable to different classes and circumstances. This, I conceive, is perfectly compatible with the rules of propriety and good taste, which, as I have endeavoured to prove, are violated by too many of our modern compilers.

In making the foregoing remarks, I must observe that nothing invidious is intended. Every publication is open to fair criticism, and while, in many instances, I disagree in the views of the editors of our modern Unitarian hymn-books, in others I think a great deal of judicious taste has been shewn, without encroaching unnecessarily upon the undoubted prerogative of the poet.

B.

SIR, *July* 8, 1819.

IN addition to what R. H. [p. 299] has replied to E. S. [p. 164], your readers may be referred to the following writers.

Mr. Hallett, in his *third volume*, (1736,) says (p. 52), that "Austin undoubtedly joined the *first* and *second* commandment into one, and divided the *tenth* into two." He then proceeds (pp. 52—55) to point out the variations in the editions of the com-

mandments sanctioned by the *Romish* Church.

The late Mr. Granville Sharp has gone farther into the subject, in his "Remarks on the Catechism recommended by the four R. C. Archbishops of Ireland," 1810. At p. 30 he says, inaccurately, according to Mr. Hallett's and R. H.'s accounts of Austin, that "the first attempts to suppress the second commandment—must have been made in very dark times of Popery." In the subsequent pages he has collected much curious information, and, notwithstanding his horror of Popery, has not failed to do justice to several *Catholic* editions of the commandments, in which they are arranged like those published by the Protestants.

C. D.

SIR,

THERE is not any thing, in reading controversy, more disgusting than the conviction, or even the suspicion, that the writer *misrepresents* his opponent; and gives such statements of his sentiments and of his reasonings in support of them, as are calculated to make them appear ridiculous, and thereby endeavouring to create a *prejudice* in the minds of his readers *against* him and the *doctrines* he advocates, and in favour of his own dogmas. Every man, as he has an undoubted right to think for himself on all theological subjects, has also an equal right to defend what he sincerely believes to be the truth; but if in doing this he treats with contempt those who have defended opposite sentiments, as hardly possessed of common sense, and as incapable of sound reasoning and argument, although men of equal learning and piety with himself, and so stating their arguments as to give them the air of being trifling, impertinent and absurd, he who does this exposes himself to severe and merited censure, and betrays the weakness of the cause he attempts to defend.

I have been led to these remarks by the manner in which Dr. Priestley is treated by Dr. Magee, in various instances, in his "Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice."

I shall select and make some observations on one instance, as a specimen of Dr. Magee's manner of treating Dr. Priestley, and of the way in which he combats his arguments.

In No. XXXV.* (which he entitles) "On the Arguments by which it is attempted to prove the Passover not to be a Sacrifice," he says, "It is a *curious fact*, that the declaration of St. Paul, (1 Cor. v. 7,) that Christ our passover is *sacrificed* for us, is adduced by Dr. Priestley, (Theol. Repos. I. 215,) as a convincing proof that Christ was not *sacrificed* at all." I am inclined to think that this is a gross misrepresentation, or else that, if the Doctor has said any thing like it, what he has said is so stated and perverted as not to convey the meaning he intended to convey. I have not the work referred to by me, or I would have examined into the truth of this "*curious fact*." Some of your Correspondents, who are in possession of the Theological Repository, will, perhaps, explain this matter.

Dr. Magee goes on to *quote* the Doctor as saying, "It follows from the allusion to the Paschal lamb," contained in this passage and others of the New Testament, "that the death of Christ is called a sacrifice, only *by way of figure;* because these two" (namely, sacrifice and the paschal lamb) "are quite different and inconsistent ideas: and the argument by which he endeavours to establish this, is not less extraordinary than the position itself, as it brings forward an instance, in which one of these *totally different and inconsistent* ideas is expressly called in the Old Testament by the name of the other; the passover being in the passage which he quotes from Exod. xii. 27, directly termed *the sacrifice of the Lord's passover*." "This," says Magee, "seems *an odd species of logic*." Had we the Doctor's piece before us, or had Dr. Magee given us a fair, ungarbled quotation of what he has said upon the subject, we should, I have no doubt, be convinced that this contemptuous sneer at the Doctor's logic is impertinent, ungenerous, and without any foundation. Is it conceivable that Dr. Priestley would assert that "the passover was not a *sacrifice*, and that *sacrifice* and the *paschal lamb* are two

* Page 297, 4th edition.

nt and inconsistent ideas," ing forward (as he is here as doing) a passage of without explanation or where the passover is "di- ed" a sacrifice? Is the e considered as an idiot? certainly, if we form our from the representation a by Dr. Magee.

tanding all that Dr. Magee he contrary, Dr. Priestley ly correct in saying that ver was not a sacrifice, ne two (namely, sacrifice chal lamb) are quite dif- inconsistent ideas." In on* of the passover, (and astance belonging to that is minutely detailed by re is not any thing of the crifice connected with it. a *sacrifice* but a *feast*, as ly and repeatedly called, it was observed in all tions. The command to gregation of Israel was, ould take a lamb every ing to the house of their nb for a house; that they it in the evening, and ould *eat* the flesh in that with fire and unleavened Moses concludes with This day shall be unto you ial; and ye shall keep it e Lord throughout your ye shall keep it a *feast* nce for ever."

writer† gives the fol- nt of the nature of sacri- Whatever is offered in a ner immediately to God, t of it, or the whole of it, , is what is meant by the e, whether it be upon an at is used instead of an er it be by fire, or in any r, is not material; but be a *gift* or *oblation* of r the subject or matter of t must be *offered to God*, ust be a consumption of the celebration of the instituted by Moses, none cumstances occur; there tion. The lamb was not offered to God, but eaten by the children of Israel. It was not consumed. No priest was employed to kill the lamb and present it to God. There was no altar upon which it was laid; no confession of sin over it, or crime alleged for which it was to make an atonement. How then could it possibly be a sacrifice?

Dr. Magee may swell his pages with numerous quotations from Jewish and Christian writers to prove that they considered the passover as a *sacrifice*, and speak of it as such; but we have evidence that will outweigh them all, (the evidence of the most enlightened Jews, that of our Lord and his disciples, and of the Jews in their time,) to prove that they neither considered the passover to be a sacrifice, nor did they observe it as such. The historian tells us, that when the day of unleavened bread came that the passover must be *killed*, the disciples of Jesus asked him where they should prepare to *eat* it. What was the answer? Was it, provide a lamb, carry it to the Temple that the priest may present it to the Lord, slay the victim and offer it on the altar, a burnt-offering to the Lord? Such it must have been had the passover been a sacrifice; but instead of this he directs them to go into the city, and to follow a man bearing a pitcher of water, and to say to the master of the house into which he entered, "the Master saith, Where is the guest-chamber, where I may (not *sacrifice* but where I may,) *eat* the passover with my disciples?" They did so, and the man shewed them a large upper room, where they made ready the passover, and Jesus and his disciples sat down and ate it together. "With desire have I desired (said he to his disciples) to *eat* this passover with you before I suffer."

Had the passover been a solemn sacrifice to God, this conduct of our Lord and his disciples would have been a profanation of that sacred ordinance, and a gross violation of the law of Moses, by converting a solemn sacrifice into a feast, and thus robbing God of his offerings. Had the Jews in their days considered it as a sacrifice to God, in vain would Jesus have made the appeal to them, "Which of you convinceth me of sin?" This

i. † Verse 14.
Sacrifices, p. 4.

very circumstance would have convicted him of transgression.

But to what authorities does Dr. Magee appeal? To Jewish rabbies; men who made void the commandments of God by their traditions; to Christian writers, who, in general not satisfied with the simplicity of the gospel of Christ, have defended every corruption, both of Judaism and of Christianity. And is this *evidence* to be set up in opposition to the *testimony* of Jesus Christ?

But that the passover was not a sacrifice we have even greater evidence than that of Jesus, the testimony of God himself. The passover was instituted and observed by the Israelites *on the day in which the Lord their God brought them* out of the land of Egypt: but God addressing the people of Israel by the prophet Jeremiah, says, * "Thus saith the Lord of hosts, the God of Israel, put your burnt-offerings unto your sacrifices, and eat flesh; for *I spake not* unto your fathers, nor *commanded them, in the day that I brought them out of Egypt*, concerning burnt-offerings or *sacrifices*: but this thing *commanded* I them, saying, obey my voice." But, if we believe Moses, God did *at that time speak* to them by him *concerning the passover*, and did expressly *command them* to observe it as an ordinance for ever. If, then, the passover was a sacrifice, this declaration is not *true*, or else it was not of divine origin, God did not *command* it. Dr. Magee says that it was a *sacrifice*, and that God did *command* it; but "let God be true and" (Dr. Magee, and all the Jewish rabbies and Christian writers, who dare to contradict him) "every man a liar."

Let us see now how Dr. Magee proceeds in his refutation of Dr. Priestley. "Dr. Priestley, however," he says, † "hopes to *mend* the argument by asserting, that this (Exod. xii. 27), is the *only* place in the Old Testament in which the paschal lamb is termed a sacrifice," and that here, "it could be so called, only in some secondary and partial, and not in the proper and primary sense of the word:" and for these reasons—namely, that "there was no priest employed upon the occasion, no altar made use of, no burning, nor any part offered to the Lord: all which circumstances (he adds) were essential to every proper sacrifice." What is the reply of Dr. Magee to all this? "Why," he says, "now, in answer to these several assertions, I am obliged to state the direct contradiction of each: for, first, the passage in Exodus xii. 27, is *not* the only one, in which the paschal lamb is termed זבח, a *sacrifice*; it being expressly so called in no less than four passages in Deuteronomy, (xvi. 2, 4, 5, 6,) and also in Exodus xxxiv. 25, and in its parallel passage, xxiii. 18." Let us examine this reply: and, first, we affirm that neither in Exodus xii. 27, nor in any of the other passages referred to, is the passover termed a *sacrifice*. The Hebrew word זבח does not necessarily mean a *sacrifice*, but simply to *kill*, and when used in relation to the passover cannot possibly have that meaning; for the best of all reasons, namely, because, as we have seen, the passover was no sacrifice at all. The passage in Exodus should have been rendered, "It is the *slaying* of the Lord's passover;" but the *killing* of an animal, intended to be offered in *sacrifice*, no more constitutes it a *sacrifice* than the *slaying* of it for food does.

Parkhurst, in his Hebrew Lexicon, gives the following explanation of the word: "זבח *to slay* in general, 2 Kings xxiii. 20; Ezek. xxxix. 17, 19. Sometimes for food, as in 1 Sam. xxviii. 24; 1 Kings xix. 21; but most frequently for sacrifice. Gen. xxxi. 54, xlvi. 1, and al. freq., and so it *may be* rendered to sacrifice." In the former of the passages in Genesis, "And Jacob *offered sacrifice* upon the mount," our translators have put in the margin of our Bible, "*killed beasts*," "Jacob *killed beasts* upon the mount, and called his brethren to eat bread: and they *did* eat bread, and continued all night in the mount."

The same remarks will equally apply to the Greek word made use of by the apostle, 1 Cor. v. 7: "Christ our passover is *slain* for us." The apostle there refers to the passover, not as a sacrifice, but as a *feast*; for he immediately adds, "Let us therefore keep the *feast*, not with the *leaven*

* Chap. vii. 21—23. † P. 298.

of malice and wickedness, but with the *unleavened* bread of sincerity and truth." The Greek word θυθη, there used from θυω, says Parkhurst,* means "*to slay for food*, occ. Matt xxii. 4; Luke xv. 23, 27; Acts x. 13; xi. 7; Compare John x. 10." "In the LXX." he adds, "it is used for זבח."

Upon what untenable premises, then, does Dr. Magee assert, in *contradiction* to Dr. Priestley, that the passover is expressly called a sacrifice in the passages above referred to!

But in further contradiction to the Doctor, Magee asserts: "2. A priest was employed. 3. An altar was made use of. 4. There was a burning, and a part offered to the Lord: the inwards being burnt upon the altar, and the blood poured out at the foot thereof." It is much easier to assert and to contradict than it is to answer and refute. What is there in the institution of the passover to justify these assertions of Dr. Magee? And yet the institution must necessarily contain every thing in it essential to the due observance of the ordinance; and that it did so we may be assured from the particularity with which Moses describes the manner in which they were to observe it, and he charges them, when the Lord shall have brought them into the land which he sware unto their fathers to give them, to keep this service.

"A priest was employed." What does the Doctor allege in justification of this assertion? Why he says,† "1. It was a *corban*, or offering, brought to the *tabernacle or temple*, as we find it expressly enjoined in Deut. xvi. 2, 5, 6." "*Thou shalt* therefore זבח, *kill* the passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to put his name there. Thou mayest not *kill* the passover within any of thy gates, which the Lord thy God giveth thee; but at the place which the Lord thy God shall choose to place his name in, there thou shalt *kill* the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt." This is all of it exactly agreeable to the institution by Moses; but here is nothing said about "a *priest*, a *tabernacle*, a *temple*, an *altar*, a *sacrifice*, a *corban or offering*," or any one thing the passage is brought to prove. *They* were, it is true, to kill it in the place which the Lord should choose to put his name there: this, says he, must mean the *tabernacle* or *temple*. If it were so, that would not make it a sacrifice.

Dr. Magee not only says that it was expressly enjoined in the passage just quoted, but that it was "exemplified at the solemn passover in the reign of Josiah, 2 Chron. xxxv. 5, 6, 10, 11." It is there stated that Josiah kept a passover unto the Lord in Jerusalem; and they *killed* the passover on the fourteenth day of the first month, and he set the priests in their charges, and encouraged them to the service of the house of the Lord, and he commanded the Levites to put the ark into the house which Solomon had built, and to prepare themselves by the houses of their fathers after their courses, according to the *writing of David, King of Israel*, and according to the *writing of Solomon* his son; and in the 10th and 11th verses it is said, "So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment." This ordering the charges of the priests, and the courses of the Levites, had no connexion with the institution of the passover, but was the appointment of David and Solomon for the general and regular service of the sanctuary. They were, therefore, in their places according to the *king's* (Josiah's) *commandment*, on this solemn occasion. It follows, "And they *killed the passover*, and the *priests sprinkled the blood from their hands*, and the Levites flayed them." This is all that is said concerning the passover in the above passage referred to by Dr. Magee, to prove that the passover "was a *corban, an offering brought to the tabernacle or temple*, as expressly enjoined in Deuteronomy, and exemplified in this passage." But there is not any thing in the passage to shew that it was a *sacrifice*, or that it was an *offering* brought to the temple and offered to God. There is no mention of any altar, or that the blood was the blood of a sacrifice, that it was sprinkled on the altar, that it was shed for sin, or designed to make an atonement. The

* Gr. Lex. under θυω, iv. † P. 290.

priests, indeed, seem to have been employed in the business: they *killed* the passover, and sprinkled the blood *from their hands*, a singular mode of expression, if there was any mystery in it, or any importance attached to it, and this they did not by the authority of Moses or the command of God; but, as it should seem, by the authority of the king; for we are told they were there according to his commandment. Now we well know that kings and priests have always been fond of assumed, unauthorized power. Kings sometimes dispense with the law of God. Thus Hezekiah commanded the passover to be kept on the fourteenth day of the *second* month, contrary to the command of God by Moses, that it should be kept on the fourteenth day of the *first* month. "And a multitude of the people had not cleansed themselves, yet did they eat the passover, *otherwise than it was written;* but Hezekiah prayed for them, saying, The good Lord pardon every one." [9]

As to the sprinkling of the blood of the passover *from the hands* of the *priests*, it could have no relation to the sprinkling of the blood of their sacrifices by the *high-priest* within the veil, but was properly a memorial of the sprinkling of the blood of the passover, on the lintel and door-posts of the houses of the children of Israel in Egypt; that the destroying Angel, seeing the blood, might pass over their houses, and not slay their first-born. Besides, in the account of Josiah's passover, there is not any mention of the *high-priest*, (who *alone* could carry the blood of their sacrifices into the holy of holies and sprinkle it there,) as having any thing to do with it.

But to proceed. Dr. Magee goes on to assert, that, "2. The blood of the paschal lamb was *poured out, sprinkled*, and *offered at the altar by the priests*, in like manner as the blood of the victims usually slain in sacrifice, as appears from Exod. xxiii. 18, and xxxiv. 25; 2 Chron. xxx. 15, 16, and xxxv. 11."

In the former of these passages, we read, "Thou shalt not offer the blood of my *sacrifice* with leavened bread, neither shall the *fat* of my *sacrifice* remain until the morning." In the margin, in which the translators profess to give a more exact meaning of the original, instead of the word *sacrifice* they have inserted the word *feast*, the fat of my *feast*. Nor is there any word in the original that answers to the word *offer* in the translation. The literal rendering of the passage, I conceive, is, Thou shalt not זבח *kill* with leaven the blood of my וזבח *slain beast*, neither shall the *fat* of my *feast* remain until the morning.

The *killing of the blood*, in this passage, evidently means the *shedding of it*, as appears from the parallel passage also referred to, Chap. xxxiv. 25, "Thou shalt not שחט *shed* (not thou shalt not offer, but thou shalt not shed) with leaven the blood of my *slain beast*, neither shall the slaying of the *feast* חג, or the *festival victim** of the passover be left until the morning."

"The *fat of my feast* shall not remain until the morning," is exactly in agreement with the words of the institution.† The lamb was to be *killed* in the *evening*, and the flesh was to be *eaten* that *night* roast with fire; the head and the legs and the purtenance thereof were to be *eaten*, and *nothing of it* was to remain until the morning. The command, therefore, was to eat the *whole* that night, and not to leave any of it, even the *fat*, till the following day.

Dr. Magee next refers us to 2 Chron. xxx. 15, 16: "Then they killed the passover on the fourteenth day of the second month." This is all that is said about the passover in the passage. The remaining part of the 15th and 16th verses relates entirely to the *burnt-offerings* that were *offered* for the cleansing of the *priests* and Levites; for it follows, "And the priests and the Levites were ashamed, and sanctified themselves, and brought in the *burnt-offerings* into the house of the Lord, and they stood in their places after their manner, according to the law of Moses, the man of God: the *priests* sprinkled the blood, (namely, the blood of the burnt-offerings,) which they received of the hands of the Le-

[9] 2 Chron. xxx. 15, 18.

* See Parkhurst on the word.

† Exod. xii. 6—10.

vites." This passage wants no comment; it is upon the face of it a complete refutation of every thing it was intended to prove. With equal propriety might the Doctor have referred to every one of the Levitical sacrifices as he has done to that of the burnt-offerings, and with equal truth he might have affirmed of each of them that what is said concerning them is applicable also to the feast of the passover.

The last passage Dr. Magee refers to, (2 Chron. xxxv. 11,) we have already considered.

Upon these passages I shall make only one further observation, namely, that the Doctor *refers* to them without quoting the words: such a quotation would have been fatal to the whole of his argument. It was to be presumed that his readers would suppose that the word of a dignitary of the Church was to be depended on as to the contents of the passages, without the trouble of an examination; in that case the Doctor would have been *safe;* an examination would have led to detection, and the pious fraud would have been discovered.

The Doctor proceeds, with a kind of triumph, to give a summary of the whole of his arguments in the following words:* "Thus, then, all the distinguishing characters of a sacrifice, we find to belong to the *offering* of the paschal lamb. It was brought to the temple, as a *corban*, or sacred *offering* to the Lord. It was slain in the courts of the temple; and the blood was received by the priests, and handed to the high-priest; who poured it forth, and sprinkled it before the altar, offered it together with the fat and entrails which were burnt upon the altar." All these characters of a sacrifice the Doctor affirms (without the slightest degree of evidence, and contrary to the plain truth of the fact) to belong to the paschal lamb. It is no where called the *offering of the paschal lamb.* It is no where called *a corban*, or *sacred offering to the Lord.* We no where read that it was *slain in the courts of the temple;* or that the *blood was received by the priests, and handed to the high-priest.* We are no where told that the high-priest *poured forth the blood* of the passover, *and sprinkled it before the altar:* or that he *offered it together with the fat and entrails upon the altar,* or that *they were burnt upon the altar.* On the contrary, the terms *corban, high-priest, altar, entrails, pouring forth, sprinkling before the altar, offering,* or *burning upon the altar,* never any one of them in any instance occur in the accounts we have, either of the institution, or of the celebration of the passover. The term *fat* is once mentioned, not as to be *offered,* or *burnt upon the altar,* but as to be *eaten* in the night in which the passover was slain, and not to be suffered to *remain until the morning:* for so it must have been *eaten,* if, according to the command of Moses, the *whole* of the lamb was to be eaten that night, and *nothing* of it to be left till the morning. How then could Dr. Magee venture to make assertions so palpably false, and their falsehood of so easy detection!!! We appeal to all the passages to which he has referred, and affirm that they do not contain any thing in them to prove the *passover* to be a sacrifice, or that any one of the *distinguishing characters* of a sacrifice, as stated by him, belong to that ordinance.

From these observations we see what little reason the Doctor had to treat Dr. Priestley and his arguments upon this subject in the supercilious manner in which he has treated them. If, Sir, you think these remarks worthy of a place in your valuable periodical publication, they are at your service.

JOHN MARSOM.

Birmingham,
August 6, 1819.

SIR,

PERMIT me to express, however inadequately, the affectionate respect with which I cherish the memory of the late Rev. Joseph Bretland.* Soon after my entrance into public life, I was honoured with his friendship: to his uniform kindness and candour I am considerably indebted; and many are the agreeable and instructive hours which I have passed in his society. An individual more distinguished by purity of manners and a strict adherence to the suggestions of duty I have never known. He was a fine example in particular

* P. 301.

* Mon. Repos. XIV. p. 445.

of filial piety, which he had an opportunity of exercising long after he had reached the stage of manhood. Like many other men of superior talents, attainments and virtues, he courted the shade of retirement: nor can they who were best acquainted with him cease to regret that his habits were so sequestered.

Mr. Bretland was a student in the Dissenting Academy at Exeter; his tutors, if I mistake not, being the Rev. Samuel Merivale,* the Rev. Micaiah Towgood,† and the Rev. John Turner.‡ In mathematical learning he was no common proficient; and he had a taste especially for the reasonings and investigations of geometry, the influence of which on the general cast of his mind and of his compositions it was not difficult to perceive. His knowledge was various and accurate; but theology, in all its branches, seems to have been his favourite pursuit.

It is a memorable circumstance that, half a century ago, Mr. Bretland avowed, from his pulpit in the Mint Meeting-house at Exeter, those religious principles which are professed, diffused and vindicated by most of the book societies styled *Unitarian*, and the progress of which has of late years been comparatively wide and rapid. He then stood alone as the preacher of them in the West of England, and was exposed, in consequence, to peculiar obloquy. In the avowal, too, of these principles—the absolute unity of God, and the unequivocal humanity of Christ—he continued stedfast to the last. His pastoral relation to the congregation in the Mint, was of many years' duration; and for a short time he was the colleague of the Rev. James Manning, and of the late Rev. Timothy Kenrick, in the charge of the united societies assembling respectively at the Bow and at George's Meeting-house. The elocution of Mr. Bretland was extremely correct and pleasing: his discourses were usually practical, though argumentative; and some of them contained very beautiful and pathetic passages.*

Tuition, either private or public, was, for some years, one of his employments: in 1799, he became the colleague of Mr. Kenrick, whose character and labours he most deeply venerated, in a seminary for the education of Protestant Dissenting ministers.

By an affecting coincidence, the day of Mr. Bretland's funeral was the day of the anniversary of the Western Unitarian Society, holden this year at Bath:† on which occasion one of his former pupils in the academy‡ publicly rendered a very interesting tribute of respect and gratitude to the memory of both his excellent instructors. On the same day too, the society of which I am speaking expressly and formally recognized the principles on which it had been established in 1792, and which, under the blessing of heaven, it has been enabled to assert and illustrate with growing success. That by such a recognition of them it has fulfilled the hopes and wishes of some of its oldest members, who were then present, is true: nor can I doubt that the issue of the discussion approves itself to the feelings and the judgment of nearly all the subscribers, of every class and standing.

I should be happy, Sir, were it in my power to annex a correct list of Mr. Bretland's productions from the press, which however were very few, and, I fear, are, with scarcely an exception, out of print. The attempt shall be made; but I must intreat some of your Correspondents to supply my omissions and rectify my inaccuracies.

JOHN KENTISH.

A Sermon on Acts xx. 26, 27, *preached before an Assembly of Protestant Dissenting Ministers in Exeter, May* 10, 1786. 8vo. Pp. 36.

The subject is "the duty of ministers declaring *the whole counsel of God.*" It was followed, if I recollect rightly, by a *postscript*, and involved the preacher in a temporary and local controversy.

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* Belsham's Memoirs of Lindsey, p. 219, Note.

† See the Sketch of his Life, &c. by Manning, p. 64.

‡ The early friend of the amiable John Scott, of Amwell.

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* Mon. Repos. IX. pp. 702, 704.

† Ibid. XIV. p. 453.

‡ The Rev. J. H. Bransby.

A paper in the Theological Repository, Vol. VI. 322—331, *entitled*, "*Objections to Ordination among Dissenters*," *and signed* A LOVER OF ORDER.

A paper in the same work, VI. 382—408, "*On the Scripture Doctrine of the Love of Christ*," *with the signature* ADJUTOR.*

A Sermon on the Death of Mrs. Elizabeth Rowe, at Crediton, Devon, October 21, 1798. 8vo.

Papers, on different subjects, in the Monthly Repository, some with his own signature; and a sett, in Vols. V. and VI. "On the Temptation of Christ," signed GANON: these consist of five letters.

Query: Whether an edition of Dr. Priestley's English Grammar was not published by Mr. Bretland?

J. K.

SIR, *July* 9, 1819.

HOMO'S remarks on suicide, (p. 227,) have reminded me of two passages, which form a striking contrast, and which I quote from the original accounts. The first is in "Observations on Wadsworth," printed about 1692, by Mr. Layton, author of "The Search after Souls," mentioned in Mon. Repos. VI. 10, 213. That author says, at p. 124,

"The present time affords a rare example of a young, rich and otherwise happy Lord, who, by a pistol bullet, took away his own life at the *Bath*, meerly to rid and free himself from such sharp pains of the gout and stone, as then oppressed him."

The other passage is in a "Dedication to the Public," prefixed to his "Dissertation on the unnatural Crime of Self-Murder," by Dr. Fleming, in 1773. He says,

"Near forty years ago, I had the uncommon pleasure of reconciling a gentleman, racked with the stone, to a patient endurance of his painful condition; though he had set his house in order, had formed his resolution, and fixed on the time of dispatching himself. Which persuasion, the said gentleman acknowledged, in a letter to a worthy friend of mine, (Dr. Benjamin Avery,) was wrought in him, by a remonstrance I had drawn up against suicism, which was inserted in the *Old Whig*, a weekly paper."

In an appendix to this *Dissertation*, Dr. Fleming "points out the inequality of some of our penal laws which take away the life of man;" and has anticipated the juster views of criminal jurisprudence which are now, I hope, gaining some of the public attention. On "simple theft" he would not inflict the penalty of death, and remarks that "a neighbouring state has wisely appointed a rasp-house and other severe labours, as a far more equitable and efficacious punishment." On *forgery* he observes, "If I am rightly informed, the *Dutch* have a far better way of punishing the criminal; for they cut off the first joint of his thumb, and thus render him for ever unable to commit another forgery. At the same time, this very maiming fixes on him a perpetual mark of disgrace; and yet leaves him opportunity of reforming himself, and of being further serviceable to society. Thus the sagacious provident Republic are not so lavish of men's lives as we are."

J. O. U.

P. S. Dr. F., in his "Ingratitude of Infidelity," 1775, p. 40, refers to "an anonymous pamphlet, entitled, *The Apostles' Creed better than the Assemblie's Catechism*, printed 1720, said to be by Mr. Joseph Hallet, Junior." Does any one of your readers possess this pamphlet, which might deserve a new edition?

Brief Notes on the Bible. No. VI.

"MY God, my God! why hast Thou forsaken me?" (Matt. xxvii. 46,) is the opening of the 22d Psalm.

Was it, inquired one of my children, quite consistent in the mouth of Jesus? He possessed a knowledge of his impending fate, and even declared, that to the fulfilment of his mission such a consummation was indispensable; which, therefore, could be no indication that his God and Father had forsaken him.

Whatever inconsistency, however, may be imputed to this invocation, it

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* I now suspect, but do not know, that the paper, in the same volume, signed *Subsidiarius*, came from the pen of Mr. Bretland.

is a slight, and, if the expression be allowable, a venial one, upon the hypothesis of the *simple humanity* of the sufferer.

That he was not unappalled by the sufferings he contemplated, is evident from his prayer, that, if possible, the cup might pass from him. Though prepared to suffer and to die, it is no violent presumption that his actual sufferings might be more acute than he had anticipated,—and, in a paroxysm of agony, this, perhaps convulsive, expostulation might break from him without any definite meaning. It was followed by a second cry of lamentation; and both were uttered just before his dying and more collected declaration, (John xix. 30,) "It is finished."

He had *submitted* to all that it behoved him to endure, but did not sustain the extremity of suffering without the expression of such a *sense* of it, as was natural to a simply human being; and in words neither weighed, nor resembling any language that he had ever used, or was capable of using, in a state of mental composure.

There is nothing, therefore, staggering in the inconsistency which has been suggested.

But another far more important consideration is behind.

What will the orthodox say to it?

Will they contend it to be possible that "God made man," or that a man, in any profoundly mystical identity with God, could have ejaculated such a sentence? That Jesus in his blended character could thus have expostulated with himself? That such a preposterous interrogation could have passed the lips of a being conscious of the divinity within him, and that God had neither forsaken, nor *could* forsake him?

Really, Sir, what I have thus committed to paper stares upon me in such a guise of absurdity, that I shrink from it with a sensation not to be defined; but, as our Lord and Master reasoned with the Jews upon their own principles, so are we constrained to parley with the modern Pharisees on theirs.

Upon the Unitarian hypothesis the passage is of easy explication; but, on the orthodox scheme, it involves (especially in conjunction with the prayer in the garden) such a real and revolting inconsistency, as furnishes a problem for them, which I suspect to be of somewhat more difficult solution.

BREVIS.

Liverpool,
July 24, 1819.

SIR,

IT is not my intention to take out of the hands of Dr. Carpenter, who is so much more able than I to do justice to the subject, the elucidation of the doctrine of the Divine Influences, to which he is invited by your Correspondent L. J. J. in the last Number of the Repository, [p. 419]. But as L. J. J. intimates [pp. 367, 368] that he does not understand how Unitarians can consistently make use of expressions, implying a belief in that doctrine, some of which he quotes from two hymn books, which have been recently compiled for the use of the Unitarian congregations in this town, such as,

> "With truth and virtue feed our souls,"
> &c. &c.

I wish to explain what I conceive to have been the views of the compilers, in admitting into their collections such expressions as are here alluded to. And, first, I think it may be distinctly stated that they did not mean to convey the idea, that supernatural communications from the Deity are to be expected as the result of our petitions for divine illumination, any more than when using the words of the Lord's Prayer—"Give us this day our daily bread," they would expect to receive a miraculous supply of food.

Petitions for divine aid to the mind appear to stand upon the same footing as those for every other blessing, or rather on a better. For, if we are to pray for any thing, what objects are so proper as wisdom and virtue? Other things may be good or bad according to the use we make of them, but these are always good.

In fact, your Correspondent's difficulties seem to relate to prayer in general; against which philosophical objections may, no doubt, be urged; though, perhaps, even on the principles of natural religion, they are not insuperable. But whatever force there may be in these objections, it is suffi-

cient for a Christian that the duty of prayer is distinctly taught, indeed positively enjoined, in the New Testament, both by our Lord and his apostles, as well as recommended by their example. On this ground then, I apprehend, the compilers of the works in question are justified in admitting such expressions as imply a wish for divine aid to guide us to truth and virtue, and in believing that these pious aspirations are neither improper nor unavailing, though they may not be able to explain exactly in what manner, or to what degree, they are efficacious. And most certainly, if the compilers had struck out all such expressions, their works would not have been accommodated to the people for whose use they were designed: for these compilations were not made for schools of speculative philosophy; but for congregations of Christians, who are contented to take their religion from the Scriptures, and feel no desire to be "wise above what is written."

T. F.

Nottingham,
July 13, 1819.

SIR,

YOUR Correspondent L. J. J. [pp. 367, 368,] has called the attention of your readers to a subject of great importance, and certainly of some difficulty: and though I have no doubt that his communication will meet with the attention it merits, from the individuals to whom he particularly addresses his remarks, I am inclined to offer a few thoughts which have occurred to myself, as calculated to satisfy the doubts which arise in the reflecting mind on this question. Some years ago I read a discourse of Dr. Priestley's, on the subject of the Divine Influence upon the Mind, with which I was far from being satisfied. It appeared to me, that with such views it would be impossible to vindicate the use of prayer, or to lay any solid foundation for the practical part of religion. I could not help thinking that in combating one error, he had fallen into another, and I was unwilling to believe, that sound principles of reasoning could lead to a result evidently unfavourable to the use and efficacy of religion. Indeed, I think it must strike your Correspondent himself, as affording a presumptive argument against the solidity of his views, when expressions, apparently so congenial to the devout mind as many of those he has selected, appear objectionable. Allowing for the vividness of expression natural to poetical compositions there seem to be but few of the lines selected, of which it would not be easy to give a rational and satisfactory explanation. It appears to be understood by your Correspondent, that, in these passages, the Almighty is represented as acting by a supernatural and immediate impulse: but, surely, this is not a necessary deduction. We may suppose the Divine Being to exercise a providence over the spiritual part of his creation, quite as ordinary, and regulated by laws quite as general, as that which we admit he exercises over the material world; and still it may be very proper, in the one case as in the other, to pass by the operation of second causes, and turn our regards solely upon the great First Cause, expressing in simple but striking language, the simple but important and undoubted truth, that God is the only Fountain of all our blessings. To make use of a common illustration—when we pray for daily bread we do not fancy that it will be supernaturally provided, without the use of labour and industry. When we speak of God as giving fruitful seasons, we include in our consideration all that series of natural causes which he has at command. So when we pray for guidance in our spiritual course, we mean, if we mean any thing, and do not content ourselves with a mere sound of words, that God would exercise his providence, in placing in our way the means of improvement, and adapting our principles to our trials. Surely this cannot be thought irrational. For if we believe that God has actually revealed his will to us in a supernatural manner, (and all Christians do believe this,) fervently to pray that he would so order his providence, as that this holy will should be understood by us, and applied to the sanctification of our lives, cannot be shewn to be irrational or unbecoming.

It is not necessary for the vindication of such a petition, that the person

preferring it should have a distinct conception of the means which the Almighty may adopt to fulfil it.

The prayer of Cornelius was heard, and his desire of further light on the subject of religion was satisfied, though he could have no distinct conception of the means which God would employ for that purpose. Suppose any devout Heathen of the present day to fall down and pray to the unknown God, and with a strong sense of his own ignorance to implore him to enlighten his mind with truth, could there be one found so insensible as to bring against him a charge of absurdity on that account? And if God, in the exercise of his providence, should lead him to the knowledge of the gospel of Jesus Christ, which is able to make men wise unto salvation, this, surely, would be no less an instance of divine grace, than if he had taught him by the ministry of heavenly angels, or by his own immediate operation had inspired him with the knowledge of his truth. So, may it not be a rational prayer of every partaker in Christian privileges, that he who knows our thoughts, and is conscious of every thing that passes in our minds, would promote the influence and superintend the efficacy of those means which he has planned for our instruction in righteousness, and our final admission to glory?

Views of this kind, it has been said, open the door to every sort of delusion. And it cannot be denied that men have often entertained extravagant and unscriptural notions respecting the Divine Influence upon the mind. But we are liable to err on either hand, by taking a confined view of this subject. On the one hand, those who maintain the doctrine of Divine Influence, generally conceive of the Almighty as acting upon the mind in an arbitrary and supernatural manner, as if he had no fixed rule of proceeding in such a case, and was in want of proper instruments to effect his purposes; and, on the other hand, those who controvert the notion of sensible impulses, sometimes go so far as to give us the impression that, in their opinion, the Almighty exercises no controul over the spiritual part of his creation, (that is, has nothing to do with the noblest part of his works,) and that in none of the acts of his providence does he concern himself to promote the spiritual well-being of his creatures. This is to go from one dangerous extreme to another; for what can have a greater tendency to deprive religion of its influence, than such a view of things as this, which represents us as struggling with difficulties and exposed to dangers, in relation to our most important interests, without being able to look up to that great Being, on whom all our hopes depend for help and protection? His spirit, which pervades every thing and discerns every thing, is debarred, it seems, from interposing its energies in behalf of creatures, whose infirmities expose them to constant peril, though they have before them the prospect of immortal life and happiness.

On this supposition, too, what account can be given of the duty of prayer? For why should we be called upon to commune with that Intelligence who surrounds us, unless it comes within the scope of his providential government to bear a personal relation towards us, as the hearer and answerer of prayer? But a theory, which excludes the Divine Being from so large and important a part of his creation, will be found to have its origin in narrow and erroneous views of his nature and perfections. There is every reason to suppose that he has the dominion equally of the spiritual and material kingdoms. *We*, indeed, have no knowledge of mind except from its operations; we know little or nothing of the nature or quality of spiritual existence; and, therefore, the operations of mind do not seem to us capable of being brought under the same strict cognizance of Divine Providence as takes place in the material world: but we may be sure that, with respect to God, both departments of creation are equally and entirely known; and, if known, then guided equally to a good end, by the exercise of divine power, wisdom and goodness, in the formation and maintenance of equitable and beneficial laws. Under this idea of the extension of Divine Providence to every part of the creation, we ought to regard every influence which tends to the moral improvement of mankind,

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subject is exposed to objections,
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H. T.

Warwick,
IR, *July* 13, 1819.

the List of Congregational Sub-
criptions to the Unitarian Asso-
on, (see p. 6 of the Report of the
mittee,) I observe our congrega-
is justly mentioned; but the
e of our highly-respected minis-
Rev. William Field, is by some
s omitted. I should not have
bled you, Sir, with a correction of
but from the circumstance, that
is season of the year, a number of
gers from all parts of the United
dom, visit the neighbouring Spa
eamington; of course, among
there are many Antitrinitarians,
this being the nearest Unitarian
of worship, (a delightful walk
vo miles,) such as are desirous of
g their adorations to the one
living and true God, will most
y be at a loss unless they inquire
Mr. Field's chapel. Divine ser-
commences at eleven in the morn-
and six in the evening.

J. ARMSTRONG.

S. I mention the time from the
wing suggestion of your Corre-
dent W. Whitfield, [XIII. 805,]
u will, no doubt, be perfectly
e of the usefulness of a complete
f the Unitarian places of worship
e United Kingdom; the names
e towns in which they are to be
l, alphabetically arranged; the
of the chapel, if any; the situa-
in each town; the name of the
cher, and the time at which the
rent services commence," &c.
eg to say that, with the assist-
ance of a friend, and by the constant
perusal of your valuable Miscellanies,
I have made out a list of about one
hundred and fifty Unitarian, Arian,
Presbyterian and General Baptist con-
gregations, with the names of their
respective ministers: this I shall be
happy to transfer to any tract society
or individuals, who may have means
to acquire such further information
as will enable them to furnish the
Unitarian public with a correct list of
their several places of worship.

SIR, *July* 10, 1819.

I DO not find in the writings of
those who have entered into the
controversy concerning the authenti-
city of St. Paul's Epistles, that they
have paid any attention to the only
argument, in my opinion, which ought
to have decided the question long
since: I presume, therefore, to state
what the inspired apostle has said, to
lead us to the proper proof; and we,
as Christians, are bound to take his
sacred word. In his second Epistle
to the Thessalonians, chap. iii. ver.
17, he says, *The salutation by the hand
of me, Paul, which is my token* (seal
or mark) *in* EVERY *Epistle.* THUS I
WRITE. In examining the other Epis-
tles, I can find this mark or token
only in the following—1 Cor. xvi. 21:
*The salutation of me, Paul, with my
own hand.* Col. iv. 18: *The salutation
by the hand of me, Paul.* Gal. vi. 11:
*Ye see how large an Epistle I have
written to you with my own hand.* Phi-
lemon, ver. 19: *I Paul have written it
with my own hand.* In this *last* quo-
tation the apostle introduces his name
as much as a pledge for the payment
of a sum of money, as a proof of the
authenticity of his epistle.

In no other letters bearing his
name, do I perceive this essential
mark or token, which the apostle
makes use of to distinguish his own
authentic writings from those which
were written in his *name,* but without
his *authority:* not having his *hand*
and *seal* solemnly pledged for their
authenticity. It was not necessary,
perhaps, for the apostle to make the
same solemn assevération in his *pri-
vate* correspondence with an intimate
friend and companion, such as Ti-
mothy was; but in writing to a *public*
body of Christians, there was great

propriety in so doing. It is singular enough that *Tertius*, who wrote the Epistle to the Romans, see chap. xvi. 22, should make use nearly of the same phrase; *I Tertius, who wrote this Epistle, salute you in the Lord:* though he writes in the *name* of Paul in the *beginning* of the Epistle, he *ends* it in *his own* name; and in no part of it says he had written by the direction or advice of the apostle. From the above circumstances, all those Epistles which have not the mark or token of this attestation of Paul, ought to be considered as of *less* authority in points of doctrine than those which have it; as we are assured by the apostle himself that *they* proceeded from his own pen. Indeed, this is St. Paul's *argument* why we should not receive any epistle as written by him which wants this essential characteristic, but should only be considered by us as the apocrypha of the *new* covenant.

I should be happy to gain attention to this simple statement by any of your learned Correspondents in your valuable Miscellany, where every subject meets with a candid reception, and is so treated; and the more so, it must be acknowledged, as being of so much importance to the Christian world, and is by no means exhausted by any thing heretofore written on the subject.

Permit me to remark, that I do not recollect any one of the writers in the Monthly Repository, on the final salvation of all men, to have quoted from a work on this subject, published and printed for Dilly, in the Poultry, in 1784. It is handled very masterly by the Author, who is nameless. Its running title is, "Proofs of Universal Salvation, with Objections answered." The Author is, or was an Arian, but this opinion is unconnected with his argument. It would be doing an acceptable service to the religious world if a few of his Scripture proofs could appear in your Miscellany occasionally, especially the Author's proof from 1 Cor. xv. 24—29, p. 197, which appears to me, as well as to the Author, to be *decisive* of itself, were there no other text in all the Bible of the like import.

PHILALETHES.

On the Rev. Samuel Newton's Objections to the Improved Version.

Letter II.

THE worthy author of the "Trinitarian's Appeal Defended," having proved to his own satisfaction, and that of his admirers, that no person is qualified to be a translator of the New Testament who is prepossessed in favour of any system, unless that system be the true orthodox faith, proceeds

2. To exercise, I will not say his critical knife, but his critical hatchet, in hewing down the Editors of the Improved Version without ceremony and without mercy; and, I must add, with an assurance scarcely to be paralleled. "What I judge of the Version," says this prince of critics, p. 33, "you have partly seen and shall see further. What are we to judge concerning those critics who make an archiepiscopal translation of the Scriptures the basis of their Version, and who in the third page begin to print two pages in italics," &c.;—"concerning critics who tell us that part of the first, and the whole of the second chapter of Matthew are of doubtful authority," &c.;—"critics who receive the genealogy, and reject the miraculous conception," &c.;—"critics who found their objections upon the death of Herod," &c.;—"critics who tell us that γίνομαι is used seven hundred times in the New Testament, but never in the sense of create?" &c. &c. And so the gentleman goes on in the same self-complacent style of interrogatory through four pages, sometimes stating, and sometimes misstating, what the Editors of the Improved Version have asserted or assumed, never condescending to examine either their arguments or their authorities, and in the end coming to this most satisfactory conclusion: "So —their general character as critics is FAIRLY impugned, and we cannot expect from them a Version, with the excellencies which they are pleased to ascribe to that which they have published."

In any writer but the author of the Trinitarian's Appeal, &c., the above mode of treating the defendants in the case would be thought a matchless specimen of vanity and insolence.

But considering that those poor *witlings*, as this writer is pleased to describe the Editors of the Improved Version, had no better authority to plead than that of Locke, who knew not how to construe a common Greek sentence, or Dr. Clarke, who was little better, or of Lindsey and Priestley, who were flimsy lucubrators, or of Sykes, whose authority is not worth notice, or of Wakefield, who is a lame biblical critic, or of Evanson, to whom it is folly and ignorance to appeal, or of Simpson, who is an obscure *referee*, or of Newcome, or of Law, or of Williams, or of Pierce, or of Hallet, or of Cappe, and many others, who, in the estimation of this great and self-constituted umpire of critical controversy, are like the notorious Hugh Farmer, mere ephemeral insects delighting in their own buzz; taking, I say, all these premises into consideration, one cannot but approve of the short work which this supreme judge in the high court of criticism, this Bentley of theological erudition, has made with the Editors of the Improved Version, in striking them off at once by summary process, together with all their authorities aforesaid, by his own *sic volo, sic jubeo*, from the rolls of criticism, and consigning them to their proper place and station among Grub-street vagabonds.

3. In the next Letter, p. 38, the reverend gentleman suspecting, perhaps, that, whatever he and his admirers might believe, there might be some old-fashioned readers who would not be quite so easily satisfied with his brief and *fair* way of disposing of the Editors of the Improved Version, vouchsafes to descend from his lofty station into the arena of debate, and condescends to offer his arguments, such as they are, to confute the positions and reasonings of the Version. It is quite needless to enter into the general question concerning the miraculous conception of Jesus, which has been so ably discussed, and I may say settled by Dr. Priestley, Dr. Williams, Mr. Pope and Dr. John Jones. I shall, therefore, only touch upon one or two points which are particularly insisted upon by the author of the Trinitarian's Appeal, &c.

The Editors have stated, upon the authority of Epiphanius, that Cerinthus and Carpocrates received the genealogy of Matthew, though the Ebionites rejected it. The author of the Appeal, &c., disputes the fact, which in truth is not of the least consequence whatever. There the genealogy stands, at the beginning of Matthew's history; and there is no sufficient reason for rejecting it. But what the Editors maintain, and what cannot be disproved, is this: that the writer of the genealogy could not be the historian of the miraculous conception, for their intentions were directly opposite—the design of one being to prove that our Lord descended from Abraham and David, because he was the son of Joseph; and the design of the other being to prove that Jesus was not the real but only the reputed son of Joseph. So that if the history of the miraculous conception be true, it would appear to the Jews that Jesus of Nazareth was deficient in an essential qualification of the promised Messiah, viz. the descent from David.

Now how does our learned divine get over this difficulty? In the easiest and *handsomest* way that can be imagined, viz. p. 41, "These men," i. e. the Editors of the Improved Version, "suppose what they please, and then infer the iron obligation of necessity. There appears indeed to be a necessity—a fatal one—in their logic, their faith and their impudence. The matter is settled, but where? Only in the minds of *some prejudiced witlings*. The generality of commentators believe, and with reason, that Matthew had no such design in his genealogy as they ascribe to him—he expresses himself thus: 'And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ:' a most extraordinary way of shewing his design to prove that Joseph was the father of Christ."

Now, Sir, I am of opinion that there are some persons in the world, and perhaps those *impudent witlings* the Editors of the Improved Version among the rest, who may be simple enough to believe that one of the strongest presumptions that a man is the father of a child is, that he is the husband of the mother. This, however, according to the reverend gentleman, is a *most extraordinary* mode of proof. Perhaps he may understand these things better, and may take

propriety in so doing. It is singular enough that *Tertius*, who wrote the Epistle to the Romans, see chap. xvi. 22, should make use nearly of the same phrase; *I Tertius, who wrote this Epistle, salute you in the Lord:* though he writes in the *name* of Paul in the *beginning* of the Epistle, he *ends* it in *his own* name; and in no part of it says he had written by the direction or advice of the apostle. From the above circumstances, all those Epistles which have not the mark or ... of this attestation of Paul, ... be considered as of *less* authority ... points of doctrine than those ... have it; as we are assured ... apostle himself that *those* ... from his own pen. ... St. Paul's *argument* ... not receive any ... him which wants ... racteristic, but ... dered by us as ... *new* covenant.

I should ... to this ... your learned ... valuable ... ject ... and is ... it must ... so ... work ... by ... the ...

... has proved to the ... learned, that the ... happened seventeen ... before that of Augustus; and *Luke* relates that Jesus was thirty years of age in the fifteenth year of Tiberius. It is evident, therefore, that the birth of Christ happened two or three years after the death of Herod. Dates are stubborn things, and will not yield to passion and prejudice: and these dates completely overset the whole fable of the miraculous conception. The Editors of

On the Rev. Samuel Newton's Objections to the Improved Version.

... have referred ... to the ... unt of the death of ... their opponents falsely ... with appealing to Lardner ... seeing with them in the ... of the miraculous conception ... writer, as usual, joins in ... of the pack; and with great ... he produces Lardner's ... as a confutation of the assertion ... the Editors, p. 44: "When St. Luke says, 'Now in the fifteenth year of the reign of Tiberius,' &c., he *may intend* some computation of the reign of Tiberius different from that of his sole empire after the death of Augustus." He *may intend*. What! is a direct assertion of the sacred historian to be set aside by a conjecture even of Dr. Lardner? Who ever dreamed of a double computation of Tiberius's reign, except for the sole purpose of cobbling up this great chronological difficulty? This distinction was indeed very common in the Lower Empire, but was not known in the reign of Augustus, and could never be applied to Tiberius, who, it is plain from Tacitus, was far from being confident of an undisputed succession. Let this reverend gentleman now surmount this "mighty chronological argument," and "wing his little way over this lofty mountain" as best he may.

5. This author, though no great friend to argument, bows with the most profound veneration to popular authority.

It is stated by the Editors of the Improved Version, that "if the account of the miraculous conception of Jesus be true, he could not be the offspring of David and Abraham." How does the author of the Trinitarian's Appeal, &c., reply to this plain fact? "To me," says he, p. 49, "it appears sufficient to reply, the Christian world in general believed and do believe, that Jesus was miraculously conceived, and that he was the offspring of David and Abraham." This is an easy way of getting over a difficulty. The evangelists give the pedigree of Joseph to prove that our Lord was descended from Abraham and David; but the Christian world it seems supersede the authority of the evangelists: they believe the contrary; they deny that Jesus was the son of Joseph; they maintain that Christ

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* The angel Gabriel is the Holy Ghost. See this doctrine most learnedly and elaborately argued by the Rev. Reginald Heber, in the fourth of his Bampton Lectures. Such is modern Oxonian divinity. What would Dr. Wallis and his contemporaries have thought of this doctrine? What does Bishop Burgess even now think of it? Will he allow that the angel Gabriel is a person but not a being? And that this nonentity was the father of Jesus Christ? What is Dr. Moysey's opinion? Does he believe that the angel Gabriel includes the whole idea of God and something more?

Abraham in a way
which is stated by
and this satisfies
thority in a
nce. In
aul avers,
rrection of
st not risen;
not, then they
asleep in Christ
assertion which is
nt with the doctrine
diate state of percipient
tween death and the re-
To such an expectation,
, it is impossible that he
refer in the Epistle to the
ians, (i. 23,) where he ex-
a desire to depart and to be
hrist. How does the reverend
an, who maintains the doc-
f an intermediate state, solve
iculty? By his usual summary
. Believers, who think as he
annot be mistaken. "Plain
" says he, p. 81, "understand,
not but understand, the mean-
the apostle; and they are not
onjectures of impossibility as
which will prove effectual to
their faith." That is, plain
first believe that virtuous souls
a state of happiness separate
e body between death and the
ction; and the same plain peo-
believe that, if there be no
ction, all that have fallen asleep
st are perished. These "plain
rs," says the author, "under-
nd cannot but understand, the
g of the apostle;" but I am
is not for such witlings as the
of the Improved Version to
and these plain believers. But
rate it is very clear, that they
lieve what these plain people
orted to believe, need not stick
thing. Contradictions are a
Transubstantiation would be
Alps are no Alps to them.
ties are no obstacles to them.
, there is no knowing to what
ty of absurdity the author and
n friends "may wing their
ay," after the notable specimen
hey have thus exhibited of the
ndent vigour of their faith.

B.

SIR, *Clapton, June* 4, 1819.

I WISH your Correspondent [p. 103] had copied a few more lines from *Voltaire*. Those which he quoted are in *La Henriade*, (Cant. vii.) where Saint Louis, in a vision, conducts his descendant among the *shades*. That exclamation of *Henry* on beholding the sufferings of the wicked, is immediately followed by this reply from his conductor:

"Ne crois point, dit *Louis*, que ce tristes victimes
Souffrent des châtiments, qui surpassent leurs crimes;
Ni que ce juste Dieu, créateur des humains,
Se plaise à déchires l'ouvrage de ses mains.
Non, s'il est infini, c'est dans ses recompenses;
Prodigue de ses dons, il borne ses vengeances.
Sur la terre on le peint le premier des tirans;
Mais icy c'est un père; il punit ses enfans."

Of these lines any of your readers, to whom the original is not familiar, may, if they please, accept the following translation; in which I have endeavoured to convey the poet's sense:

Think not, said *Louis*, in this dreary clime,
The allotted pains exceed the sufferer's crime;
Or that the forming Pow'r, by justice sway'd,
Delights to ruin what his hand has made.
No, boundless is the recompence he pays,
Lavish of good, his wrath alone he stays.
On earth portray'd, a Tyrant, vengeful, wild;
Here, as a Father, he corrects his child.

I question whether *White*, *Stonehouse*, *Winchester* or *Vidler*, have surpassed this *unchristian* poet, as I fear we must describe *Voltaire*, in a just representation of the Divine character, as it is loved and venerated by those who receive and understand the Christian doctrine of *Universal Restoration*.

The note quoted from *Voltaire*, at the close of the lines, (p. 103,) reminds me of an *unmerciful Doctor* of the seventeenth century. This was *Lewis Du Moulin*, who died in London 1680, having published, that year, "Moral Reflections upon the number of the Elect; proving plainly from Scripture Evidence, &c., that not one

in a hundred thousand, (nay, probably not one in a million,) from Adam down to our times, shall be saved." (*Wood*, A. O. 1692, II. 754.) This *Du Moulin* was a brother of *Milton's* antagonist, the author of *Regii Sanguinis Clamor ad Cœlum*. The *Moral Reflections* produced the same year "Mercy Triumphant: the Kingdom of Christ enlarged beyond the narrow bounds which have been put to it, by *Dr. Lewis Du Moulin*, in his most Antichristian Book. By *Edward Lane*, M. A., Cambridge." (*Ibid.* I. 898.) Of this writer I know nothing but what *Wood* further relates, that he "was educated in *Paul's* School, and afterwards in St. John's College, Cambridge," that he "became Vicar of North-Strobury, [perhaps *Shoebury*,] in Essex, by the favour of the Lord-Keeper Coventry, 1630, and was thence removed by the same hand to the Vicarage of Spersholt, near Rumsey, Hants." His answer to *Du Moulin* was reprinted in 1681, "together with several arguments about Transubstantiation, not in any author yet;" and an Answer to Hickeringill's "Second Part of Naked Truth."

J. T. RUTT.

SIR, *Clapham.*

AS one of your Correspondents (p. 295) has been pleased to notice some remarks of mine, which you lately inserted on the subject of Final Restitution, (p. 87,) perhaps you will allow me to add a few words further in support of what I then advanced. As to the general observations made in the paper alluded to, they are just, I think, and liberal, and I heartily approve of them. I love free inquiry as well as any one, though I believe there is not much *room* for it on the present subject. What I maintained was this: that the arguments by which the doctrine of Final Restitution is supported, are feeble and unsound in their nature, and can form no just ground for allowing this doctrine to pass for a part of religious truth. Now I argued that in attempting to deduce this doctrine from the attributes of the Deity, we enter on a field where we have not sufficient experience to guide us. In answer, your "Occasional Reader" observes, that we may indeed be thus in the dark as to *particular events*, which are necessarily involved in complicated circumstances, but that in a question which, like this, regards the final result of the Divine government, certain necessary consequences from the Divine attributes may be manifest enough. Now this, as a general remark, appears very just, but I wish to shew that it is not applicable to the present question; that is, that we are as unable to deduce the doctrine of the final happiness of all men from what we know of God, as we are to prophesy distant events from what we know of the course of things in this world.

Let us consider the sort of argument by which this doctrine is maintained. "God," it is said, "is almighty, and just and good: it is highly improbable that such a being should create such a race as mankind, and afterward suffer any of that race to perish;" that is, as the matter stands, that he should suffer any man to fail of final happiness through obstinate impenitence. Here the question arises, Why is it improbable? How is it at variance with any known attribute of God? Is it unjust? It is inconceivable on what ground any one can complain of injustice, if by wilful, persevering misconduct, he forfeit a gift to which, were he innocent, he could have no claim, and which, were he penitent, he could not receive but through an act of pardoning mercy. Some, indeed, have most fool-hardily denied that God can justly punish transgression at all, inasmuch as a creature can be neither better nor worse than his Creator has made him. The premises here are not unjust: God asserts for himself that he creates evil as well as good: he has not so constituted the world as to prevent sin and evil from entering; that is a fact, and we do not now attempt to explain it by the hypothesis of two creators; but would it mend the case to suppose that God allows this evil to proceed without check or punishment? No: sin and punishment must come together. That sin should exist may be a mystery, but it is a fact; but then that punishment should follow sin, is no mystery, but perfectly natural: God would be unjust if it did not. He would be destitute of every moral attribute.

But perhaps I have dwelt too long on

this blind sophistry, which best refutes itself. Let me proceed to ask, Is the final impenitence and consequent destruction of some part of the human race incongruous with the *goodness* of the Deity? "Yes, it is," some will answer, "the God of love can never suffer any of his reasonable creatures thus to ruin themselves, and to forfeit that immortality for which they were fitted." There is some plausibility, I allow, in such a sentiment, but if I mistake not, no shadow of sound reason. The argument is this; such a catastrophe is disagreeable to the will of a benevolent being, and therefore to the will of God; and since he is almighty as well as benevolent, we may conclude he will not suffer it. Now, to be convinced of the fallacy of this way of reasoning, we may apply it to the question about the origin of evil in general; on which it bears exactly in the same way that it does on the present question. Were we now in Eden, as man was before sin and evil entered together, we might plausibly enough by this argument persuade ourselves that evil was a thing impossible. Indeed, something very like this was actually suggested in that happy place: but we know by whom, and we know the consequences. The source of difficulty, I conceive, is this: we first form abstract ideas of infinite power and goodness; we attach these to the Deity, and then proceed to expect that his conduct will realize them. Whereas we ought to conceive of the Deity by what we actually know of him, as manifested in the world around us, and in the facts and predictions of Scripture. Now if we do this, we shall never dream of any such love or power as will produce pure, unmixed good; and seeing how much evil and how much punishment actually exists in the present world, we shall feel utterly incompetent to judge to what extent they may go in another. I do not mean that we must be tossed about in a boundless sea of gloomy apprehensions. Not only what we see before us tends, on the whole, to inspire us with cheerful hopes, but God has himself, in his word, given us certain well-defined assurances, on which we may rely, and which limit the regions of doubt and fear. He has assured us that *every man shall find himself* treated with *justice, mercy* and *love*. Whatever, therefore, is fairly and distinctly implied in this assurance, we may firmly believe. But, if I have argued justly, it appears that no man will have reason to think himself either unjustly or unkindly treated, if, after an adequate season of trial, persevering disobedience hardens itself into final impenitence, and the boon of immortality is forfeited. In saying this, I seem to rest on natural feeling and common sense. And let it be remembered, that unless the contrary can *be established by clear and sound argument*, that is, that a man so perishing in impenitence will be unjustly or unkindly treated, the whole doctrine of final restitution falls unsupported to the ground. In the mean time, against this doctrine there stands not only an awful and absolute silence in the word of God, but many express denunciations, which, in my own judgment indeed, are decidedly opposed to it, but which, I suppose, all will allow to be calculated to leave a very contrary expectation on the mind.

I have said enough: your Correspondent writes with friendly candour, and I trust that he will believe that I also am no enemy to the freest discussion of religious questions; no, not even of that before us, as far as we have any light to guide us. But as the matter stands, I must regard it as foolish and vain and unhallowed, to attempt to bring to light the destiny of those around whom the Scripture has thrown the blackness of darkness for ever.

EUELPIS.

SIR, *August* 5, 1819.

THE following free remarks on a subject which has been lately under discussion in your valuable pages, are with frankness, but I trust becoming deference, submitted for consideration.

In inquiries concerning the treatment of offenders under the Christian dispensation, it appears to be of the greatest importance to keep steadfastly in view *the grand object and design of that dispensation*. The Apostle Paul, in brief but comprehensive terms, describes Jesus as having "*abolished death*, and brought life and *immortality* to light by the gospel."

Thus his revelation is opposed to every thing connected with *death*: it does not, like the dreams of the Heathens, rest our hopes and our fears in the imaginary realms of the dead, the regions of *Elysium* and *Tartarus*; nor does it suffer the former to wither in despondency, by the dreary prospects of endless insensibility; but it dissipates all the shadowy and threatening clouds presented by the grave, and imparts to mankind the assurance, not merely of renewed life, but of a life of immortality. As this is the purport of the Christian *revelation*, so it is the design of the kingdom or government of Christ, or as it is often termed the Christian dispensation, to realize and establish such an event. Nothing was so opposed to the objects of our Lord's mission, character and office, as human misery and death; there was no object which he so incessantly laboured to accomplish as the mitigation and ultimate removal of these evils, and the promotion of the blessings of a renovated and immortal existence.

The present life, mingled as it is with evil and suffering, and transitory in its duration, has evidently for its primary object, use and enjoyment, not abuse and consequent dissolution. It is the result of a most curious organization, made not to produce pain, but to yield pleasure, to acquire knowledge, to effect objects of utility. Sickness, disease and death are the derangement and disorganization of the structure, and consequently in their own nature opposed to the purposes for which it was fashioned. When life is removed, it can only be restored by a renewed act of that creative power by which it was originally produced; and in proportion as its new powers are of a superior and more durable kind to those we now possess, they must be the result of a higher act of omnipotence, and all those evils which bring death in their train, must be proportionately further removed from their very nature. To suppose destruction or suffering to be the very objects for which superior vital powers are imparted, appears scarcely any thing short of absolute contradiction. When an assurance is given that the dead will be reanimated, and even exalted to the condition of *quickening spirits*, according to a glorious pattern which is exhibited, can it be imagined that it has for its proper object, in the cases of numerous individuals, perpetual suffering? Can this newly-constructed and most exquisite frame be fit only to be torn and deranged? Or is it reasonable to suppose that the Creator will re-edify the frames, and reproduce the vital powers of some persons so indifferently, or so well-fitted to live in misery or die in wretchedness, that perpetual suffering or dreadful destruction will be all they have to anticipate, either through all eternity, or for a period of time so lasting that it may be compared to it? Admitting this last supposition to be the truth, and that it is intended to terminate in the immortal felicity of the sufferers, would not the expectation of such a result, from such a process, be like expecting to put a machine, constructed anew, but retaining some of its former defects, into the best possible order, by exposing it to the most violent treatment? Is it not infinitely more reasonable than either of these suppositions, to conclude that the great object and proper effect of this *resurrection from* death, must be to destroy, and not in any cases to impart new energies to this principle of destruction? To suppose that while new vital powers are imparted to one grand division of mankind for use and felicity, the like new vital powers are imparted to another whole division of our race, to be sources of suffering, is such an opposition of ideas, as I feel assured can never have had its origin from the fountain of revealed truth.

The many healing and life-restoring miracles which God wrought by Jesus, among a nation generally in fixed enmity to his gracious designs, were evident blessings to all on whom they were effected. But if the restoration of this life, or its re-establishment in health and vigour, be a great blessing, its reproduction with powers of far superior vigour and durability, must in its very nature be a blessing of proportionately greater magnitude to *all* its partakers. And in this light it is clearly represented in the New Testament. The gospel is an annunciation of the universal resurrection of the dead, as I think may be clearly learned from the tenor

and concluding events of the gospel-histories, from the Acts of the Apostles, who "preached through Jesus the resurrection of the dead," from the first and all the following verses of 1 Cor. xv., the declaration of Paul, above quoted, and many other passages of the New Testament. If then the *gospel*, or glad tidings, intelligence from heaven of a joyful and animating nature, and the doctrine of the resurrection of the dead, be convertible terms, it follows that the event is *in its own nature* a great blessing. The universal subjection of the human race to death is described as a state of *condemnation*, and their universal resurrection as *a justification of life*; a phrase which seems to indicate something more than mere deliverance from that condemnation. As that sentence was consequent to the sin of our primitive parents, and passed upon all men on account of their common sins and imperfections, so the promise of universal resurrection was consequent to the exemplary righteousness of Christ, who was raised as *the first-fruits* from the dead. "As in Adam all die, so in Christ all will be made alive; Christ the first-fruits, afterwards they who are his at his appearance; then (or next after) will be the end, when he shall have put down all rule, and all authority and power—the last enemy that shall be destroyed is death," 1 Cor. xv. 20, &c. What is this language but an assurance that as all men now are mortal like Adam their parent, so all men, in a great degree according to the order of moral worth, shall at length be raised like Christ their great exemplar; that as they all died from their resemblance to Adam in moral imperfection, so they will all be raised on account of their resemblance to Christ in moral capability; that in the end they shall all be brought to that resemblance, by the subjugation of all other ruling principles to his authority, when all the moral causes of death being removed, this only remaining enemy will be destroyed—that is, life and immortality will be universally established?

That there will be great distinctions in the resurrection state, which will be regulated entirely according to the scale of genuine Christian excellence, may be sufficiently inferred from the above passage, in which it appears that the faithful followers of Jesus have the priority in order, and that all moral evil must be subdued before immortality can be universally realized. It seems to have been generally concluded, that bad men will be raised with precisely the same evil propensities with which they were characterized in this life; the proud man still swelling with pride; the avaricious and selfish still hankering after wealth and devoid of social feeling; the sensual still doating on the objects of his low gratifications. This conclusion appears at variance with the moral ends justly to be anticipated from events of such magnitude, so alternately awful and glorious as those of death and the resurrection. Are such operations of infinite power for no purposes of corresponding magnitude? Assuredly their objects coincide with their nature and power. Death is the mortifier of sin—resurrection the animating principle of righteousness. The proud man in death quits all the sources of his haughtiness, all the means of his superciliousness and contempt of others, and resigns all the energies by which his short-lived greatness was sustained. In the resurrection he will be so far from finding those sources, means and energies restored, that every thing around and within him will inculcate the absolute necessity of reversing his conduct and pursuits. He will be placed under the proper and absolute dominion of Christ; to whose will all other authorities will now be subdued, and have become extinct. His renovated powers being for no other purposes than obedience, will find no objects, no gratification in any other pursuits. In proportion as he wishes to attain any distinction in this new kingdom and world, he must reverse his former steps—must humble all remaining pride and presumption, and cherish humility, brotherly-kindness and charity. He will see the faithful followers of Jesus rising far above him in the scale of wisdom and true greatness; but so far from envying those whom he had contemned, he must learn to rejoice in their ascendancy, and meekly, probably at a humble distance, to imitate their virtues. Were this view of retribution, which, from the nature of

Christ's kingdom and power, appears to me to be founded in truth, to be impressed upon the convictions of the proud, it must operate with much greater force in commanding their reason and subduing their passions, than any general denunciations of eternal misery or eternal death to an indiscriminate body of men, denominated *the wicked*.

As I am convinced that many passages in the New Testament, which have been applied to sinners subsequent to their resurrection, in reality relate to events under the Christian dispensation prior to that epoch, I propose in another letter, with your indulgence, to give my sentiments on such passages.

E. S.

Homerton,

SIR, *August* 13, 1819.

IT will not be deemed improper in me to request permission to offer a remark or two on the letter of your Correspondent *Dominicus*, in the last Number, pp. 424, 425.

The design of one of the passages on which he has animadverted, was to express an opinion which to me seems well-founded; that, in comparing the Institutes of Calvin with those of Dr. Priestley, there appears, in the former work, a richness and unction of spirituality and practical piety; and, in the latter, an opposite character of jejuneness in that respect. Whether this opinion be just or not, every one of course must think for himself: but I do not perceive that it is greatly affected by the fact that, on one great branch of obedience, the French Reformer entertained a sentiment lower than that which most Christians in our country approve. Had I thought so, I should certainly have had no objection to have made the qualification. I was not ignorant that Calvin's sentiment on the sanctity of the Lord's-day was different from that which appears to me supported by sufficient evidence. [Let the reader peruse, if he please, Owen on the Sabbath, or President Edwards's Sermons on the Perpetuity and Change of the Sabbath.] There can be no reasonable doubt that he considered the religious observance of the first day of the week as a duty, upon the grounds of expedience and utility *principally*, but I hesitate whether we can say *wholly*. In his Dissertation on the Fourth Commandment, to which *Dominicus* refers, he uses expressions which seem to me incompatible with that opinion. After he has laid down three reasons for the precept, and has observed that the first of them, the prefiguring of a spiritual rest, was fulfilled and abolished by the gospel, he goes on to say: "But, since the two latter reasons ought not to be reckoned among the typical representations of the old dispensation, and are equally suitable to all ages; though the Sabbath be now abrogated, the practice is still kept up among us of assembling together on the appointed days," [the whole connexion shews that he means the Lord's-day,] "for hearing the word, the celebration of the Lord's Supper, and public prayer; and also a cessation from labour is given to our servants and workmen. If the same necessity lie upon us, for the relief of which God enjoined the Sabbath on the Jews, let no one pretend that it has no reference to us. Our most wise and condescending Father has been pleased to provide for our necessity no less than for that of the Jews. But, it may be said, Why do we not assemble together every day, so as completely to take away any distinction of days? Truly I wish that were possible; and it would certainly be a commendable act of religious wisdom, to appropriate to that purpose a small portion of every day. But if, from the infirmity of the generality of men, daily religious assemblies cannot be carried into effect,—why should we not comply with the arrangement which we see is *enjoined upon us* [nobis impositam] by the will of God?"

In his Commentary on the Pentateuch, Calvin expresses himself in a manner which justice requires us to regard his conveying his more matured opinion. "Assuredly God set apart the seventh day to himself and consecrated it, on the completion of the creation of the world, to afford his devout worshipers a release from all other cares, for meditation on the beauty, excellence and splendour of his works. It is proper, indeed, that we should at no time be inattentive to the consideration of the wisdom

and power, the goodness and righteousness, of God, in the admirable formation and government of the world. But, because our minds are feeble and liable to forgetfulness and distraction, God, in kind condescension to our infirmity, sets apart one day from the rest, and commands it to be free from all earthly business and cares, that nothing may obstruct the holy attention of the mind. With this view he ordained, not merely that individuals should observe in private this rest from their labours, but that they should assemble in the sanctuary, there to offer prayers and sacrifices, and improve in the knowledge of religion from the interpretation of the law. So far, the need of a Sabbath is common to us and to the ancient Israelites, that we may for one day be free [from worldly concerns,] and may thus be better prepared for improvement in religious knowledge, and for the serious profession of our faith." *In Exod.* xx. 8.

It was from no unhandsome design to steal an advantage that, in the passage on which *Dominicus* does me the honour to remark, I did not class Calvin among "Sabbath-breakers." For, though his views of the sanctification of the Lord's-day were, so far as appears to me, defective and introductory to very melancholy consequences, he did certainly hold that *the whole* obligation of the fourth commandment was not superseded by Christianity, and that it binds us to special religious observances on that day, and to such means as promote a corresponding state of mind: and I can find no intimation whatever in his writings, that he approved of festivities and recreations on the Lord's-day.

I am obliged to *Dominicus* for referring to the passage in Mather's Life of Eliott, with which I was not before acquainted: nor can I ascertain to what foreign Protestant writers Dr. Owen alludes, who called the puritanical doctrine of the Lord's-day, *an English fancy*. But I could adduce some of the most estimable Dutch divines, whose sentiments are in accordance with that which *Dominicus* disapproves. Van Mastricht, in enumerating the duties included in the sanctification of the Lord's-day, puts *in the first class*, "a cessation from all our own works, which are such as have for their object worldly gain, the ordinary labours of our calling, unnecessary travelling, feastings and carnal recreations." *Theol. Moral.* Lib. ii. Cap. xv. Sect. 3, 5. Hoornbeck, a contemporary of Dr. Owen, at the close of a Disquisition on the Sabbath, has this paragraph: "We are aware that the authority of Calvin has been brought against this doctrine; to which Walæus (*Diss. de Sabb.* Cap. v.) answers; 'The passages which are by some invidiously produced were written by Calvin, neither against himself nor against his colleagues and fellow-labourers in the Reformation, with whom he never had any controversy on this subject; but against certain Papists and scholastic writers.' Theophilus Philo-Kyriaces (who in 1639 published a work on the Lord's Day*), goes farther, and thinks it right to dissent from Calvin's opinion on that subject. 'No man,' says he, 'will be surprised if he should find that to have befallen Calvin, which often happens to the diligent husbandman: in attempting the extirpation of weeds, he tears up some of the corn with them.'"—*Exercit. Theol.* II. 117.

Putting all these things together, I venture to think that the author of "The Scripture Testimony to the Messiah," is not chargeable with that want of candour which *Dominicus* seems to impute to him.

Another of your Correspondents, *Brevis*, [p. 414,] does not appear to have considered that there is reason to believe that a word has been lost out of the Hebrew text of 1 Sam. xx. 12. That "Jehovah, God of Israel," is not the language of invocation, but is the nominative to a verb which is wanting, is manifest from the subsequent כי. In Kennicott's No. 560, a manuscript which he assigns to the xiiith. cent. וי is found in the text before יהוה, and the same word is added in the margin of his No. 224, an earlier manuscript, which Lilienthal considers as a transcript from one of extraordinary antiquity and value, and free from the masoretic

* An English translation of the book, with a recommendatory Preface by Mr. Baxter, was published in 1672. It gives no information of the author's real name.

conformation. Thus the words will be, in the form of a solemn oath: "As the Lord, the God of Israel, liveth, I will try my father." This method of remedying the passage is rendered probable, from the similarity of contiguous letters, a very frequent source of omissions in manuscripts; if we suppose the error to have crept in after the introduction of the Chaldaic forms of letters. The Septuagint supplies the chasm thus; "The Lord, the God of Israel, *knoweth* that," &c. The Syriac, and the Arabic in Walton's Polyglott; "The Lord, the God of Israel, *is witness* that I will try my father."

J. P. S.

Dover,

SIR, *August* 10, 1819.

I BEG leave to acknowledge the kindness of your Correspondent *Verbum Sat*, who, in your last Number [p. 413] very properly corrected an error into which, as he truly observed, I was unintentionally led, and also to add, that although the distinction did not occur to me while I was writing that letter, yet the sentiments therein expressed equally apply to all those Unitarian friends who have so generously contributed to our design.

B. MARTEN.

SIR, *York, July* 31, 1819.

WHEN my late most excellent friend Mr. Lindsey was hesitating about the duty of resigning his station in the Established Church, I remember his frequently mentioning, with great interest, the Memoirs of Mr. Thomas Emlyn—the narrative of his violent cruel persecution—the controversy in which he was compelled to engage with many leading characters in the Establishment, as well as with the furious bigoted Presbyterian ministers of Dublin. I was not at that time fully aware how painfully my friend's own mind was occupied in considering the sacrifice he might himself be compelled to make, should the clerical petition, intended to be presented to Parliament, be finally rejected; but I was deeply affected by the high admiration he often expressed, and to which he afterwards bore public testimony in "The Apology," of the patience, the fortitude, and the pious resignation with which that eminent confessor endured the loss of fortune, of friends, of reputation and of liberty, rather than consent to make any concession contrary to his own firm conviction of the strict unity, the infinite goodness, and the peerless majesty of the great Father and Lord of all.

A letter which I received lately from a very eloquent, popular preacher at Boston, in America, and as I hear from many friends in that country, a very pious, excellent man, brought powerfully to my mind all the former interesting associations of 1771, with the character of Mr. Emlyn, many of which, if not wholly obliterated in the long period of almost half a century, were at length become less influential and vivid. Speaking of Mr. Cappe's Sermons on Devotional Subjects, which were last year reprinted at Boston, and of which my friend sent me a very able Review by a Mr. Ware, of that town, taken from a periodical work which has lately commenced there, says, "I have long seen and felt that Unitarianism will gain infinitely more by being exhibited as a living spring of devotion and high virtue, than by the ablest defences."

He afterwards adds—"This leads me to remark that the modern Unitarians have been wanting in justice and gratitude, (as far as I can judge,) to that venerable confessor, Emlyn. I read not long ago his Life, and a part of his writings. The latter are able defences of the truth, not often surpassed by his successors, and his Life filled me with admiration." "The Unitarian calendar is not so rich in saints (nor that of any other church) as to spare a confessor of such primitive zeal as Emlyn." I design, however, to refer my correspondent to Mr. Lindsey's Apology, and his other works, which he may probably have never seen, in order to shew that he is in part mistaken. I imagine it is but lately that Unitarianism has made much progress among our transatlantic brethren; but it seems now to be spreading very rapidly in Massachusetts, and most ardently do I wish that it may farther recommend itself to them, not merely by the enlightened views, but by the holy exemplary lives of their English pre-

I I cannot help agreeing
American friend that it
seful to some who live in
ies, if the conflicts and
f those were occasionally
k to their remembrance,
ods of great difficulty and
e "fought the good fight,
kept the faith," and for
re is laid up a crown of
s."

tleman, in common with
excellent persons, is an
ber of the Massachusetts'
ty, founded on principles
y no reflecting Christian
approve and endeavour to
hey do not decide upon
erted question, whether
ll cases prohibited by the
: circulate tracts to turn
tion of the community
e, spirit, causes and ef-
at pleasure, Sir, would it
see the plan of a similar
proposed and advocated
arians in general, in your
blication. Could a small
he Fellowship Funds be
y or honourably applied?

CATH. CAPPE.

South Petherton,
August 9, 1819.

Correspondent, Mr. Sea-
[p. 422,] is mistaken in
to Dr. Geddes the poeti-
ddressed to the Rev. Dr.
hich appeared in the last
pository. I am enabled
he unquestionable autho-
y, who is a near relation
it it was written, in her
y the late Rev. Samuel
mediately after receiving
m a clergyman, who was
: vicar of the parish of
in Devonshire. The cir-
which produced it cannot
more clearly than in the
words.

lcock had been requested
er of his congregation to
neral of a deceased friend,
ual on such occasions, he
he side of the clergyman
ie procession. The latter
self degraded by appear-
lic with one whom he
nitely beneath him, said
ock, 'Sir, it is not pro-
per that a clergyman of the Church of England should appear thus publicly with a Dissenting minister.' Mr. Badcock bowed, and preceded him.

"On his return from the funeral he called on me, and related the contemptuous behaviour of the clergyman, who had afterwards great reason to regret his insolence, as it was highly resented, not only by the Dissenters, but also by the most respectable members of his parish church.

"Mr. Badcock instantly addressed to Dr. Priestley the poetical epistle in question, and at the same time informed him of the above circumstance."

I will only add, that Dr. Priestley's answer passed through the hands of the lady to whom your readers are indebted for the above account.

J. NICHOLETTS.

SIR,

THERE is an aphorism, which the politician and the moralist would do well to remember: Expediency is for the day—Truth lasts for ever. Its application to a subject which is now engaging a considerable share of attention, will readily appear, when a passage is quoted from a fast sermon published in the year 1798. The author assumes the appellation of Volunteer; but a discerning public attributed the production to the pen of the truly elegant and justly-admired author, Mrs. Barbauld. The title of the sermon is, "Sins of Government, Sins of the Nation." It abounds in striking observations, and suggests matter for reflection, not only for 1819, but for periods still more remote. One part which occurs p. 16, as peculiarly applicable to the exertions now making for abolishing, or greatly diminishing our custom-house, &c. oaths, I beg leave to present to your readers.

"Is not the name of God and the awfulness of religious sanctions profaned among us by frequent unnecessary and ensnaring oaths, which lie like stumbling-blocks in every path of business and preferment, tending to corrupt the singleness of truth, and wear away the delicacy of conscience, entangling even the innocence and inexperience of children? Have we calculated the false oaths which, in the space of one sun, the accusing

l has to carry up from our cus- houses, our various courts, our lings, our offices of taxation, and om our altars? Are they such as ar will blot out? Have we calcu- d the mischief which is done to ingenuous mind, when the virgin nity of his soul is first violated by falsehood? Have we calculated the ound which is given to the peace a good man, the thorns that are rewed on his pillow, when, through ard necessity, he complies with what his soul abhors? Have we calculated he harm done to the morals of a nation by the established necessity of perjury?"

When this striking appeal was first made, the danger of innovation was sounding in every ear; war was engrossing the mind, and the spirit of party was sowing the seeds of discord, which, during subsequent years, acquired deep root; many of the fatal effects of which still remain. They are, however, diminishing, and the united efforts of friends to the amendment of our criminal code of laws, must have given the celebrated author already quoted, the hope that Britons are beginning to regard righteousness as the true exaltation of their nation. Times of peace are peculiarly suited to produce these desirable results. Till lately, the practice of the Society of Friends was the only standing protest against the abundance of oaths, which clog our trade, and disgrace our courts of justice. The subject is now receiving a more extensive investigation. It has begun where it was most to be wished, and carried on with a prudence that precludes the fear of ultimate disappointment. All party views have been shunned. The general principle alone has been discussed. Avoid all unnecessary appeals to the Deity, has been the Christian's motive for exertion. The lawyer has shewn the difficulty of enforcing the penalty now resulting from perjury, whilst the merchant has proved that a pecuniary penalty is the only valid security against any attempt to defraud the revenue. There are, therefore, sufficient inducements for persons of all descriptions to lend their aid to a cause which requires only to obtain publicity to secure approbation. A brief account of what has been done shall be given; and if the subject should to you, Mr. Editor, appear of the same importance as it does to myself, you may, through the widely-diffused circulation of your publication, be exciting a bond of union, where it has not already been called forth; and thus hastening the period when one of the sins of the nation will be lessened, if not totally blotted out. It is deserving of notice, that government has thrown no impediment in the way, but on the contrary, has facilitated every inquiry, and different persons in office, as well as members of parliament of every political description, have expressed their cordial co-operation in the measures pursued for abolishing custom-house, &c. oaths. In London the plan begun. Some gentlemen concerned in shipping and in different branches of merchandize, presented a memorial to government, stating the evils attendant on the administering of oaths now required at the custom-house. This was duly received, but as the matter did not seem to interest the nation in general, it was not surprising that no active means were employed to give it effect.

When this was known at Liverpool the merchants of that port united in a judicious and temperate address, similar in spirit to what was presented from London. A wise scheme was also proposed to correspond with other sea-ports, and to solicit their co-operation. This met with no concurrence in Bristol. A memorial was framed by the merchant and manufacturers of that city, which proves a respectable body well understood because they undertook to advocate Other places are following the example; and it cannot be doubted, the mass of information communicated to the public by the Committee pointed by the House of Commons for investigating the present state of our criminal law, that if the nation proves sufficiently solicitous to remove a crying sin, the legislature will manifest a proportionate eagerness to correct the evil. As the subject is new, would it not be a suitable employment of a few of your pages to insert some of the more striking memorials that may be drawn up? These would furnish materials and encouragement for general co-operation. If the idea should meet with your approbation, the memorials sent from

l and Bristol shall be ready
nsertion in your next Num-
AN OATH-OPPOSER.

l Obituary, by announcing
145] the decease of Mr. Wil-
t of Norwich, reminds me
eat obligation under which
nd friendly attention of that
entleman formerly laid me
mily. In the depth of my
rising from a cause which
sake I shall not specify, he
requent visits, accompanied
erous walks, lent me several
ks, made my daughter some
me presents, and appeared
the greatest degree to soften
ws and to lighten the load
ich we most unjustly la-
Since we left the place we
favoured with some of the
er and consolatory letters
ng heart and an enlightened
l dictate. Having his time
occupied with his pupils,
t able to write so often as
, but when he did possess a
val of leisure, he employed
ing us letters so long, so
th all kinds of information
ought likely to be interest-
and interspersed with such
of judicious, sensible and
servations, that they might
pamphlets more properly
s. One of these which is
: me, dated April 16, 1813,
not less than forty-four
/o. Blessed, for ever blessed
nory of this generous, kind-
cellent person! I feel not
highest esteem and vene-
the warmest gratitude and
wards him, and the hum-
f being one day permitted
my intercourse with him,
ie favourable circumstances
oved and ameliorated con-
pires me with the most ex-
sure. For some time past
pondence has been inter-
I rather wished it should
wing how great a sufferer
ll health, and fearful of his
mself too much in answer-

ing my letters. All the consolation that it was in my power to give him I had already given him, both in conversation and by letter. Counsel and exhortations to patience, submission and fortitude, I was not sparing of. The hopes which Christianity inspires, and the prospects it opens to our view, I repeatedly proposed to him, and in short omitted no argument that my reading and reflection suggested to fortify his mind, and enable him to endure his afflictions like a true follower of a meek and suffering Saviour. Having done thus much I felt my inability to do more for him, and, therefore, though I frequently thought and spoke of him with feelings of deep concern and anxious interest, yet I judged it best, all things considered, to content myself with hearing of him rather than from him, or exposing him to the effort of answering my letters, when I was well convinced he could not do it without injury to himself.

Never, whilst memory holds its seat in my breast, shall I forget the many interesting, agreeable and improving conversations that I have had with him. His mind was well furnished with knowledge of various kinds, and no man could shew greater readiness to communicate it. His mode of reasoning was clear, distinct, and well calculated to convince, without any thing positive or dogmatical, and free from any affectation of extraordinary sagacity or superior attainments. He appeared alway disposed to argue for the truth, and not for victory, wishing rather to have his own opinions rectified, if they were wrong, than to bring over others to think with himself. Upon religious topics there was certainly some degree of reserve, and as I believed I knew the cause of it, I was averse to press him, lest he might think I took undue liberties with him, and feel himself hurt and mortified. Upon political, philological, philosophical and metaphysical subjects, we generally had but one opinion, and from what occasionally fell from his lips, I did not hesitate to draw the conclusion that there was but a trifling degree of discrepancy between us in regard to religion. My opinion of the indispensable duty which all men are under to render their conduct in every in-

l be obliged to our Correspon-
transmitting these valuable
Ed.

stance consistent with their convictions, I fully and freely declared; he might think my decision would fairly admit of restrictions and qualifications according to circumstances, but upon that point, for reasons best known to himself, he did not think proper to be explicit. Whatever there might be less excellent in this part of his character than was to be wished, I would gladly draw a veil over it, entertaining towards him the highest regard, esteem and respect in all other cases. In a small and unhealthy body there was a soul of very fine and eminent powers, acute, sagacious, penetrating, judicious and discriminating. Mathematical demonstrations of a very abstruse kind he went over with all the ease and spirit of a consummate master, seeing his way before him with a perspicuity truly admirable, and coming to his conclusion with the most complete accuracy and correctness. His memory was so retentive as to prevent his forgetting what he had once acquired, and his discernment such as to enable him in the shortest time to discover in which way new problems might be at once satisfactorily and expeditiously solved. In his heart dwelt all those gentle, mild and amiable virtues, which render their possessor, independently of other qualifications, truly estimable; but when united with the properties of a sound and vigorous intellect, exalt him to the level of the first and most admirable characters that distinguish and reflect honour upon human nature.

I esteem my acquaintance with this gentleman one of the most felicitous circumstances of my life, and I feel grateful beyond the powers of words to express, that I have lived long enough to be able to bear my testimony without impeachment of adulation or interest, to the genuine excellence of one who, in my judgment, merits the joint appellation of a truly great and good man.

THEOS. BROWNE.

SIR, *Exeter, Aug.* 18, 1819.

I WISH to announce my intention of submitting to the readers of your Repository, in an early Number or two, a Literary Memoir of a very old acquaintance of mine, the Rev. J. Bretland, lately deceased, formerly the colleague of Mr. Timothy Ke the Exeter Academy. As of affection and gratitude t mory, and as a means of ki the minds of literary Unita glow of Christian enthusias willingly devote a part of visit to my friends in Devon collection of the necessary m

BENJAMIN MAI

P. S. Allow me to take th tunity of informing parents, continue to receive studen Glasgow University into m No. 100 George-street, for pose of superintending thei conduct and pursuits. Glas sesses considerable advantag study of moral philosophy tical economy, and for la foundation in anatomy and c of a medical education. Th of College begins with the f in November.

SIR, *August* 15

GIVE me leave to sug your Correspondent's expressed p. 408, would be fectually attained if the wor and biographer of Mr. Cap republish, in the form of the Tracts, her Memoirs of tha ened and exemplary Christi

Such a Tract would come catalogues of all our Book which are at present but supplied with biographical Though *Unitarians* have hit peared so small a minority, su fessing Christians in this cou they will be found, I am p to have furnished their full p of those who proved, by m professions, that it was thei sire to *love God and to obey of his Son.*

It is obvious how such bi would assist to form the characters of our youth, an enable us all, in the most m manner, to convince gainsa cording to the following sc trine:

Ye different sects, who all decl
That *Christ* is here, or *Christ* is
Your stronger proof divinely gi
And shew me where the Christi

I quote this verse from but I believe we owe it to Wesleys.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—Pope.

-*The Bampton Lecturer Re-; being a Reply to the calum-Charges of the Rev. C. A. ., D.D. etc., in his late Bamp-ctures against the Unitarians, pecially the Editors of the ed Version; in Letters to a . To which is annexed, A in Reply to the Charges of y Reverend Dean Magee, in r II. Part II. of his Dissertа-n Atonement and Sacrifice.* omas Belsham, Minister of Street Chapel. 8vo. pp. Hunter and Eaton. 1819.

NTROVERSIAL work ich is not answered is usually ed by party zeal as unan-; we are pleased, therefore, Belsham has condescended his pen against the present f the Unitarians, who is no considerable than as he cted himself, in the quality on Lecturer, with the great l question of our times. rian writers are fond of de-both the numbers and the the Unitarians; but their ice shews that they do not hese opponents as few or lot a sermon is preached public occasion, not a charge d, as Mr. Belsham says, p. thrust is made at the Uni-From the highest dignitary eat aspirant, all are loud in ctives against the Unitarians. am adds,

ren been said that attempts have to poison the ear, and to excite es of the august representative who cannot indeed be expected eply into theological specula-ho will probably be content to he church believes; but who, never depart from those prin-leration which have hitherto d his illustrious House, which ndeared the Hanover Family nover Succession to the op-conformists of a former age; erse of which first devoted to ation, and afterwards banished rone, the detested family of to the reported conduct of the most reverend assailant upon the occasion to which I allude, if the rumour is correct, to say the least, it was not very manly to attack where a defence was impossible." —Pp. 118, 119.

These incessant attacks upon the Unitarians may be owing, in many cases, to the sincere horror which the reputed orthodox feel in contemplating a system of faith which they apprehend endangers men's salvation, and in some instances they may have been provoked by the supposed aggression of Unitarian sermons or publications; but they cannot be wholly accounted for, except on the admission of a certain unsoundness of which the Trinitarians are conscious in their own arguments, and of a consequent growing defection from their own communion. The danger from Unitarianism is not at any rate magnified in the eye of the thorough believer, by any affectation of mystery in the proceedings of the Unitarians themselves. Mr. Belsham says, with as much truth as good-humour,

"All that Unitarians do to promote their cause is done openly, without any reserve or affectation of concealment. Their books are published, their lectures are advertised; the proceedings of their societies are made known; hardly half a dozen can meet together for friendly conversation, but the secretary sends up the account, signed with his initials, for the next Repository; and hardly any pious and charitable female is gathered to her fathers, but her works and virtues are immediately chronicled for the benefit of posterity. Our adversaries may smile at the consequence we assume; but, at any rate, a community, which affects so much publicity, can never be suspected of treasonable designs; and whatever passes among ourselves, nothing hostile or unfriendly to our fellow-christians, however different in opinion, ever escapes upon such occasions."—Pp. 119, 120.

Far be it from us, however, to repine at the frequency or vehemence of the contests to which Unitarians are challenged. Experience has proved that controversy, even when carried on most unpleasantly by their opponents, is favourable to their cause.

They have never wanted, and, under Providence, will never want writers to maintain their principles and vindicate their characters. May their advocates always obtain as honourable a triumph as must be decreed to Mr. Belsham for his victory over the Bampton Lecturer!

Dr. Moysey displays so much petty intolerance, and falls into such gross blunders, that his answerer could not possibly have preserved an uniform tone of gravity.—Mr. Belsham's motto is, that "it is better to laugh than to be angry." If his antagonist (for the Bampton Lecturer attacks him personally) feel the edge of his irony, he must reflect that his own temerity has given it all its sharpness.

The Oxford divine seems to cast a look of regret upon the departed statutes which carried pains and penalties against the Unitarians, and attributes the present activity of these misbelievers to "the impunity which the Legislature has formally granted to them;" upon which Mr. Belsham says, with becoming spirit,

"The Unitarians rejoiced in the success of Mr. Smith's Bill, because it placed them upon a level with their fellow-subjects. They now enjoy their religious liberty upon the ground of legal right, not as a matter of courtesy and forbearance. But in point of *security*, they feel no difference between the protection of the spirit of the times and that of the laws. In this enlightened and tolerant age, what miserable narrow-minded bigot would have dared to rouse the spirit of the persecuting laws against the Unitarians? Or who can believe, if such a savage were to be found, that the mild spirit of the House of Brunswick would not immediately have issued out a *nolì prosequi*, as upon all former occasions, to have stopped such infamous proceedings? The Unitarians felt no fears. And the learned Lecturer knows but little of mankind, or of the history of religion, if he is not aware that persecution has never damped the zeal or stopped the progress of a rising and ardent sect. The truth is, that Unitarianism has preserved its steady march: it has neither been accelerated or retarded by the repeal of the penal laws. All its engines were at work before. Plain speaking, sound argument, sober criticism, Scripture proofs, theological learning, ecclesiastical history, public preaching, fair and learned controversy, Unitarian societies for the distribution of books, Unitarian funds, Unitarian missionaries, Unitarian academies, and the Improved Version,—all these m were in motion long before the Doctrine Bill was thought of, an success would have been the same bill had never existed. And if the has been great,—and it has inde ceeded all expectation,—it has bee to no other advantage than that truth, familiarly explained, and fearlessly and judiciously defende always possess over error rashly p in and intemperately maintaine though power and interest, and and popularity, are ranged under ners. The repeal of the last odio of the persecuting code is an honou age in which it was accomplished government by which it was count to the patriot by whom it was intr and to the parliament by which enacted; it restores to the Un their natural rights as freeborn of the United Empire, who have d thing to forfeit their birth-right; hailed by them with joy and grat the government by which these have been acknowledged and r and with thankfulness to Divin dence for having cast their lot in so auspicious: but it has not, to m ledge at least, been the means of i a single effort for the promotion dication of Evangelical truth, w Unitarians would not have though duty to have exerted, had the pen code still continued to disgrace th Book."—Pp. 7—9.

Dr. Moysey, following her usage of *soi-disant* orthodox charges Unitarians with r doctrines, however clearly r merely because they cannot c hend them; to which his R replies,

"A charge so unjust and illi this is only to be met by a direct And I do aver in my own name that of my Unitarian brethren, tha individual among us rejects the of the Trinity, or any other doctri because it is incomprehensible: refuse our assent to the doctrin Trinity because, according to som sitions of it, it is a gross and contradiction; and because in ev it is unfounded in reason and unsu by the Scriptures."—Pp. 11, 12.

Mr. Belsham is eminently ful in this, as in all his pre works, in the statement of th sophical argument for the pu tarian doctrine, and in the e of the weakness or inconsist all the received explications

Trinity. Dr. Moysey takes up the scheme of Bishop Gastrell, which is expounded in the words of the bishop, and then animadverted on, in the following passage:

"'These three names, of God the Father, Son and Holy Ghost, must denote a threefold difference or distinction belonging to God, but such as is consistent with the unity and simplicity of the divine nature; for each of these includes the *whole* idea of God and *something more*. So far as they express the nature of God, they all adequately and exactly signify the same. It is the additional signification which makes all the distinction between them.'

"So, then, according to this newly-discovered or more properly revived hypothesis of the Trinity, the Father includes the whole idea of God and something more: the Son includes the whole idea of God and something more: and the Holy Ghost includes the whole idea of God and something more: while altogether, the Father, the Son and the Holy Ghost make but one entire God and no more.

"This is indeed the mystery of mysteries: *Cedite Romani scriptores, cedite Græii.* It transcends transubstantiation itself. It is a mystery at which *reason stands aghast;* and *faith herself* must be more than '*half confounded.*' Well might the learned Lecturer so earnestly and repeatedly call for and enjoin the lowest prostration of the understanding before he divulged so awful a secret. Well might he cry avaunt! to the busy and meddlesome Unitarians, who are so notorious for their profane habit of prying into holy mysteries, and their troublesome opposition to implicit faith.

"But for my own part, I must profess, that however I may be branded by the learned Lecturer as a Deist, an infidel, a heretic, a blasphemer, or with any other term of reproach which may be drawn from his copious vocabulary; if the penal code itself were to be restored, so that I might no longer speak truth with *impunity;* nay, even if the wholesome statute *de hæretico comburendo* were again to be called into action, and I were absolutely bound to the stake; yet with all these powerful aids to unlock the understanding and to support the faith, I could never be brought to believe the doctrine of the learned Bamptonian Lecturer to be true, viz. that the Father, the Son and the Holy Spirit, each of them include the 'whole idea of God and something more,' and yet when taken together that they make up one entire God and nothing more."—Pp. 32, 33.

The zealous Lecturer's biblical learning strikes his opponent with as little awe as his theological metaphysics. In reading the extract which we are now about to give, the least impartial reader will be ready to cry out for mercy on the Bampton divine:

"There is, however, one text which appears to have fallen under the learned Lecturer's high displeasure, and which he marks repeatedly with tokens of disapprobation. Nor, to say the truth, do I greatly wonder at it, for it is full in the teeth of his favourite doctrines. The author of the 'Letters to the Bishop of London' has stated, that the Unitarians 'believe Jesus Christ to be a proper human being, *in all respects like unto his brethren.*' This the learned Lecturer cites as a very obnoxious doctrine, in direct opposition to the doctrine of the church: and (p. 64) he marks the words 'in all respects' by italics, as being particularly offensive. These words, he tells us, (p. 65,) assert that 'our Saviour was a *mere* human being—and they lose none of their *impiety* by the subsequent admission of Christ's divine mission.' To this unfortunate text the learned Lecturer recurs again and again, and always with some note of disapprobation, particularly p. 92: 'They seek to degrade our Lord to a mere man' in all respects 'like unto his *fellows.* But the falsehood of that blasphemy has been shewn.' This is strong language: but to do justice to the learned Lecturer, I do not believe that he knew that it was a passage of Scripture against which he was fulminating the charges of falsehood, impiety and blasphemy. But if he will take the trouble to open his New Testament at the second chapter of the Epistle to the Hebrews, he will find, at the 17th verse, that the writer affirms that '*in all things* it behoved him to be made like unto his brethren.' I quite agree with the learned Lecturer, that this doctrine is utterly irreconcileable to that of the Church of England: but for this discrepancy the members of that communion, and not the Unitarians, are responsible."—Pp 41, 42.

In a different style, different because equally suited to the subject, Mr. Belsham expresses his thoughts upon the Scripture doctrine of the judgment of the world by Jesus Christ:

"Upon the whole, it cannot be disputed that the Scriptures represent our Lord as the MAN by whom the world is to be judged—they speak of his proper humanity, as that which peculiarly qualifies him for this high office: 'God has given him authority to execute judgment because he is the

Son of man.' (John v. 27.) The apostles are also described as his coadjutors upon this solemn occasion (Matt. xix. 28): 'When the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel.' And the apostle Paul appeals to the Corinthians, (1 Cor. vi. 2,) 'Know ye not that the saints shall judge the world?' The import of this prophetic language it is perhaps impossible for us fully to comprehend, and is such as nothing but the awful reality can explain. It is evident, however, that whatever is signified by 'judging the world,' it means nothing more than what a man may by divine appointment and energy be qualified to perform; and that the apostles and even Christians in general are to be associated with Jesus upon the grand occasion. And this consideration allows room for the conjecture, that possibly no personal interposition even of Jesus himself may be intended. But as prophets are said to perform what they only predict, (see Jer. i. 10,) so Jesus may be said to judge the world, because he has solemnly and authoritatively announced that God will judge it: and apostles and saints may be said to be associated with him in this high office, because the apostles, by authority from Christ himself, and believers in all ages by their doctrine and example, bear their solemn and united testimony to this grand consummation of the divine government. But it becomes us not to be dogmatical on so mysterious a subject, but rather to be mindful of our own important duty, to give all diligence to be found of our Judge in peace."—Pp. 54, 55.

Dr. Moysey gives himself up, bound hand and foot, to his ever-watchful opponent, when he asserts (singular assertion!) that the Unitarians "array a few selected and mutilated passages against the general and harmonious evidence of the whole gospel:"

"Yes, Dr. Moysey, they do *select*, and they do *array*, the whole Gospel of Matthew, and the whole Gospel of Mark, and the whole Gospel of Luke, and the whole history of the Acts, and the whole of the two Epistles to the Corinthians, and the whole Epistle to the Galatians, and the whole Epistle to the Ephesians, and the two Epistles to the Thessalonians, and the two Epistles to Timothy, (notwithstanding the spurious reading of 'God manifest in the flesh,') and the whole Epistle to Titus and to Philemon, and the whole Epistle of James, and the two Epistles of Peter, and the whole of the three Epistles of John, (notwithstanding the notorious and abominable interpolation of the heavenly witnesses,) and finally, the whole Epistle of Jude;—these *insulated* and *detached* books the Unitarians do *select* and do *array*: and they challenge their Trinitarian brethren to produce a single passage, from beginning to end, in any one of them, which contains any thing like the doctrine of a Trinity of persons in a unity of essence. And against what do they *select* and *array* these sacred writings?—Against the rest of the books of the New Testament? No, no! very, very far from it. They *select* and *array* them against the misconception and misinterpretation of a few passages in the Gospel of John, who is a very mystical and figurative writer; against a difficult passage or two in the Epistle to the Romans; against the obscurity of some rhetorical passages in the Epistles to the Philippians and Colossians; against the fanciful and misunderstood analogies of the unknown writer to the Hebrews; and against the difficulties occurring in the prophetic language of the Apocalypse. But of each of these books by far the greater portion speaks the purest Unitarianism. The doctrine of the Trinity derives no countenance from a single sentence through the whole New Testament; and that of the deity of Christ derives its support from a small number of mistaken and misinterpreted texts; while that of the proper unity of God, in person as well as in essence, and that of the simple humanity of Jesus Christ, shine forth with a resplendence that he who runs may read."—Pp. 60, 61.

There is no little meaning in the following reply to the wanton, virulent charge of audacity and fraud, preferred against the Editors of the Improved Version:

"And what motive can reasonably be assigned to these abused and calumniated Editors, which could induce them to act so base and foolish a part? Men do not usually act without a sufficient reason; and where the crime is great the temptation is proportionable. If indeed mitres and crosiers had danced before the eyes of these reprobated Editors; if deaneries and bishoprics had awaited them as the prize of their laborious and iniquitous exertions to support a tottering and unrighteous cause, frail human nature might possibly have given way. They might have been induced to falsify and prevaricate, and against their better knowledge they might have been led to pervert and to corrupt the word of God:—they might have been tempted to tamper with the sacred text; and, in defiance of all evidence, to retain notorious interpolations as genuine readings, in order to impose upon the ignorant, and to support popular and established [illegible]—they might eagerly have con[illegible] which they

knew to be erroneous, but which, in sound at least, were favourable to the popular system:—they might have tortured and wrested the genuine and figurative language of Scripture to a sense which they well knew to be the reverse of its real meaning, in order to support a cause which it was their interest to defend;—and with the utmost exertion of ingenuity and industry, and the most pompous display of learning, they might have laboured to advocate the faulty translation of a faulty text, and to oppose with the utmost vehemence and bitterness every attempt at improvement; and meanly to depreciate the qualifications, to asperse the motives, and to calumniate the characters of those who, with the best intentions, in the calmest and most inoffensive language and manner, and from the best authorities, endeavoured to correct the text and to improve the version."—Pp. 70, 71.

This quotation is from Letter VII., which, with Letter VIII., contains a defence of the Improved Version, in answer to numerous objections brought against that work by the Lecturer, who, it would really appear, never saw it, but contented himself with the account given of it by Dean Magee and other like-minded authors. The Editors have something to answer for, we allow, in that they have *put a stumbling-block or an occasion to fall in their brother's way.*

Mr. Belsham uses very strong language, naturally prompted however by benevolence, on the subject of Eternal Torments, which of course the Oxford theologian believes and defends, though he makes a concession which is more creditable to his humanity than to his "orthodoxy:"

"To do him justice, he seems to be a reluctant advocate of this heart-withering doctrine. 'We have all,' he says, (p. 242,) 'too much reason to wish that eternity of torment for unrepentant sinners were not a part of God's system.' This language, surely, is very strange and unbecoming. Believing, as I do, in the infinite knowledge, power and goodness of God, I must and do most joyfully believe that every portion of the system which God has formed is the wisest and the best; that nothing can be added to it, and nothing can be taken from it; that evil as well as good is over-ruled for the best purposes; that even wicked agents, with all their malignant purposes, and in all the fulness of their powers, are but fulfilling, however unknowingly and involuntarily, his wise and *good designs; and that when they have accomplished his benevolent* purposes, he puts 'his hook into their nose, and his bridle into their jaws,' and saith, 'Hitherto shalt thou go, and no further.' To wish that what God has appointed were no part of his system, is to set up our wisdom and will in opposition to God's:—it is to wish, like the impious Alphonso, that God had consulted us in the choice of his plan:—it is to wish that the system which now, in all its parts and bearings, is the most perfect which infinite wisdom could devise, which infinite goodness could prompt, and which infinite power could carry into effect, were altered and deteriorated, to gratify our humour and caprice, or at least to fall within the limits of our finite understanding, our narrow views and comprehension.

"Yet the learned Lecturer is right. He feels that if human guilt is visited with eternal misery, God is an almighty tyrant; he naturally wishes that he and his fellow-beings lived under a more wise, a more righteous, and a more merciful government; and that he could contemplate the character of the Almighty Sovereign without dismay."—Pp. 97—99.

On a text cited by Dr. Moysey to prove the eternity of punishment, viz. Rev. xiv. 11, "And the smoke of their torment," i. e. of those who worship the beast and his image, "ascendeth up for ever and ever," Mr. Belsham remarks,

"It may reasonably be doubted who are intended by this obscure symbolical description, and whether the passage at all refers to future sufferings. But should this be allowed, yet surely the smoke of the torment is very different from the torment itself. The smoke may remain long after the miserable victim is consumed. And some memorial may possibly be preserved to perpetuate the remembrance of the awful fact, as a solemn warning to ages yet to come, that vice once existed in the creation of God, and that it was exterminated by condign punishment."—P. 104.

Mr. Belsham vindicates Unitarians from the reproach of being peculiarly hostile to the Established Church, and says, (pp. 133, 134,) that he knows many strict Unitarians who are decided friends to civil establishments of religion, and who, "without contending for its divine institution, approve of diocesan episcopacy and the form of government and discipline as established in the Church of England, as expedient and wise." We were not aware that any Unitarians carried their approbation of the Church so

far: many churchmen, we apprehend, stop short of this point. To us it appears impossible to divest *diocesan episcopacy* of political patronage and secular intrigue, and these we cannot reconcile with a "kingdom not of this world;" and the confessions of episcopal writers in the Church of England had always led us to regard her *discipline* as anomalous, arbitrary and inefficient. We may also be allowed, perhaps, to express our surprise at one of the arguments alleged by the Unitarians referred to in behalf of civil establishments of religion; namely, that they are "the best means, under Divine Providence, of supporting Christianity in the world," and that "without them the religion of Jesus itself would, almost if not altogether, have perished in the dark ages." It is matter of history that the Gospel prospered most, even after the withdrawment of miraculous powers, when all the civil establishments of the world were arrayed against it, and that all the great corruptions of it were imposed upon the universal church by the secular arm. And we hazard little, in our own opinion, in saying, that civil establishments of Christianity brought in and confirmed the darkness of the middle ages, and that "the truth as it is in Jesus" has recovered its influence and prospered in later times in exact proportion as men have emancipated themselves from political churches.

But this is one of the subjects on which Unitarians will agree to differ, and on which we are persuaded they will set the edifying example of a diversity of opinion, unattended by any estrangement of heart.

To the Letters in reply to Dr. Moysey, Mr. Belsham has properly appended the Letter in Reply to Dean Magee, which appeared first on our pages, Vol. XII. pp. 81—86 and 145—152.

The whole volume is highly creditable to the able and learned Author, and has already served and will continue to serve the great and glorious cause of Unitarian Christianity, with which the name of Mr. Belsham, like that of Dr. Priestley, is and ever *will* be honourably associated.

ART. II.—*An Appeal to Scripture and Tradition, in Defence of the Unitarian Faith, &c.*

(Concluded from p. 435.)

THE 2nd Part of this valuable little volume consists of a "Dissertation on the Doctrine of the Pre-existence" of Christ, and an "Examination of the supposed Scriptural Grounds" for it.

The Arian scheme has been sometimes represented as presumptively true on account of its moderation, lying between two theological extremes; but our author very justly observes, (p. 99,) "Whatever forms a middle point between two opposing schemes, may appear abstractedly to be the safest and most probable theory; but if the two opposites be *truth* and *error*, the *medium* between them must partake of error no less than of truth."

Arianism, which for a time successfully disputed with Trinitarianism the empire of the church, is now matter of history only. Individuals may incline to the hypothesis, but the Arians are no longer a distinct sect. The following remarks appear to us just and conclusive:

"Modern *Arians* are divided into High and Low *Arians*. The terms properly designate (1) Those who believe the agency of *Christ* in the creation of the world; (2.) Those who retain the simple pre-existence, and regard *Christ's* executive office as purely spiritual. Others, who hold a mysterious supremacy in the Father, and a derived and dependent deity and procession in the Son, are sometimes called *High Arians*, but improperly: they may be better distinguished as *Semi-Arians*; though they, in fact, merely re-assert the *Trinity* of the early fathers. The only proper *Arians* are they who conceive of *Christ* as a created super-angelic spirit, the first and most excellent of the works of God, and the link and limit between the *Creator* and his *creatures*.

"The separate personality of the Holy Spirit, as a creature above angels, co-operating with the Son,' which was the notion of the ancient Arians, is generally abandoned by the modern, in favour of a divine attribute or quality. Some, however, still retain it, as did certain of the old *Socinians*. The created Sub-Creator, and the created illuminating Spirit, are equally destitute of the authority of ancient tradition and precedent, unless we seek for their parallels among the intelligences of the Gnostics.

"Even Arianism incurs the suspicion

of *Ditheism*. If *Christ* be the creator of the world, though only in an instrumental sense, such a being has powers and perfections, whether derived or not, which are only compatible with DEITY. he must still be strictly *a God*, though an inferior God, and, as such, is entitled to religious homage. In withholding worship from him who made the world, the *Arians* may justify themselves by the letter of Scripture, but not by the reason of the proceeding. They are Unitarians in *letter* but not in *spirit*; for though they formally acknowledge the unity and supremacy of 'the only wise God,' they divide his attributes.

"Most *Arians* conceive that they render the creative instrumentality of their pre-existent *Christ* more credible, by confining his agency to *this* world; but they are in this dilemma:—they who imagine that *Christ* is not only *our* maker, but the maker of all other beings, constitute a second God of such high prerogatives and extensive power, as inevitably to suggest a doubt whether there be any *other* God, as no other would seem necessary:—and they who limit his operations to this particular system, open the door to Polytheism; for if an intermediate agent was necessary for the formation of this globe or system, other similar agents must equally have been necessary for the construction of the rest; and thus we have a host of secondary creators, who are, in fact, Gods. The former scheme, which supposes that *Christ* created the universe, though it erect a duality of Gods, is preferable to the latter, which, by analogy, multiplies Gods without number. If *Christ* created *this* system, he created *all*; for the uniformity discernible in all the parts of nature offers a sensible refutation of the strange, capricious notion, that one system of planets and suns was formed by one Creator, and another by another. If *Christ* created *all* the worlds, why should the *Arian* hesitate to acknowledge that *Christ* is God supreme?

"That no mention should be made of a subordinate Creator throughout the Old Testament, which yet perpetually alludes to the Maker of heaven and earth, and the wonders of his hand, forms, of itself, the strongest presumption against the truth of the theory; and when both the Old and New Testament describe the renovated state of the world under the gospel æra as a *new creation*, there can be no room for doubt that those passages which ascribe creation to Christ contain a spiritual sense, and have only an emblematic reference to the works of material nature.

"Low *Arianism* is still more deficient in that sort of evidence which is derived from the indirect authority of opinions; as, indeed, it cannot stand on antiquity at all, and is wholly of modern growth. This modified scheme of *Arianism* recognises the spiritual character of the creation or construction of all things ascribed to *Christ*, but interprets literally of a pre-existent glory those texts which, in language common to Scripture, speak of things predestinated as having a previous existence.

"The *Low Arians* are more properly *Unitarians* than their elder brethren; but their hypothesis of *pre-existence* appears unnecessary. If God wrought in Christ, it did not require a superior *nature* or *being*, exclusive of God, to enable Christ to do what he did; and this applies to the original view of the *Arian* scheme, which seems to substitute super-angelic power for the power of God. A superior nature seems only called for on the supposition of a *satisfactional* purpose in the death of Christ; and then only on the supposition that the *satisfaction* could not be made but by a being of *infinite* or superior nature.

"The *Arians* conceive that the dignity of *Christ* is lowered by the abandonment of the scheme of pre-existence. But if we exclude his agency in the material creation, it does not appear why, as a man 'anointed with the Holy Ghost, and with power,' the dignity of Christ is less, than as an incarnate secondary God, or a spirit above archangels. Although a man, he was to *us* as God; the organ of his will—the medium of his wisdom—the mercy-seat of his redeeming love—the agent of his power; and, as one 'in all respects like his brethren,' 'tempted, yet without sin,' his *moral* dignity is incomparably greater than as a supra-human being, the meritoriousness of whose sinless obedience is lessened in exact proportion as his nature is exalted above the level of humanity."—Pp. 102—105.

The author is very successful in exposing the weakness of the scriptural arguments for Arianism. We insert a specimen of his "Examination:"—

"John xvii. 5, 'And now, O Father! glorify thou me with thine own self, with the glory which I had with thee before the world was.' Ver. 24, 'That they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.' Ver. 22, 'The glory which thou gavest me I have given them: that they may be one, even as we are one.' These passages, compared, illustrate each other; and if the doctrine of *pre-existence* be made to rest on them alone, it must assuredly fall.

"It is plain, from these three passages,

"1. That the disciples were to *behold* that glory which the Father had given to the Son; and that it is not said that it was

given him before the ages, but because *the Father loved him* before the ages.

"2. That it was not a pre-existent glory which the disciples were to behold, or that they *did* behold, but 'the glory which should follow his sufferings,' in the diffusion, through his instrumentality, of gospel blessings.

"3. That the glory given to the disciples was the same glory which God had given to Jesus before the ages; that the disciples had not a *pre-existent* glory given them, but the glory 'as of the best-beloved of the Father,' 'the grace and truth' described by John, by which they had oneness of will and heart with God, and the power and spirit of miracles and prophecy: that therefore it was not a pre-existent glory of which *Christ* spoke in reference to them, but the same glory of wisdom and grace and power, which the disciples had seen in him, and received from him.

"If *Christ* had existed in God, or with God, before the ages, the observation, 'thou lovedst me before the foundation of the world' seems most unnecessary: it has only point and meaning as referring to the everlasting counsel and fore-knowledge of God; 'who calleth those things which be not as though they were:' Rom. iv. 17.

"It has been argued that the words 'glorify me,' &c. if interpreted with reference to the foreknowledge of God, would mean no more than that 'he might be glorified still in the *purpose* of God.' This is verbal quibbling without sense. 'Glorify me with the glory which I had in thy decrees,' is plainly, 'bestow on me the glory which thou hadst decreed to bestow.'

"The praying to be glorified with the same glory which he had with God before, in the literal sense of a pre-existent state of being, is totally irreconcilable, either on the Trinitarian or Arian scheme, with the uniform tenor of Scripture, as respects the glory of Christ. This is spoken of as a glory consequent on his sufferings and obedience: 'He despised the cross for the glory which was set before him.' 'The God of our fathers hath GLORIFIED his Son Jesus.' 'God hath highly EXALTED him.' It is an abuse of terms to say that these and similar passages mean only that the glory set before him was the same which he had before: that in being glorified he had only his ancient glory restored to him, and that his exaltation referred only to his *human* nature: which, to a divine or superangelic being, could not be considered in the light of reward.

"In the same preordinate sense, *Christ* is spoken of by the prophet Micah, v. 2, 'Out of thee Bethlehem shall he come forth unto me, that is to be ruler in *Israel*; whose *goings forth* have been from of old, *from everlasting*.' A similar figure occurs in Rev. xiii. 8, 'Whose names are not written in the book of life of THE LAMB *slain from the foundation of the world*.' The supposed pre existence of the Son of God is clearly explained by Peter: 1 Pet. i. 20, 'Who verily was FOREORDAINED *before the foundation of the world*, but was *manifest* in these last times for you; who by *him* do believe in GOD that raised him up from the dead, and GAVE him glory.'

"This figure of pre-existence may be illustrated by a passage of *Clemens Alexandrinus*: 'We *Christians* were *before the foundation of the world*; for we then *pre-existed* in GOD, who had decreed our future existence.' There is here an apparent allusion to Paul, Ephes. i. 4, 'According as he hath chosen us in him, *before the foundation of the world*, that we should be holy.'"—Pp. 120—123.

The "Examination" concludes with a pertinent observation, in reply to the argument so learnedly maintained in Ben Mordecai's Letters:

"These hypotheses of *Christ* having been the *angel* who appeared in place of JEHOVAH, and the mediator of all his revelations in the Old Testament history, are explicitly refuted by a passage of Paul; Heb. i. 1, 'God who at sundry times, and in divers manners, spake in times past to our fathers by the prophets, hath in *these last times* spoken unto us by his Son.'"—P. 132.

Part III. contains a "Dissertation on the Doctrine of a Satisfactional or Propitiatory Atonement," and an "Examination of the supposed Scriptural Grounds for a Vicarious Satisfaction, or a Propitiatory Sacrifice."

The doctrine of *Satisfaction*, in its full scholastic sense, is absolutely modern. Austin expressly opposes the notion of Christ having taken our guilt.

"There was an idea that the price paid (the common scripture-term for the means of deliverance) was paid to the evil being. Austin thought that the sin of the first man was transmitted to his posterity, and that the human race were delivered over to the Devil; from whom God, having become incarnate in Christ, bought us by his blood; and Proclus explains the necessity of God dying for us, by no angel having the power to pay a sufficient price to Satan. This scheme, absurd as it is, is not so much so as that which is now generally thought a vital part of *Christianity*, and which either supposes the Omnipotent and Eternal Creator of the Universe to die, that he might enable himself to forgive his own creatures, or that his Eternal Son died to in-

uce him to forgive them. In dividing lmighty power with another being, of alignant nature, the modern believers in personal spirit of evil are not far behind ose ancient redemptionists."—P. 135.

In its present popular acceptation, he doctrine of Atonement was carried to its height by the Protestant leformers, in their zeal to oppose the lomish doctrine of the merit of works, hat is, the superabundant and transferable merit of works of supererogation, works exceeding the necessary roportion of righteousness. The opposite extreme was the abominableness f human righteousness, and the necessity of imputed merit: into this he Reformers rushed, and their disciples have followed their wild steps. et no doctrine can be more self-ontradictory:

"Whether we regard the *triad* in the ldhead as three different characters under hich God acts, or as three attributes of nature, or as three intelligences or sences, distinct from each other, yet ited by a common consciousness, each ing equally by himself God, yet all three gether constituting but one single God, satisfaction on the Trinitarian scheme made *by* God *to* God; in other words, d, demanding a victim, becomes himself own victim, and appeases himself by self, and thus saves his justice by *a tion!*

"But it must be asked, which of the tures, joined in *Jesus Christ*, offered up *infinite* satisfaction? Was it the *divine* ture; or the *human* nature? If the me nature, then the Godhead, or a tion of the Godhead, immortal and imible, suffered *death*. If the human ture *only*, then an *infinite* satisfaction not effected; and the purpose might ally have been obtained by a perfectly hteous man, as *Enoch*."—Pp. 139, 140.

The author is, as usual, clear and convincing in his exposition of texts Scripture and his reasonings upon m.

"2 Cor. v. 21, 'He hath made *him* to n for us, who knew no sin; that we ght be made the righteousness of God him.'

"He was made 'sin for us,' in the double se of having death, the condemnation sin, 'pass upon him,' and in being ened as a sinner: or 'numbered with transgressors;' and in Gal. iii. 13, he id to have been made 'a *curse* for us,' ich is explained by the apostle in the verse, as alluding to the *accursed* th of the *cross*: '*cursed is every one* that hangeth on a tree.' How we are made the righteousness of God through Christ's dying as a sinner, is shewn in Titus ii. 14: 'Who gave himself for us, *that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*' In the same sense it is said, 1 Peter ii. 24, 'Who his own self *bare* our sins in his own body on the tree, that we, being dead to sin, might live to righteousness: by whose stripes ye were healed:' *ανηνεγκεν, bare up:* bare *away*. This has a very different meaning from that usually affixed to it, as if Christ were *smitten* in our stead, and bare our punishment. Isaiah says, liii. 3, 'Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted:'—that is, *falsely* so esteem him. In Heb. v. 8, 9, it is said, that 'he learned obedience, by the things which he suffered: and being *made* perfect, he became the author of eternal salvation unto all them that obey him.' This is the *chastening* of moral discipline, not vicarious punishment. 'He has *borne* our griefs;' 11, 'He shall bear their iniquities;' and 12, 'He *bare* the sin of many,' is the *bearing away;* a probable allusion to the *scape-goat*. Matthew, quoting Isaiah, 'himself took our infirmities, and bare *our* sicknesses,' applies it to Christ's miraculous cures: viii. 17. He surely did not *take* our diseases on himself, but he took them *away:* in the same sense, he *bare* our sins."—Pp. 151, 152.

"God is also expressly said to have *bought* us, in a passage where he is ignorantly confounded with Christ, whom he *made* our ransom. 2 Pet. ii. 1, 'There shall be false teachers, denying the Lord that *bought* them:' Δεσποτην, the 'only Potentate,' or sovereign Lord God; a title never applied to Christ, who is styled only κυριος.

"That the title is appropriate to God only, is proved, beyond cavil, from Acts iv. 24, 27, 'And when they heard that, they lifted up their voice to God with one accord, and said, Lord! [Δεσποτα] thou art God, which hast made heaven, and earth, and the sea.—Against thy holy *child* Jesus, both Herod and the Gentiles were gathered together.'

"They who contend, from the Old and New Testament, for the rich unpurchased mercy of God, and receive the Scripture *reconciliation* which God himself wrought in Christ, as the true and only *atonement*, are accused by the *Satisfactionists*, on this very text, of 'denying the *Lord* that bought them.' But as the Lord, in this passage, is the Sovereign Lord God, the blessed and only Potentate, the Satisfactionists themselves, who deny that God is their redeemer, may be said to be those

who 'deny THE LORD that bought them.' The original allusion is probably to those *Gnostics*, who denied that THE FATHER of Jesus Christ was either the maker of the world, or the author of the Jewish dispensation."—Pp. 156, 157.

There is, (p. 175) a strong, we wish we could say an over-wrought, description of the anti-moral effects of the doctrine of Satisfaction, when it is not counteracted by the true doctrines of Christianity, which no system is able wholly to subvert. The author then institutes a comparison between the spurious orthodoxy of the day, and the "simplicity that is in Christ," and here he is animated by his subject to a rich strain of eloquence:

"But the prominent feature of the doctrine, in the sense of substitution and satisfaction, is the mystic idolatry which it involves, and the necessary connexion with a denial of the supremacy of 'the only true God,' and with the 'falling away' from the worship of GOD, even THE FATHER; 'the GOD and FATHER' of our Lord Jesus Christ. It is now a reproach to worship HIM whom CHRIST worshiped.

"It was the faith of Moses, that God should in the Messias 'raise up a prophet like to himself;' it was the faith of Peter, that 'Jesus of Nazareth was a MAN approved of God by signs and wonders, which God did by him;' it was the faith of Paul, that 'there is One God, and one Mediator between God and men, the MAN Christ Jesus.' It was the declaration of Christ, that 'he was a MAN who had told them the truth which he had heard from GOD.' Yet they who represent *Christ*, as *Moses* and *Peter* and *Paul* represented him, and as he declared himself, are accused of degrading *Christ!* What shall be thought of degrading GOD?

"Who degrade *Christ?* They that behold in him a man 'in all respects like his brethren,' 'tempted as they are,' and therefore peccable, 'yet WITHOUT SIN;' 'made perfect by suffering;' 'despising the shame for the glory that was set before him;' yielding up his life with assured faith in the promises of God that he should receive it again; and giving to all an example of sinless purity and unfainting obedience to the will of God?—Or they who regard him as himself a Divinity or a super-angelic nature, superior to suffering, superior to temptation, INCAPABLE OF SIN; whose sinlessness had therefore no merit, whose devotion had no heroism, whose perseverance unto death was no proof of fortitude, no test of faith; whose resurrection is in itself no de[illegible] man will be raised from life and martyrdom, whose actions and ferings, are too supernatural for exa can awaken no admiration, can exci sympathy?

"Who degrade God? They who be the assurances of his holy prophets, 'he will abundantly pardon' those return unto him; they who see in him and perfect benevolence and goodness, regard his justice as only a modificatio his benevolence; they who worship hi Moses and the prophets worshiped him the character of the ONE JEHOVAH, 'stretched out the heavens by himself; *Christ* and the Apostles worshiped him the character of 'GOD even the FATH the 'God and Father of us and of our L *Jesus;*' THE ONLY TRUE GOD; the bles and ONLY POTENTATE, who ALONE h immortality; they who adore him as t mighty SAVIOUR and REDEEMER; t merciful and compassionate FATHER, 'saw them when they were afar off;' sole Author and original Fountain of blessings temporal and eternal, all g and graces and influences, which HE s upon us of his own FREE MERCY in *Chri* the Son whom HE had sent to be the S viour of the world?—Or they who see his justice only vengeance; who deny glorious attribute of rich unpurcha mercy; who make him gracious on co ditions which violate justice by subs tuting the innocent for the guilty; w transfer their gratitude for the work redemption from him, 'the only SAVIOU to him whom he hath sent; from the auth to the instrument; who refuse to him s preme homage; who libel his justice, lim his beneficence, divide his unity, contro his power, snatch the very work of creatio out of his hands, and leave him amidst th darkness of unapproachable mystery an terror, a God who, of himself, is unable t bless and to save, and who is alone able t curse and to destroy?

"If all love and gratitude are to b concentered in the Son of God, which i early inculcated into the tender minds o children, and which must be the case if h interposed between men and God, to ave vengeance and bribe compassion, the hear is shut up from those high and holy emo lations which the Scripture teaches us t expect from the 'Father of mercies an God of comfort.' If the God and Fath of his creatures were to retire from th universe, with awful reverence be it spo ken, *what void would be left in the hear of the worshipers of Christ?*"—Pp. 175—177.

The "Appeal" concludes with a lively anticipation, expressed in beau tiful scriptural figures, of the final success and universal prevalence of Christian truth.

"The prejudice of habit and the zeal of ignorance must give way before the progress of knowledge. The MYSTERY of THE MASS was supported by the letter of Scripture; was defended by ecclesiastical learning; was assented to by men of erudition, talent and piety; was undoubtingly received by the people; but before the progress of knowledge it has disappeared. Like this 'strong delusion,' every device of human understanding, which has sown its tares in the gospel field, must be rooted out. The faith which was preached at Jerusalem on the day of Pentecost, preached at Athens on the hill of Mars, 'delivered to the saints,' transmitted through the first ages, retained by the people, sophisticated by philosophising converts, and confounded in the Great Apostacy on whose forehead is written MYSTERY, was a faith in the 'ONE GOD THE FATHER,' and the 'one Mediator' of his grace, 'THE MAN *Christ Jesus;* whom GOD had raised from the dead.' This was the faith of which 'CHRIST is the corner stone, and which is built upon the foundation of APOSTLES and PROPHETS.' Although these 'witnesses' may have been 'slain and rejoiced over,' 'the spirit of life from God shall enter into them, and they shall stand upon their feet.' Before the fulness of the Gentiles be come in, before the *Jew* and the *Mahometan* can 'seek to the root of *Jesse*,' the Christian Church must be purified from those errors which veil with darkness the UNITY of GOD; for it is written, 'JEHOVAH shall be King over the whole earth, and there shall be ONE JEHOVAH, and HIS NAME ONE.' Zech. xiv. 9."—Pp. 178, 179.

There are many pages of Notes, some of which may be called Dissertations, relating to the important subjects discussed in the "Appeal." One of them contains strictures on Mr. Coleridge's late attack upon the Unitarians, in his "Lay-Sermons," and the reader will be pleased with the happy manner in which the writer testifies his respect for poetical genius while he exposes false reasoning, and reprobates intolerant zeal, especially against a people amongst whom the accuser once found shelter.

After so many considerable extracts, we need not say any thing concerning the merits of the "Appeal;" we will therefore only express our hope that the reception of this volume by the public will be such as to encourage the learned and eloquent author again and again to employ his fine talents in the elucidation and defence of the great and good cause which he has so cordially *embraced and boldly confessed.*

ART. III.—*Stephen's Prayer: a Sermon preached at the opening of the Synod of Glasgow and Ayr, October 13th,* 1818. By John Hodgson, M. D. Minister of Blantyre (near Glasgow). Ogles and Co.

THIS discourse has been pompously pronounced by the Edinburgh Christian Instructor to be replete with sound logic and biblical learning. The author, a man of respectable character and attainments, has chosen his subject with a view to a direct and very obvious attack upon the Unitarian scheme; the argument of his sermon bringing into controversy the leading principle upon which the worship of Unitarian societies is conducted; viz. that there is but *one* object of religious adoration, and that this object is the Father of Jesus. The preacher does make some *pretension,* it is true, to logical accuracy, and in one respect we give him credit for discernment; for he has not encumbered his defence of orthodoxy with the introduction of arguments which others of his party might, without hesitation, denounce as fallacious. He has rested the *whole question* concerning the object of religious worship (than which a more important one cannot be embraced) upon two clauses of a verse in the 7th chapter of the Acts of the Apostles. He has thrown the argument of his discourse into the syllogistic form, which our readers fully understand may be adopted in many cases where no proof whatever is effected; if the *premises* be themselves in any respect inaccurate, the conclusion, though it follow naturally from the premises, is not *therefore* valid, nor does in the least advance the interests of truth. We present our readers with this boasted syllogism:

"By the unvarying tenor of the Christian doctrine and of Scripture authority, prayer cannot be made or offered up to any person or being, except the true God.

"But in the case of Stephen, prayer is made or offered up to the Lord Jesus Christ.

"Therefore the Lord Jesus Christ is *truly God,* the second person of the ever-blessed and mysterious Triuity."

The first of the premises we are so far from denying, that it appears to us to afford the most direct refutation possible of the conclusion which the

preacher has drawn, and of the whole argument of the discourse before us. We object to, however, and totally deny the second premise in this syllogism, and maintain that, in the strict sense of the expression *prayer*, as the word is used in the first premise, the Lord Jesus Christ is never made the object of prayer and religious worship in the sacred Scriptures. The preacher's conclusion, therefore, though accompanied with all the pride of logical subtilty, and guarded round with a pompous reference to the authority of Griesbach, where Griesbach has nothing in the world to do, we hesitate not to say, is a mere dead letter, containing not even a vestige of scriptural truth, and perfectly incapable of defending or promoting the interests of sacred literature. That God is one, or, in equivalent words, that there is but one object of religious worship, is the plain and certain dictate of the natural creation. We refer for a detail of the interesting evidence on this head to Clark's Demonstration, Paley's Natural Theology, and the early part of Yates's Vindication. It is in the highest degree satisfactory to the seeker after moral and religious truth, that the voice of nature so completely harmonizes with the authoritative and often-repeated language of the Jewish Scriptures: "I am God, and there is none else." "I am God, and there is none like me." "Hear, O Israel, Jehovah is our God, Jehovah alone:" and that of the decalogue, "Thou shalt have no other Gods before (or besides) me." Now one of the most proper methods of using *the Bible*, which, as containing the mind and will of God, must be consonant with the unequivocal dictates of nature, arises from our conviction, that one part does not contradict another part; and that if in the Old Testament *one* object only of religious worship is proposed, with the severest penalties, denounced in case of wilful disobedience, the scheme of the Gospel, as unfolded in the New Testament, can never imply the belief and worship of *three* separate persons, such as are undeniably to be met with in the Athanasian liturgies. Again, if according to the general tenor of the *Bible*, to the very spirit and texture of the Bible Theology, God be an *immortal* and *invisible* Spirit, no passages of that same Bible, if it have any claim to a consistent record, can describe the same God as visible by our mortal eyes, and himself participating in the agonies of death!—Our pages have often contained the proofs from New-Testament Scripture, for the position that *the Father* is the only true God, and the only proper object of religious worship;* and we can at present do no more than state the divisions under which they may be conveniently reduced. 1. The practice of our Saviour in the whole course of his ministry. 2. The commands and directions which he gave to his disciples. And 3. The practice of the apostles and first Christians, so far as we can learn this from the Book of Acts and the Epistles. Under each of these heads we can produce the most striking and incontrovertible evidence, that in the primitive age, the age of the apostles, the Lord Jesus Christ was not accounted the true God, much less the only true God, and the object of religious worship. He who said, "Now ye seek to kill me, a man, who hath told you the truth which I have heard from God;" he who said, "Why callest thou me good? There is none good but one, that is God;" he who invariably directed his disciples to the benevolent Parent of the universe, by the name of *Father*, and who, after his resurrection, commanded Mary Magdalene to go to his brethren, and say to them, "I ascend to my Father, and your Father, to my God, and your God;" he, surely, would have startled at the presumption and folly of his remote disciples in elevating him to an equality with the God that made him. And again, those very apostles who had eaten and drunk with Jesus of Nazareth, who had talked with him familiarly as a friend, who were indebted to him, indeed, for an abundance of knowledge, which he professed to have received from God, and who revered him as a prophet of the Most High, could not, without surrendering every prejudice as Jews, and every conception as men, have come to regard this same Jesus as the King Eternal, Immortal and Invisible,

* We recommend the perusal of Dr. Carpenter's judicious pamphlet on this subject.

But where does their history describe any such remarkable change? See 1 Cor. viii. 6; 1 Tim. ii. 5; Acts xvii. 31.

Now in the case under our present consideration, to grant the preacher all for which he has contended, the evidence for the sole religious worship of *the Father*, as the only true God, compared with that for the worship of Christ, may be fairly enough represented by the fractional expression $\frac{1}{100}$, in which the denominator, at a moderate calculation, will represent the evidence for the worship of the Father, and the numerator, the contrary evidence for the worship of Christ. The preacher, in his defence, has referred to nothing more than the single case of Stephen, which he considers to be demonstrative of his position, and to contain a clear revelation of *the mystic triad*, to use his own anti-scriptural expression. Now upon the first principles of moral evidence, a proportionate degree of attention should have been bestowed upon the hundred *contrary* arguments to which we allude. But such is not the case; not a word is bestowed upon any such arguments. The whole question seems to the preacher to turn upon the verses which conclude the seventh chapter of the Acts of the Apostles! And with a most unfortunate employment of Griesbach, precisely where he yields neither to the Unitarian nor to the Trinitarian any assistance whatever, (for the commonest Greek Testament will inform us that the word *God* ought not to be in the text,) he imagines that he has satisfied every scholar, and he certainly has succeeded in throwing dust in the eyes of the indiscriminate vulgar. He seems to think that he has placed the question of Christian worship for ever at rest; and with the full conviction of the justness of his argument, he calls upon his brethren in the Scottish establishment to resume the employment of that "Directory for Worship," which, by his own confession, is generally "allowed by them to remain unopened, amidst the dust and cobwebs of their shelves." While the rest of the Christian world, forsooth, are emulating each other in their commendation and circulation of the Bible, the displeasure of this divine is excited by the *now prevalent and praiseworthy custom of the established clergy* in Scotland, (in which they enjoy a privilege which those in the sister country know not,) of confining their public devotions to the Father only. He would have them retrace their steps, and recur to what we should consider the darkness of ignorance, and the imperfection which naturally attached to the early Reformers who had but just emerged from the puerile absurdities of the Church of Rome. May God be graciously pleased not thus to *retard*, but to *accelerate* the work of Reformation! May every addition in doctrine and in discipline which the Gospel has sustained, be soon swept away! And may the pure religion of Jesus issue from the ruins of Calvinistic orthodoxy, with renovated and recruited power, to go forth among the nations conquering and to conquer!—The case of Stephen has naturally come under the frequent review of Unitarian writers;* because, we hesitate not to acknowledge, it supplies an *apparent* inconsistency with the doctrine and example of other parts of the New Testament. Yet we are fully persuaded that it is *appearance* only.

From vers. 55 and 56, we find that Stephen was favoured with a vision, illustrating the exalted state and extensive dominion of Christ. It is by far the most probable supposition, that this vision was continued while this proto-martyr was enduring from his brutal enemies the agonies of a death by stoning. The vision was evidently afforded him in order to confirm his faith, and to support his spirits. *God* he could not see: "No man hath seen God at any time." No representation of God could he see, for it is contrary to the second commandment. *Jesus* he did see in vision; and not to have addressed him, in such circumstances, would, we own, appear to us most unnatural and unaccountable. All that he does say, is, "Lord Jesus, receive my spirit;" or, accept of my life. I will lay down my life in thy service. Receive me to thyself, as thou didst promise while on earth. But it is to be observed, that Stephen

* See Haynes on the Attributes, Belsham's Calm Inquiry, Dr. Carpenter's Unitarianism, Priestley's Notes in loc., and Lindsey's Apology, notwithstanding the criticisms of Magee, which, on this head especially, are both flippant and contemptible.

was *not at this time* in the attitude of devotion. It is expressly said *afterwards*, that he changed his position, and *kneeling down, prayed* with a loud voice, not Lord Jesus—Stephen was too well informed to consider Jesus the supreme and universal Judge,—but "Lord, lay not this sin to their charge,"—a prayer, which an attentive examination of the Scripture usage in this and other parts of the original, will authorize us to believe, is offered up to none other than the God and Father of Jesus; and therefore so far from destroying, it abundantly justifies and confirms the doctrine by which Unitarian societies regulate their worship. The sense of *Lord* (Acts vii. 60) as equivalent to Jehovah, is confirmed, (1,) by the constant employment of the same word (Κυριος) to express the Supreme Being, in the Greek translation of the Old Testament, made before the time of Christ, and in common use then by those who understood Greek. (2,) By the employment of the same word in Stephen's speech in the 49th verse, in quoting from the Old Testament, "Heaven is my throne, and earth is my footstool; what house will ye build me, saith the Lord, (Κυριος,) or what is the place of my rest?" (3,) By the change in the appellation bestowed by Stephen upon Jesus, when he was standing, from the expression which he employed when he assumed the posture of devotion; in the one case Κυριε Ιησου, and in the other simply Κυριε. As Stephen spoke in Syro-Chaldaic, it becomes the more probable that this difference of expression was intended; otherwise the Greek historian would have written the same in both instances; and (4thly,) by the similarity of the sentiment expressed by our Saviour on the cross, "Father, forgive them, for they know not what they do;" where it is absurd to suppose that the Lord Jesus was both the *offerer* and the *object* of the prayer. This similarity the preacher himself has discovered in the other instance, "Lord Jesus receive my spirit," which he compares with the words, "*Lord*, into thy hands I commend my spirit;" where, unintentionally of course, our Saviour's word, *Father*, exclusively applicable to the only true God, is exchanged for the ambiguous word *Lord*, Κυριε; which may be the Greek translation of two very different Hebrew words, Jehovah and Adonim; the former of which, as a whole, is never given to Jesus, or to any created intelligence; the latter, simply descriptive of authority, is capable of the most extensive and varied signification.

The Orthodox Reviewer we before noticed has flattered the preacher of this sermon, by the expression of his entire satisfaction, and intimation of his success as an author. We would conclude by urging him to attend less to the established doctrines of former days, and more to the genuine doctrines of revelation; to be less solicitous about defending mysterious and unaccountable tenets, and more desirous of exhibiting Christianity in that native simplicity, which will gain the admiration and approve itself to the judgment of man. Thus only will he have a fair claim to the character of a Scriptural critic; thus only can he share the reputation of a well-informed Christian and a useful divine.

M.

ART. IV.—*Unitarianism vindicated from the Imputation of tending to Infidelity. In a Letter to the Rev. Richard Lloyd, M. A. Vicar of Midhurst, occasioned by his Account of the Recent Conduct and Present State of the Rev. Robert Taylor.* By John Fullagar, Minister of the Unitarian Chapel, Chichester. 8vo. pp. 38. Hunter and Eaton, 1819

"THE Rev. Robert Taylor" is the gentleman whose singular recantation of infidelity was inserted in our last volume, XIII. 754. He was curate to Mr. Lloyd, who has published an account of his "Conduct" and "State." With strange ignorance or bigotry, the vicar of Midhurst has attributed his unbelief in Christianity to such infidel writers as Hume and Gibbon, *Priestley and Belsham*. With great gravity too, he relates that the young unbeliever was invited by "the Unitarians and Socinians" "to come among them, as they would gladly admit him, if he would only admit the resurrection of Christ into his creed." (See Lloyd's Reply to Letters, &c. p. 62.) This was rather a hard condition for infidels to impose upon a brother infidel. What trash will not bigotry feed upon?

Mr. Fullagar, who is acquainted with Mr. Taylor's history, contradicts

the vicar's statements, which are erroneous in point of fact, and exposes his folly and injustice in preferring the charge of infidelity against Unitarians.

Happily all churchmen are not of the same spirit as the vicar of Midhurst, who tried to engage the Attorney-General in contest with Mr. Taylor, (See Reply, &c. p 70); Mr. Fullagar sets a bishop in contrast with the vicar:

"I lately heard an anecdote of a worthy bishop in the vicinity of Norwich, which, though I cannot vouch for its authenticity, so coincides with the liberal sentiments and accurate judgment of the exalted individual, as to bear internal evidence of its truth; or at least, that probability is not violated by the application. One of the clergymen in his diocese went in great trepidation to inform his Lordship, that dangerous doctrines were introduced into his parish by some enthusiastic preacher, and requested to have his diocesan's advice, whether the offender shou'd not be prosecuted? *My advice*, said the bishop, *is, that you endeavour to counteract the effect of his preaching, by yourself, with like energy, preaching more correctly.*"—Pp. 27, 28.

ART. V.—*The Probable Influence of the Development of the Principles of the Human Mind on its Future Progress in Knowledge and Goodness. A Discourse, delivered at Ilminster, July 8, 1818, before the Western Unitarian Society.* By T. Southwood Smith, M. D. 12mo. pp. 68. Hunter and Eaton.

DR. Smith here considers the influence of a knowledge of the human mind on education, the conduct of life, the modification of existing institutions, and the treatment of the erring and guilty. As the title might lead the reader to expect, the discourse is a *Concio ad Clerum*, rather than *ad Populum*; but notwithstanding its scholastic form, it contains much plain and useful truth, eloquently expressed. It abounds with just thoughts, wise counsels, and benevolent anticipations.

ART. VI.—*The Duties of Filial Piety stated and recommended, in a Discourse addressed to Young Persons, and delivered at St. Thomas's Chapel, Southwark, on Sunday Jan. 4, 1818.* By Thomas Rees, F. S. A. [now LL.D.] *12mo. pp. 46.* Longman.

THE preacher has published this New-Year's Day Sermon at the request of some parents in his congregation. He states "Filial Piety" to consist in love and respect, obedience and submission, tenderness to prejudices and failings of parents, and support of them in want, or sickness, or old age; and he urges these duties by the several considerations of their pleasantness, profitableness, and conformableness to the will of God. His sermon may be unreservedly recommended to the young for its judicious counsels and useful admonitions.

ART. VII.—*Death and a Future Life considered, in a Sermon, delivered on Sunday evening, December 20, 1818, in Beaumont Street Chapel, Gainsborough, with a View to the Improvement of some recent Melancholy Events.* By Robert Little. 8vo. pp. 20. Stark, Gainsborough; Richardson, London. 6d.

THIS is a serious, sensible and interesting sermon from 1 Cor. xv. 26, *The last enemy that shall be destroyed is Death.* It was suggested by "some repeated visitations of Providence" in the preacher's congregation, but will be inappropriate to no readers that bear in mind the law of mortality under which they live.

We fear that we must accept this as a farewell sermon, the author being on the point of removing to America. Whether he exercise his profession or not in the United States, he will, we are persuaded, continue in the service of truth, and our best wishes attend him.

ART. VIII.—*Notes and Observations on Criminal Trials.* By a Juryman. 12mo. pp. 30. Hunter. 1819.

TRIAL by Jury is the palladium of English liberty, but the efficacy of this institution depends upon the intelligence and spirit of those that are called to sit as jurors: the public are therefore much indebted to those that, like the author of this tract, write for the information and guidance of jurymen. These pages bear internal evidence of the author being conversant with juries; and they are pervaded by a spirit of enlightened humanity which at once instructs and pleases the reader.

OBITUARY.

1819. March 17, at *Savana La Mar*, in the Island of Jamaica, Mr. Wm. Leishman, in the 65th year of his age, a native of Newcastle-upon-Tyne, Northumberland. He was brought up with his parents in the doctrines of the Scotch Church, but, giving himself very early to reading the Scriptures, he, from conviction, left that church and joined a small congregation of Baptists, and was baptized at the early age of seventeen, and continued in communion with this people about eighteen years; when a dispute arising concerning the doctrine of the Trinity, he and some others separated from the society. Mr. Leishman then joined himself to the Unitarian congregation of which Mr. E. Prowitt was pastor, and a most intimate friendship subsisted between them till the death of the latter. [Mon. Repos. VI. 590.]

In the year 1796, Mr. Leishman with his family embarked for Philadelphia, America, and being introduced to the pious and excellent Mr. Thomas Dobson, a Unitarian Baptist who held a church in his own house, he joined in divine worship with him until the present Philadelphia Church was formed, when Mr. Leishman was chosen one of the twelve readers (there being no minister) who were to conduct the service on each first day of the week. The service was at that time carried on in a hired room, but now, through the zeal, activity and increase of its members, in a commodious, elegant chapel built by suscription, and aided by the subscription of every denomination of Christians, owing chiefly to the influence and high character of Mr. John Vaughan, who was indefatigable on the occasion. The public worship is still continued by two able and zealous remaining readers, Mr. R. Eddowes and Mr. J. Taylor. Mr. Leishman left America in 1812, for his native land, regretted by all of that church, (which he had seen reared,) and of which he was an honourable and useful member.

While residing in the neighbourhood of London he attended at the Gravel-Pit, Hackney, but was much abroad. At the Island of Jamaica, on the 14th of March, he was seized with one of those fevers which are generally the sure messengers of death. He appeared to have no idea of danger till within an hour or two of his dissolution: after a slight convulsion he tranquilly resigned himself to his God, and without a sigh fell asleep in Jesus, in whom he was a firm believer. A. L.

August* 17, in his 50th year, after a short illness, Mr. George Townsend, *Shoreditch*. He was a member of the Parliament Court Congregation, and distinguished by an amiability of disposition, correctness of feeling, and uniform propriety of conduct, that would have done honour to any society or denomination of Christians. He had been indisposed about a fortnight, but appeared to be recovering, and the immediate cause of his death is apprehended to have been the rupture of a blood vessel, which so speedily deprived him of sense as to spare him the pang of parting from a mother and brother by whom he was fondly beloved, and which also prevented his expressing those feelings of Christian resignation and hope to which those who were acquainted with him, well knew he was no stranger. During the last year or two of his life his constitution seemed to have risen superior to a consumptive disorder under which he had long suffered, and through which he had manifested a pious and filial submission to him in whose hand our breath is. The hopes thus excited have met a disappointment which cannot but be deeply felt; yet, however untimely his death, he had made that best preparation for it, a well-spent life; and has left the most honourable memorial in the affectionate regret of his relatives and friends.

June 18, at *Ilminster*, in the early prime of life, the Rev. Wm. Williams, minister of the Unitarian congregation in that town. Mr. Williams was a native of Cardiganshire, and received the first part of his classical educa-

* By a mistake of the writer in the date, this article is out of its proper place. Ed.

nder the able tution of the Rev. James, then of Lloyd-Jack in county, but now minister of nnen in Glamorganshire. From ames's school he removed to the yterian College at Caermarthen, : he past through the regular : of four years, with exemplary rity of conduct, and with great nce in the prosecution of his s. At the public examination : students of that institution in he particularly distinguished lf, especially by his proficiency : classics, and a prize was in quence awarded him by the visi- Dr. Rees, Dr. Lindsay, and Mr. Esdaile) as a testimony of their bation. It was his earnest wish, : close of his academical course iermarthen, in 1818, to have :uted his studies for some time · at the University of Glasgow, . Williams's foundation, and an ation was made for this purpose : trustees, which failed, only se there happened to be then cancy at their disposal. After lisappointment, which, in the proved to himself a fortunate nstance, he accepted an invita- om the congregation at Ilmin- vhere he settled in the autumn : last year. Shortly after his al to this place some alarming oms began to display themselves internal disease, which, it was it, had been for some time y preying upon his frame. His eemed at first to be the prin- eat of his disorder; but it soon ie apparent that his lungs were leeply affected. As soon as it leemed necessary to have re- : to medical advice, he was ed with the able and gratuitous es of Dr. Southwood Smith, of l, whose kind and unremitting ions he duly appreciated, and wledged with sincere and affec- : gratitude. Writing to a friend : subject, he says, "Dr. Smith :haved towards me, throughout hole illness, more like a brother a medical gentleman." Dr. , of Taunton, also, in the hand- t and kindest manner, gave him onally the benefit of his profes- advice. Neither the skill, nor ndness of these estimable per- *was, however, of any avail,* except to alleviate the present sufferings of the patient, and to soothe and support his spirits in the prospect of the fatal result which, at an early period, was anticipated as almost inevitable.

Mr. Williams's conduct, during the progress of his insidious, lingering, and often acutely painful disorder, to the last hour of his existence, evinced that he had not entered on the profession of a Christian minister before he had become deeply imbued with a Christian spirit, and acquired some of the most essential graces of the Christian life. All his complicated sufferings were sustained with exemplary meekness and patience, and he bowed, throughout the whole, with the most entire resignation to the will of the great Arbiter of life and death. "To the last he was comfortable in mind, and perfectly satisfied with all the infinitely wise dispensations of Providence. He was sensible to the last hour of life, and exhibited no symptom of terror as he approached the awful period of dissolution."

The attentions which Mr. Williams experienced during his protracted illness from his congregation, and from other persons in the neighbourhood, are equally to the honour of those from whose benevolence they proceeded, and of the individual whose character and behaviour could, on so short an acquaintance, command such general and marked esteem. Besides Dr. Blake and Dr. Smith, who have already been mentioned, he received the most prompt and cordial services, professional and otherwise, from some neighbouring ministers, among whom may be named Mr. Fawcett, of Yeovil, Mr. Blake, of Crewkerne, and Mr. Edwards, of Exeter. The last gentleman undertook the regular charge of his congregation, travelling weekly a distance of upwards of thirty miles to officiate for him; and had it in his power by these visits greatly to relieve the mind and spirits of his young friend by conducting an occasional correspondence, and transacting some other little matters of business to which he was himself unequal. The members of his congregation, also, vied with each other in their affectionate zeal to mitigate his sufferings, and to supply him with every accommodation and comfort of which his

erected for the purpose, to which nearly seventy ladies and gentlemen sat down; and in the evening tea was provided in the meeting, for as many as chose to accept of it, and the day was concluded with that harmony and devotion, which the Christian religion is so eminently calculated to inspire.

J.

Dudley Double Lecture.

THE Anniversary of the "Double Lecture" took place at Dudley, on Whit-Tuesday, June 1, 1819.

The Rev. Richard Fry, of Kidderminster, conducted the devotional service. Two sermons were preached, the one by the Rev. Thomas Warren, of Stourbridge, from Rev. xix. 10: "*The testimony of Jesus is the spirit of prophecy.*" The other by the Rev. Robert Little, lately of Gainsborough, from Psalm viii. 5: "*For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.*" Fourteen ministers were present, and the congregation was larger than it had been on a similar occasion for several years.

J. H. B.

Association of Methodist Unitarians.

ON the 4th day of June 1819, was held at Newchurch, the Annual Association of the Methodist Unitarians. Mr. Elliott, of Rochdale, preached in the morning a most edifying sermon, on Christian Fear, from Heb. xii. 28. And in the evening, Mr. Harris, of Liverpool, delivered an excellent discourse on the Doctrine and Fellowship of the first Christians, from Acts ii. 42. Both services were well attended, but particularly the evening's, that being much the better time for people leaving their work. There were present of our friends from Rochdale, Oldham, Todmorden, Bolton, Padiham, Burnley and other places. Forty-three sat down to dinner, and many more, whose hearts are strongly attached to our cause, would have indulged in the same gratification, but were unable, even though the expense of dining was only one shilling and nine-pence. These, however, with many of our females, joined us after dinner. Mr. Harris was called to the Chair; and, according to a previous arrangement, in the course of the afternoon an account was given of the state and progress of Unitarianism at all the places forming the Association. Mr. Ashworth gave an account of Newchurch, Mr. Taylor of Rochdale, Mr. Wilkinson of Oldham, Mr. Robinson of Padiham, and Mr. Sudhurst of Todmorden. All agreed that the doctrine was spreading. One observed, that Unitarianism with them had made converts from the world, whose conduct was such as might silence the reproaches of a Warrington. Another noticed particularly the amiable, zealous and unwearied conduct of the women in their church; that though there were many men amongst them whose lives were irreproachable, and some amongst these whose Christian zeal was equal to their means of using it, yet he could not but lament that there was not a more general and active co-operation among all the serious members of the church. A third observed, at our place we are but a few very poor cotton-weavers, unable to defray our own expenses, and must long since have given up our room had it not been for the donations sent us by our more able Unitarian brethren, but particularly the Unitarian Fund. When these donations have reached us, (continued he,) I believe we have felt happier, and thought them of greater value than if we had received thousands from some other quarter and for another purpose. It did us so much good to know that, poor as we were, there were some who noticed us and cared for us. Mr. Harris gave an account of the progress of Unitarianism at Liverpool, of the Fellowship Fund, and the pleasure the members felt in assisting poorer places; and gave a convincing proof of this by presenting Mr. Ashworth with a donation of £5., toward liquidating the remaining debt upon the Rossendale Chapel.

At this meeting it was resolved,

1. That the next Association be held at Todmorden, on the Thursday, in Whitsuntide-week, and that Mr. Harris, of Liverpool, and Mr. Kay, of Hindley, be requested to preach.

2. That every society in connexion with this Association be requested to transmit to a committee, now to be appointed, an account of its state and progress, and that this be done one week before the annual meeting.

JOHN ASHWORTH.

Case of Glasgow Chapel.

To the several Committees of the Fellowship Funds, established throughout the kingdom, and to such other societies as have for their object the building of Chapels for Unitarian worship.

At the request of some of your number, I take the liberty of transmitting for your consideration the following arguments, to shew the necessity of farther assistance in liquidation of the debt upon Union Chapel, Glasgow.

B. MARDON.

Exeter, August 18, 1819.

A considerable sum has at different times been subscribed by the English Unitarians, in order to promote the progress

n Reformation in Scotland,
ed to establish, in the city
particular, the regular wor-
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debts remain which are a
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n reduced to about £200.,
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gyle Street, or by the Rev.
. 100 George Street, Glas-

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rom the Yearly Meeting,
ndon, by Adjournments,
)th of the Fifth Month,
of the same, inclusive,
Quarterly and Monthly
Friends, in Great Bri-
l and elsewhere.

ENDS,

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istinguish it from the voice
; and humbly to believe
that "one *fold*," *of which*
he is the everlasting Shepherd,—that he will give unto us eternal life, and that none shall pluck us out of his hand. How inviting are these truths! how animating are these assurances!

But this attainment is to be ours, only as we look in faith unto Him who declared, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." To deny ourselves, and to take up the cross, are duties which we desire earnestly to press upon all. If we seek for divine aid that this may become the daily engagement of our lives, we shall be induced to make a narrow scrutiny into our thoughts, and into the motives which influence our conduct. Frequent self-examination will convince us that we are frail, and unworthy of the Lord's mercies. A conviction of our own weakness and transgressions will make us fearful of speaking of the errors of others; and tend to restrain us from tale-bearing and detraction. At the same time, divine love operating on our hearts, and begetting there the love of our neighbour, will constrain us to offer a word of counsel, in a way most calculated to produce the desired effect on such as we deem deficient in moral or religious duty.

Precious and very desirable is a humble, contrite, teachable state of mind, in which the earnest prayer is raised, that we may live in the love and fear of our great Creator, and in all things walk acceptably before Him. Oh! that all may be kept in the low valley of humility, where the dew remains long; where they will know the Lord to be "as a hiding-place from the wind, and a covert from the tempest." Here preservation is witnessed within the holy inclosure, here we are guarded against the snares which beset those who would make haste to be rich. How safe, how necessary it is, for the humble Christian to set out well; to watch against the first temptation to covet great things! Sweet is the condition of the grateful mind: sweet is a state of contentment and of daily dependence on the Lord.

The amount of the sufferings of our friends in Great Britain and Ireland, as reported to this meeting, is upwards of fifteen thousand six hundred pounds. A very small proportion of these has been incurred for military purposes, whilst the remainder has arisen from the support of our Christian testimony against the payment of tithes, and other demands of an ecclesiastical nature.

We have received an epistle from our dear friends in Ireland, and one from each of the Yearly Meetings in America. It is satisfactory to find that in several parts of that continent, friends are alive to the rights and interests of the natives of Africa

and their descendants resident among them; and are endeavouring, by the establishment of schools, to promote the education of their offspring. Their attempts also, to introduce the benefits of civilized life among the native inhabitants of the wilderness, continue to be steady and persevering; and to be marked in some parts by a cheering degree of success. We are also glad to learn the favourable result of an application to the government of the United States, to secure to some of these natives a title to their lands, previously to an intended subdivision of this property, in order to its being transmitted by legal inheritance.

The continuance of the blessing of peace to this nation has warmed our hearts with gratitude. Our refusal to bear arms is not only a testimony against the violence and cruelty of war, but against a confidence in what is emphatically termed in Scripture, the "arm of flesh:" it is a testimony to the meekness and gentleness of Christ, and a resignation to suffer, in reliance on the power, the goodness, the protection and the providence of the Almighty. Let us, even now, seek to have our trust so firmly fixed on this unfailing source of help, that if our faith should be ever again put to the test, we may have ground to look with humble confidence to him in whom we have believed.

Dear Friends, if we are quickened by the power of the Son of God, we shall not be idle spectators in the world, nor indolent occupiers of the talents with which we are entrusted; and, however varied our allotments may be, each will see that he has duties, and very important duties to fulfil, in this state of existence. We shall, however, find that it becomes the pious Christian to wait to know his exertions for the good of others regulated and sanctified by the Spirit of his Lord. We shall seek to be preserved from suffering by the friendship and intercourse of the world; and we shall see the necessity of continued watchfulness, that neither our own minds, nor those of our tender offspring, may be drawn aside from the simplicity and purity of the truth as it is in Jesus. Our early predecessors received this truth by convincement; they made great sacrifices to obtain an establishment therein, and having thus purchased their possession, they were careful not lightly to esteem it, nor to exchange it for any inferior object: but let us ever bear in mind, that the salvation of the soul cannot be inherited by birthright, nor imparted by education. It is an individual work, indispensably necessary for every man to know wrought in him through Jesus Christ our Lord and Saviour. Let us, then, each seek to fill his allotted station in the church, that in the day of righteous decision, we found worthy to stand before G

"The grace of our Lord Jes with you all. Amen."

Signed in and on behalf of t by

WM. DILLWORTH CR Clerk to the Meetin

Miscellaneous.

The Lord Chancellor has ment against the Jews in t *Charity*. This people are whol from all its benefits. Legally, may be right; we wish, howe law were more conformable to lent spirit of the gospel. We last Volume, XIII. 586—594, count of the proceedings in C this interesting case; and the ble correspondent, by whose were enabled to do so, has f with an accurate report of the C Judgment, which will be inse next.

The following notice has bee from the Committee of the B are so laudably engaged in th reduce the Poor Rates.

King's Head, August 18,

It is hoped that those owner piers of land, and parishes, w conviction of the utility of th now in so many parts engag nishing labouring poor with sm of land, will by their example h hourly of exciting others to the this very important mode of a the condition of the poor rates effecting in Kent by Lords Al and Le Despencer, as well as by that county, merits universal not

There can scarcely exist a doc the government will ere long co granting land at no great dis London, on which a number of m poor may be employed.

His Grace the Archbishop bury, accompanied and assist Bishop of Exeter, has made th the county of Kent within the l for the purposes of Visitation a mation. The number of perso holy hands have been laid on t astical tour, is computed at 11, Archbishop's charge has appear stance, in several newspapers. on the political as well as relig of the times. His Grace complai *united* attacks of *Dissenters* and (he cannot surely be correctly "which require all the learning

industry of the Church to repel them." "The meanest and most ignorant of the people," he goes on to lament, "are now united to employ themselves in inquiries for which *they are by no means qualified.*" Sedition, his Grace further represents, keeps pace with schism, which latter evil he expects will be remedied by the measures taken for building new churches. A million of money has been voted for this purpose by Parliament, and there is a voluntary association in aid of this legislative design, but the good Archbishop says that "the number of subscribers has hitherto been *singularly small.*" He then adverts to the education of the poor, which he asserts must be confided to the direction of the parish-priest, or there will be "hazard to the Church and State;" complains of "the mistaken liberality" which would "leave religion to assert its own rights;" and directs the clergy to look for the interference of Parliament on behalf of Church-of-England education, and in the mean time to protect the poor from "the misguidings of the "sturdy enemies" of Church and State, who "would introduce a mode of education in direct opposition to both." Calculating on this future interference, as well as on the effect of measures already adopted, the zealous metropolitan solaces himself, and cheers the clergy with the persuasion, that "in a few years the difficulties and labours of ministers will be greatly diminished, *and their principal duties brought nearer to the strength of man,*" that the progress of dissent will be checked, and there will be restored to the Church "many involuntary seceders, who, when the doors of our places of worship," he adds, "are more widely opened, will gladly re-enter them." This charge was, no doubt, applauded by the clergy; and we presume that parts of it must have been received with a smile by some of the assembled churchwardens of Kent, amongst whom were not only Dissenters, but also Dissenting ministers. These latter departed from the Visitation, we presume, *charged* with excellent matter for their next Sunday's sermons.

The late Wiltshire Election.

SIR,

IMPORTANT matters connected with the Dissenting interest, and even the Unitarian cause, have been blended with the recent election of a Member of Parliament for the county of Wilts. If you think the following brief statement worth preserving in your valuable Repository, it is at your service, from

A WILTSHIRE FREEHOLDER.

August 12, 1819.

At the last General Election for 1818, Paul Methuen, *Esq.*, John Benett, *Esq.*, and William Pole Tylney Long Wellesley, Esq., started as candidates for the county of Wilts. After a severe contest of eight days, Methuen and Wellesley were declared the sitting members, with a determination on Benett's part to come forward at the next opening for the county.

This his determination met with the warm support of all his friends, amongst whom John Dugdale Astley, Esq., a Major in the Wiltshire Militia, ranked as one of the first.

A few weeks ago, Mr. Methuen tendered his resignation, by accepting the Chiltern Hundreds, and a new writ was issued for another member for the county of Wilts.

Whether an understanding had taken place on the subject between Major Astley and Mr. Methuen, before it was known to other people, must remain in partial darkness; but it was soon buzzed about, that counties could be bought as easily as rotten boroughs; that a long purse and a family name could send what member they pleased to the Commons' House of Parliament. These reports soon obtained greater credit from Mr. Astley having written to another of Mr. Benett's friends the following letters:

"*Notton, June* 29.

"My dear Locke,

"Methuen retires, and your humble servant, urged by the kindness of his friends, offers himself.

"Yours most truly,

"J. DUGDALE ASTLEY.

"*Wadham Locke, Esq.*"

This letter not being answered, was followed by another thus:

"*Notton, Monday, July* 5, 1819.

"Dear Locke,

"I shall call on you early on Thursday, to beg you to accompany me through Devizes. I trust you will have no objection. Every thing depends on the respectability of attendants, &c. &c. &c.

"*Mum—Mum—Mum.*

"Yours very truly,

"J. D. ASTLEY.

"*Wadham Locke, Esq.*"

By the bye, I ought to have mentioned that though both Astley and Benett are members of the sect established by law, yet the one, it is said, is tinctured with bigotry, whilst the other is free and liberal in his views. These things could not escape notice; therefore, in their squibs and placards, Benett was charged with Atheism, and Astley with persecution. Proofs were demanded, and facts were sought after; and the following matters were brought to light:

"John Bricker, of the parish of Lacock, in the county of Wilts, on his oath saith, that on Good Friday, April 9, 1819, Mr. Astley threatened to withhold from him

parish relief, in case he should apply for it, if he continued to go to that house, namely, the Dissenting Chapel.

"Sworn July 16, 1819, before me,
"THOMAS CALLEY.

"The mark ✕ of JOHN BRICKER,
a Dissenter.

"Witness, M. J. SEMPER."

This fact put Astley's agents to their shifts; for it roused a spirit of inquiry amongst the Dissenters, and they began to draw comparisons between the candidates in a way they had not thought upon before. It was now generally believed that, which ever way the Dissenters leaned, they could easily turn the scale; and if they could be kept divided in their opinions respecting the two candidates, things would be balanced; therefore papers issued from the press, stating that Astley was no bigot, but a very humane man, and friendly to "*Toleration*." And certain Militiamen Dissenters were applied to for their signatures, affirming that the Major never interrupted them in their worship whilst in the regiment, but actually suffered them both to pray and preach!

On the other hand, Benett's claims on Religious Liberty rested not on negative qualities. He had advocated the injured, and in his magisterial character on the bench, had claimed for Dissenters freedom of worship as their *right*. He also met the charge of Atheism with manly boldness. After noticing a letter he had received from a Rev. Mr. Lucas, on the subject of his religious faith, he said to the company present, "I will repeat the words which I used, with the utmost sincerity, in my reply to Mr. Lucas,—I believe in God and his revealed will, and endeavour to make that will the rule of my faith and conduct. I further declare, that, as a Protestant Christian, in a Protestant country, I will ever uphold the rights of conscience and religious liberty to all. I would ask, Gentlemen, who can have read with attention that book of beautiful and sacred history, the Bible, without acknowledging these truths? Who can have observed the conduct of our Saviour himself on earth; who can have read his divine precepts, without admitting the principle of universal toleration?" But, no! this would not do, his enemies perceived even in this speech shocking heresies; and it was soon in circulation, that Benett was friendly to the Unitarians, and that the Unitarians throughout the county had promised him their votes.

On Friday, July 16th, John Benett, Esq. and his quondam friend, John Dugdale Astley, Esq., were put in nomination, and the polling commenced at the hustings erected on the Down, between two and three miles from Salisbury.

The most provoking insults and slanders were now resorted to; but these not answering the purpose, (for a spirit of independence was raised in behalf of Benett that made corruption tremble, he having polled a majority of 103 on the first day,) it was determined that violence should be used in keeping back the voters of Benett, and this plan began to be acted upon.

Astley's committee at Trowbridge entered into an agreement with a ferocious mob, hundreds of whom, armed with bludgeons, for the sum of half-a-crown and three shillings each, marched upwards of thirty miles to hinder Benett's voters from coming up to the poll. Having arrived at the theatre of action, a most serious affray took place: the hustings were beat down; and the High Sheriff was under a necessity of adjourning the electors to a large malting-house in Salisbury, where the polling continued for the space of fifteen days, the utmost period the law allows for tendering votes. In the mean time, the most shocking scenes were displayed at Trowbridge; for the dregs of the committee having given orders to the dregs of the bludgeonmen, particular houses were devoted to destruction; and it is said about forty men had thus sold themselves to work wickedness; whilst infatuated women carried in their aprons stones that had been torn from the pavement for this work of ruin. Providentially for the town, a heavy and continued rain fell during the night, or it is believed the town would have been fired in many places. Upwards of thirty houses were partly demolished, and others were threatened with being razed to their foundations the next night. Though the military were called in from the neighbouring districts, and special constables perambulated the streets, still the work of destruction went on, and a "Benett," as he was called, durst not stir out of doors after dusk, but at the hazard of his life; and, shocking to relate, some of the principal clothiers, *strict Dissenters*, sanctioned and lent their names to these horrid abuses; and to the disgrace of men professing Christianity, bigotry and intolerance gained a petty triumph, whilst brotherly love and charity were left to mourn and weep. However, Wiltshire at large has gained a greater victory, as, by a majority of one hundred and sixty-six votes, she has brought in the man of her choice: a man who is a real friend to civil and religious liberty; for whatever his enemies may say of him, John Benett, of Pyt House, wishes to see the poor of the land prosperous and happy; but he well knows their prosperity and happiness can arise only from a reduction in taxation, and England's expenditure always kept within her income.

At the Meeting of the Royal Burghs of Scotland, in July, it was resolved that the Burgess oath should no more be required

in any of the Burghs. This is some gain to religious liberty. It will facilitate the reunion of the Burghers and Anti-Burghers, as it takes away the ground of difference between them.

A writer in the Times Newspaper, reporting the proceedings at Carlisle at the late Cumberland Assizes, remarks that divine service was nearly assimilated to the Presbyterian model, and thence indulges an anticipation of the union of the Churches of England and Scotland. He builds his hopes upon an attempt, which however failed, to introduce the organ at Glasgow. Another "delightful symptom of agreement" is the reconciliation of two Scottish sects. Being in a hoping mood, the reporter proceeds to expect the union of all Christian Churches, including the Roman Catholic; and concludes with an elaborate piece of silliness, relating to "the volcanic eruption" of the Reformation, and the now *verdant and fertile lava*.

The *Evangelical Magazine* appears to exercise a severe discretion in the advertisements which it admits on its blue covers. In the last Number, the Editors gravely say in their notice to Correspondents, "Mr. B. P. is informed we do not allow our Publisher to insert *advertisements* for Wives." This is rather hard upon Mr. B. P., since other advertisers are allowed great license of subject and expression: e. g. in the same Number, p. 11 of the cover, is announced the anniversary of a chapel at Woolwich, "formerly St. Patrick's," the Rev. W. B. Collyer, D.D. to preach, and the following invitation is held out—"An economical dinner will be provided, and we doubt not many of *the Redeemer's London friends* will realize a peculiar gratification, by beholding in this place the peaceable triumphs of truth *over Rome and error*." The "religious public" are informed in the same advertisement, that contiguous to the chapel is a dry burial ground, "where they may find *a most interesting* repository for their *dear deceased* relations or friends." [This folly is, we see, exposed in *The Examiner* of the 29th inst.]

FOREIGN.

France.

Agreeably to an estimate presented to the Chamber of Deputies by the Minister of the Interior, the expenses of the Clergy of France for 1817, amount to 20,700,000 francs (£862,500).

Germany.

The German States are violently agitated. Religious as well as *political* passions divide and disturb the several communities which constitute this great country. A new persecution has arisen against the *Jews* at *Frankfort*, *Wurtsburg*, in Bavaria, &c.; their houses have been attacked and pillaged; some of them have fled; and such as remain are obliged to seek the protection of the military. The riots were put down by the soldiers, and several of the rioters were either killed or wounded. The occasion of this tumult is said to have been the high tone assumed by the Jews in their memorials to the late Congress, which has given mortal offence to their Christian neighbours! A proclamation of the government condemns the proceedings of the Christians, but at the same time exhorts the Jews to moderation in their views.

At Tubingen has recently been formed a *Society for the Re-establishment and Preservation of the Belief of Divine Revelation* [Offenbarung—Glauben]. The title indicates the object of this society. Excesses naturally lead to the use of remedies. It is known that for a long time past, especially during the last half century, many of the Protestant clergy, the Germans in particular, have indulged in a hardy style of biblical criticism, which has tended to shake the basis of revealed religion. The number of these innovating critics, it is said, is diminishing; nevertheless, the journals frequently announce works which shew the constant struggle between *rationalism* and *supernaturalism*.

The Protestant theologians of Tubingen, who have distinguished themselves by their attachment to revealed religion, are at the head of this newly-formed society, and already are enrolled among its members several distinguished German divines: M. Hess, of Zurich, M. Moller, of Schafhausen, M. Marheineeke, of Berlin, M. Schott, &c.—*Chronique Religieuse, July*, 1819.

Prussia.

A revised Liturgy has been introduced in the garrison churches of Potsdam and Berlin. This is understood to intimate the wish of the Prussian Court, that similar emendations should be adopted by the clergy in places of worship less immediately under the control of the sovereign. This Liturgy is very simple: it consists of two prayers, the one of which terminates with the Paternoster, and the other with a concise creed approaching that of the apostles. A Litany or Hallelujah set to music, in which the congregation joins, constitutes the third part of the short ceremony. Analogous changes are expected to follow in all the national places of worship.—(Monthly Mag.)

UNITED STATES OF AMERICA.

Unitarianism in America: Extracts from Letters.

Philadelphia,

DEAR SIR, *May* 19, 1819.

The first or opening sermon at *Baltimore* was delivered by Dr. Freeman, of Boston, the American Lindsey, and who was "the exciting cause" of the formation of the society and erection of the building. During the winter the pulpit was ably supplied by ministers from Boston and its vicinity, and, about three months ago, Mr. Jared Sparks, of Harvard University, who had preached at Baltimore about six weeks, was elected the minister. He is a young gentleman of learning, talents, and great moral worth; was highly recommended by President Kirkland and other respectable gentlemen, and bids fair to be, under the blessing of heaven, the means of extending the interests of Christian truth as taught in the New Testament. It is a happy circumstance that his election was conducted in the true spirit of conciliation, so that he will have the advantage of ministering to a united and friendly people. His ordination took place at Baltimore on the 5th instant, when no less than eight ministers attended and took part in the services, viz. two from New Hampshire, two from Boston, and four from other places. This fact proves the lively interest that was taken in Mr. Sparks's success, and in the success of what we regard as genuine Christianity; for all these gentlemen travelled from 400 to 500 miles or more in order to reach Baltimore. The order of the services may be acceptable as a matter of curiosity. [Here follows a similar account to that in our last, p. 458.]

The whole of these exercises are said to have occupied near four hours and a half; but the congregation listened with close and unremitted attention.

The sermon alone was about one hour and a half in length. The preacher was the Rev. W. E. Channing, of Boston, a gentleman of high talents and exemplary character. To save time, a considerable part of it was omitted in the delivery; but the whole is to be published, and I hope to be able to send you a copy along with this letter.

Last Sunday Mr. Channing, and Mr. Palfrey who succeeded Mr. Everett, preached publicly in New York, the medical hall having been procured for that purpose, for they could not be admitted into any orthodox pulpit. Although the weather was unfavourable, the place, which was large and commodious, was crowded both morning and afternoon, and many people were disappointed by not being able to get admittance. At the evening service, for there were three services, the concourse that assembled was still greater. This is the first time that Unitarian preaching was heard in New York. There are there several families of that faith, and it remains yet to be seen whether they will have sufficient energy, fortitude and zeal, to follow the example of their Baltimore brethren. It was a favourable commencement to have two of the very best preachers there in one day: but, if they succeed in forming a society, the church will be supplied until a minister can be chosen. Harvard University has had the honour of sending forth many young men of distinguished talents and acquirements: it is richly, though not extravagantly endowed; and the professors are men of great professional respectability. The style of preaching among the New England *heretical* clergy is vastly superior to what was common among the *generality* of the English Dissenters about twenty-five years ago. This may easily be supposed, because the students at Harvard possess much greater advantages than can be had at the English dissenting institutions. I mention this fact because it may be supposed that this country will be in want of ministers, and that in consequence of the progress of Unitarianism, young men of promising talents from England might find eligible situations. This is a mistake: our folks have strong prepossessions in favour of *Americans*. When *ministers* emigrate, conjecture is afloat as to their motives; and several unhappy cases have occurred to prove that some had left England because their reputation was gone.

Philadelphia, June 18, 1819.

I now send a copy of Mr. Channing's sermon, mentioned in my letter of the 19th of May. That discourse has already had an extensive sale: two editions have been printed at Baltimore, and two at Boston, one of the latter on a *cheap* plan for the purpose of distribution; one hundred copies for £1. 16*s.* sterling, or eight dollars. It has made a strong impression on the public mind. The author, although not forty years of age, has for four years past been the *oldest* minister among the congregationalists at Boston, and is esteemed by all who know him as a man of exemplary character, as one whose heart is in his work; he is also considered one of our best preachers. You will perceive that he is of the Arian school; but that scheme is rapidly losing ground with us; I mean in the United States.

I am now happy to say, that our friends at *New York* are going on well. At a private meeting called for the purpose of concerting measures, thirty gentlemen gave their names as supporters of the worship

lod, even the Father. A room accommodating with ease 400 is been rented for a year at (£112. 10*s.* sterling) and fitted apel, where service is now reformed twice every Lord's-day; erstand that the attendance is and the prospect encouraging. book has been adopted, so that edition is now almost out of

porters of the cause at New lesirous of having those settled f Boston, who are of the highest supply them for some time; distance is little more than 200 the greater part of it can be a steam boat, they will have ulty in procuring such supplies shall take root.

EMAN of BOSTON has purchased ated to the University of Cam- very large and valuable library Professor Ebeling, of Hamburgh. ing very full and rich in other ts, it is said to contain the best in the world of books and works America.

lowing is the estimate of the in the city of PHILADELPHIA for population of which is estimated 0:—Adults, 1293; Children, tal, 2217. Fewest Deaths in , viz. 142; greatest number in , 233. Under 1 year, 548; 1 ; 5 to 20, 169; 20 to 30, 256; 325; 40 to 50, 222; 50 to 60, o 70, 106; 70 to 80, 84; 80 to 90 to 100, 11; 100 to 110, 1.— Consumption, 349; Convulsions, ious Fevers, of which 95 were 16; Inflammations, 121; Drop- Ditto in the Breast, 20; Ditto ain, 65; Cholera Morbus, 137; , 110; Child-bed, 5; natural k, 52.

llowing are from the Bills of for BALTIMORE, for 1817; the n estimated at from 60,000 to Males, 746; Females, 577; To- . Of this number, 390 were peolour. Greatest number of deaths t, viz. 213; fewest in April, viz. ler 1 year, 430; from the age of , 258; from 80 to 90, 23; from 0, 4; upwards of 100, 2.—Of tion, 239; Cholera Morbus, 214; 57; suicides, 5.

plication from the AMERICAN BIETY, Congress has passed a Bill *mission of the duties upon stereo- s, and upon Bibles and Testa- foreign languages, imported by* societies or associations, for the gratuitous distribution of the Holy Scriptures.

Observance of CHRISTMAS DAY *in United States.*—"The different manner in which the anniversary of the nativity is observed in different parts of the United States," (says Niles in his Register, Jan. 17, 1818,) "is worthy of remark. In *Boston*, it seems to have been partially observed on the 25th ult., by a recommendation in the public papers to abstain from business, and by some concerts of sacred music in the evening. In *New York*, some of the stores were shut up, but the theatre was open in the evening, and Mr. Cooper played George Barnwell. In *Philadelphia*, about one half of the people paid some attention to the day—but in *Baltimore*, and to the southward of it, the stores were generally shut up, the banks closed, and business suspended as on a Sunday. The Churches also were for the most part opened in the morning, and the afternoon was given to refreshment and mirth, being an almost universal holiday. The only daily papers published in the United States northward of New York are two at Boston, and they only, I believe, were published on the day."

EAST INDIES.

The *Literary Society* of Bombay, established in 1804, has published the First Volume of its Transactions, which commences with a "Discourse at the opening of the Society, by Sir *James Mackintosh*, President."

A dispute exists between the *Archbishop* of *Goa* and the *Governor* of *Bombay*, which is reputed to be in his diocese. During the war, Father *Donat* had acted as the archbishop's representative; but on the return of peace, his grace sent over an ecclesiastic of the name of *François Parras* to displace him. The parishioners petitioned the government to allow them to retain *Donat*, who was generally esteemed. The government acceded to their request, and suspended *Parras*' mission; giving the Archbishop of Goa to understand, that in any change, the parishioners must be allowed to choose their successor. The affair has been laid before the *Court of Directors* of the *East India Company*, who very properly dispute the Archbishop's jurisdiction over the Catholics of Bombay.

NOTICE.

THE Subscribers to the Rev. Mr. Wellbeloved's Bible are respectfully informed, that the First Part is now ready for delivery at Mr. Eaton's, High Holborn. To prevent trouble and disappointment, gentlemen who send orders from the country, are requested to order payment for the same at some house in London.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

The Holy Bible, with Notes Explanatory and Critical, and Practical Reflections. Designed principally for the Use of Families. By the Rev. C. Wellbeloved. 4to. Part I. 10s. 6d. and fine paper 15s.

The Duties of Christian Ministers: considered in a Sermon, delivered at the Old Meeting-House, Birmingham. By the Rev. S. W. Browne, A. B. 8vo.

The Causes, Evils and Remedy of False Shame in the Affairs of Religion. A Sermon, delivered Wednesday, June 30, 1819, at Lewes, before the Southern Unitarian Society for the Distribution of Books and Promotion of Virtue. By John Evans, A. M. 12mo. 1s.

A Treatise on the Existence of a Supreme Being and Proofs of the Christian Religion. With an Appendix concerning the Earlier Opponents and Defenders of Christianity. By Thomas Moir, Member of the College of Justice, Edinburgh. 12mo. 3s. 6d.

Immanuel's Crown; or the Divinity of Christ demonstrated. By the Rev. Richard Newman, Feversham, Kent. 12mo. 2s. 6d.

Immanuel; being a Collection of Scriptures, relating to the Person and Work of the Lord Jesus Christ, with Cursory Remarks, in Twenty-five Letters to a Friend, designed to shew that the Bible is against Socinians. By the Rev. Joseph Herrick. 12mo.

The Confession of our Christian Faith, commonly called The Creed of St. Socinus.

Select Scriptural Proofs of the Trinity. By Richard Graves, D. D. M. R. I. A. 8vo. 7s.

Scripture Proofs on the Pre-existence and Deity of Christ, as the God, revealing himself in the particular Dispensation, the King of the Theocracy, &c. with Observations on the increasing excess of Impiety and Infidelity as the Prophetic and Natural Indications of the Millenium drawing near. 8vo. 5s.

Lyra Davidis; or, a New Translation and Exposition of the Psalms, grounded on the principles of Bishop Horsley, that these Sacred Oracles have an immediate reference to Christ. By the Rev. John Fry, B. A., Rector of Desford, Leicestershire. 8vo. 18s.

Italy: its Agriculture, &c., from the French of Mons. Chateauvieux, being Letters written by him in Italy, in the years 1812 and 1813. Translated by Edward Rigby, Esq., M. D., F. F. and H. S. 8vo.

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Remarks on Scepticism, especially as it is connected with the Subjects of Organization and Life, being an Answer to some recent Works, both of English and French Physiologists. By Thomas Rennell, A. M., Christian Advocate in the University of Cambridge and Vicar of Kensington.

An Index to Subjects not noticed or imperfectly referred to, in the Index to the Principal Matters, contained in Mant's Family Bible. By H. B. Wilson, D.D. F.S.A. 4to. 3s. Superfine Royal Paper, 6s.

CORRESPONDENCE.

Communications have been received from Messrs. Joseph Jevans; W. Hincks; Dr. Carpenter; and Captain Graham; also from J. O. H.; A Zealous Unitarian; B. H.; J. T. (Philadelphia); J. B. (Lyons); T. C. H. (Edinburgh); F. B.; M. N.; and R. D.

A. B. is informed that his MS. is returned, with a Letter, according to his directions.

ERRATUM.

Page 449, col. 2, line 39, for "Stanger, Esq." read *Mr.* W. Stanger.

THE

Monthly Repository.

No. CLXV.] SEPTEMBER, 1819. [Vol. XIV.

MISCELLANEOUS COMMUNICATIONS.

The Nonconformist. No. XIV.

An Essay on the Life and Character of Hugh Peters, Chaplain to Oliver Cromwell and the Parliament.

THE example which was exhibited to the world by the execution of Charles I. astonished and confounded all the potentates of Europe, who till then had considered themselves to be wholly exempt from human chastisement, and not amenable for their conduct to any earthly tribunal whatever. The parasites of the court, and the defenders of the hierarchy, in every Christian country, poured out the most violent and indignant denunciations against the sacrilegious wretches who had dared to sit in judgment upon their hereditary sovereign, and had impiously assailed the life of a monarch who was the peculiar favourite of heaven. The friends of liberty, on the other hand, hailed the news of this unprecedented catastrophe as the harbinger of better times, and as an indubitable surety against any future attempt at arbitrary power or tyrannical domination. So desirous was each of these parties to obtain possession of the public mind, that the British press for a long time was exclusively employed upon publications either to anathematize or to justify the late revolutionary event.

"The sufferings of the Royal Martyr (for so the deceased monarch was termed) were compared to those of Christ the Redeemer. In the comparison, the hardships of the king's case (on account of his rank) were ridiculously and impiously preferred; and the crucifiers of their God were, by churchmen and their adherents, regarded with an inferior detestation to the murderers of their king."*

A letter from General Digby to the Marquis of Ormond, given in the State Letters which were published by Carte, the historian, has the following remarkable passage: "From the creation to the accursed day of this damnable murther, nothing parallel to it was ever heard of. Even the crucifying our blessed Saviour, did nothing equal this; his kingdom not being of this world; and he, though unjustly condemned, yet he was judged at a *lawful* tribunal."*

A sermon, preached by the Bishop of Down, before Charles II. in the year 1649, which was printed at Breda, may be adduced as a fair specimen of the language of the high-church divines, and of the methods which they resorted to, in order to inflame the minds of the public.

"The person," says he, "now murdered, was not the Lord of glory, but he was a glorious Lord; Christ's own vicar; his lieutenant and vicegerent here on earth; and, therefore, by all laws, human and divine, he was privileged from any punishment which could be inflicted by men. Albeit he was an inferior to Christ, as man is to God; yet was his privilege of inviolability far more clear than was Christ's—for Christ, when he vouchsafed to come into the world, and to become the son of man, he did subject himself to the law; but our gracious sovereign was a free monarch, to whom they did all owe and had sworn allegiance." Again: "The Scripture doth teach us to honour and obey the king, as God's minister set over us; and that the injuries of kings, though ever so great, are to be endured by their subjects, who have no other remedy, and are to use no other arms against their king than to

* Macaulay's England, quarto, IV. 26.

* State Letters, III. 607.

pray to God for him, who hath the hearts of kings in his hands, and may turn them when he sees fit."

The writings of Salmasius, Sir Robert Filmer, Symmons, and of a thousand inferior authors, abounded for half a century with such violent declamation, until the practice was checked by the House of Lords, who, in the year 1701, passed a severe censure on a sermon of this kind, preached on the 30th of January in that year, by Dr. Binks, before the Lower House of Convocation, and which they called, a "just scandal and offence to all Christian people."

Powerful *antidotes* to these arbitrary and slavish doctrines were, however, carefully disseminated by a host of contemporary worthies, whose works are now highly esteemed by the wise and the good, and whose ranks were adorned with the names of Locke, Milton,* Sydney † and Goodwin; the latter of whom had the boldness to publish a work upon the death of Charles, which he entitled, "A Defence of the Honourable Sentence." He was a strenuous republican, and had the honour of having one of his political works burnt by the hands of the common hangman, in the same fire which consumed Milton's "Defence of the People of England."

When the violence of these contending parties is considered, we cannot wonder that the Court of Charles the Second should have employed itself in inflicting the severest punishments upon all those who had been active in procuring the death of the late king, and also in traducing the characters of such as were connected with the parliament which sat in judgment upon him.

In the business of systematic calumny the royal party has so far succeeded, that it is difficult at this distance of time to ascertain the true characters of those who suffered with the regicides; and as one document perishes after another, this will become still more and more difficult. Whatever may be thought of the merit or demerit of taking the life of the king,‡ no one who is fond of historical researches, but must take an interest in all the transactions of the eventful period in which Charles suffered, and in the characters of those who were concerned in them. Hence it may not be altogether a useless attempt, to endeavour to clear away the mass of obloquy which has been heaped upon these men, and to place the personal qualities of each in their true light.

From this list I have selected Hugh Peters, as he was the person whom the Royalists seem to have pursued with the greatest hatred. † In order, however, to examine the character of this individual with impartiality, I shall first notice the prominent charges which his personal enemies, and those other persons who had an interest in vilifying Cromwell's adherents, have brought against him; and then shall relate the principal incidents of his life, with such observations thereon as the facts seem to justify.

It was given out generally, that Hugh Peters was very instrumental in procuring the king's death. It was said, that when he addressed the ruling powers, he styled the king a tyrant, and insisted upon it, "that the office itself was dangerous, chargeable and useless." ‡

Walker, in his History of Independency, when speaking of the subject of this paper, calls him, "that carnal prophet and Jesuitical chaplain to the trayterous high court."§

Mr. John Evelyn, in his Diary, lately published, writes thus: on the 17th January, 1648, "I heard," says he, "the rebel Peters invite the rebel powers, met in the painted chamber, to destroy his Majestie." I. 288. He tells us, however, in a subsequent part of his Journal, that when Peters and some of the regicides were car-

* See Milton's Prose Works, I. 362.

† Meadley's Memoirs of Sydney, 8vo. 1813, p. 85.

‡ On this subject consult Walpole's Royal and Noble Authors, II. 69; and the Introduction to Fox's James II. 4to. p. 17.

† In confirmation of this, see the Burlesque Sermon in the Harleian Miscellany VII. 73.

‡ Tryals of the Regicides, p. 159.

§ Part iv. p. 115.

ed to execution, Charles II. had ne indecency to go to the spot to witness the brutal tragedy.

Sir John Birkenhead, who published a virulent pamphlet in 1663, ntitled, "The Assembly Man," for ie purpose of bringing the Assembly Divines into contempt, sums up ie whole by saying, "an Assembly-an's sole comfort is, that he cannot it-sin Hugh Peters; sure as Satan th possessed the Assembly, so Hugh eters hath possessed Satan, and is e devil's devil. He alone would fill whole herd of Gadarenes: he hath icked blood from his youth, and now e a shambles in his countenance." * rom this outrageous language, and e copperplate print which is affixed the production, I am inclined to ink that the main design of this boured tract, was to traduce the aracter of the unfortunate man who the subject of these observations.

Dr. Barwick has thought proper to sert, that "he was infamous for ore than one kind of vice;" and Dr. oung, who betrayed the confidence hich Hugh Peters reposed in him, d was the chief evidence against n on his trial, published a small ork three years after his death, with evident design to blacken his me-ory, and in this book he propagated e story of an improper connexion had with another man's wife. addition to these heavy charges, shop Burnet had the baseness to sert, that he died like a coward; † d Dr. South closed the catalogue of cusations, with the tale of his having en *foxed*, or intoxicated, when he ed.

At this distance of time it is very fficult to ascertain a man's real cha-cter, but I have no hesitation in ying, that I believe the greater part, not the whole of these accusations, re basely calumnious, and were ntrived for the vile purpose of de-oying his reputation. A very short ridgment of Dr. Harris's observa-ns on these charges will, I trust, render this opinion extremely probable.

First, these accusations came from his bitter and acknowledged enemies, who hated the cause in which he had been engaged.

Secondly, It may be observed that he was charged with being *openly* immoral. * But when it is recollected what precise, demure kind of men the ministers of those days were, denying themselves the innocent gaietics and pleasures of life, it is impossible he could have been the man which he has been represented to be. It was this strictness of conversation, joined with their popular talents in the pulpit, that created the Puritan ministers so much respect, and obliged the men in power to profess to admire them. It was necessary to gain the preachers, in order to maintain their credit with the people. But if Peters had been vicious, Cromwell and his adherents must have separated themselves from him, to have prevented their being thought enemies to godliness. Whereas it is well known that he was caressed by the great; and his addresses were received as oracles by the people. †

Thirdly, The Earl of Warwick, Sir Thomas Fairfax, and Oliver Cromwell were his patrons, ‡ and he was caressed and rewarded by the Parliament. How improbable then, is it, that Peters should have been notorious for wickedness! His patrons have never been accused of *personal* vices; they were men who made high pre-

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* See The Assembly Man, p. 21.

· Burnet's assertion is, that "he was k in spirit, and had neither the honesty repent, nor the courage to suffer." more unfounded calumny was never ned.

* See his Last Legacy to his Daughter, p. 106.

† That the generals of the army professed to be supporters of religion, and strenuous promoters of moral conduct, there is abundant evidence; and I have one or two documents that will prove the assertion. The first is a copy of the Laws of War, published in the year 1642, by the Earl of Warwick, and addressed to all the officers of the army. It begins with a detail of their duties to God, and then of their duties to the community; and their strictness against all immorality is very remarkable.

I have also a document of the same nature, which was printed 17 years afterwards, and proves that the regard for religion was not a sudden fit of godliness, but was an abiding principle in the army.

‡ See the Letters of Cromwell and Bradshaw to him.

tensions to religion; and the cause they fought for, they always spoke of as the cause of God. Is it then, at all likely, that their acknowledged chaplain should have been a very vicious man? The supposition appears to me to be ridiculous. We shall, however, be better able to judge, when we have considered the principal incidents of his life, which I shall now endeavour to relate with as much brevity as is consistent with the subject.

Hugh Peters was born in the year 1599, at Foy, in Cornwall, of very respectable parents. His parentage on the mother's side was very reputable, so much so, that Dr. Harris, when speaking of the antiquity of her family, asserts, that "it does not yield in gentility to any in Cornwall." * His father was a very respectable merchant at Foy, whose ancestors were driven thither from Antwerp for their adherence to the Reformed Religion.

At the age of 14, young Peters was sent to the University of Cambridge, (his elder brother being at the same time a student at Oxford,) and was entered at Trinity College. When of the age of 17, he took the degree of Bachelor of Arts, which was as early as it could have been conferred upon him, according to the rules of the University; and six years afterwards, when he was in his twenty-third year, he obtained that of Master of Arts.† Upon his leaving the University he came to London, and was licensed as a preacher, or admitted into holy orders, by Dr. Mountaine, then bishop of that See. I have met with no account of the place where he first preached, but it appears that soon after his ordination he was appointed Lecturer at St. Sepulchre's, on Snowhill, where he preached to an audience consisting of six or seven thousand persons.‡

In an interesting little volume which Peters prepared but a short time before his death, entitled "A Dying Father's Last Legacy,"§ he relates that a young man, who had accidentally heard him preach, made interest to have him appointed Lecturer at St. Sepulchre's, and subscribed £50. per annum to the Lecture, which was certainly a large sum in those days. The resort to these Lectures became so great that it occasioned much envy, and procured the preacher many enemies;* a circumstance which occasioned his biographer, Dr. Harris, to remark, that "church governors are apt to dislike popular preachers, especially if they teach in a manner different from themselves." †

How long Peters continued to preach in London does not appear. I find nothing upon this point except what is said in Ludlow's Memoirs, where we are told that he "had been a minister in England for many years, till he was forced to leave his native country by the persecution set on foot, in the time of Archbishop Laud, against all those who refused to comply with the innovations and superstitions which were then introduced into the public worship." ‡

From this account we may conclude that he left the University very young, for Laud's persecution of the Puritans began about the year 1629, when Peters was only thirty years of age; and as few men would be more obnoxious to that proud prelate, it is not likely that Peters could have remained in this country long after that period. This supposition is indeed confirmed by what he himself related upon his trial, for he told the judge that he had lived fourteen years out of England, and that the war between the king and the parliament had already begun when he returned to his native country.§

When he left England he went directly to Holland, and was chosen co-pastor with the celebrated Dr. William Ames, of an Independent

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* See "An Historical and Critical Account of Hugh Peters," prefixed to Dr. Harris's Lives, in five volumes. Vol. I. p. 9.

† Harris's Life, p. 10.

‡ The Last Legacy, p. 99.

§ This curious and scarce book was printed in 24mo. in 1661, and the whole *title* runs thus: "A Dying Father's Last Legacy to an only Child: or Mr. Hugh Peters' Advice to his Daughter: written by his own hand, during his late imprisonment in the Tower of London, and given her a little before his death."

* See Last Legacy, p. 100.

† Historical and Critical Account, p. 1.

‡ Memoirs of Edmund Ludlow, Esq. III. 61.

§ See "An Account of the Tryals of the Regicides," 4to. 1660, p. 172.

Church at Rotterdam. It was probably while he resided here that he became acquainted with the learned John Forbes, Professor of Divinity in the University of Aberdeen. This celebrated man, who was eminent for his great knowledge of Hebrew, and such other learning as peculiarly fitted him for theological inquiries, was educated at the University of Heidelberg, in the Palatinate, under the renowned David Pareus, and so great were his acquirements, that Bishop Burnet pronounced him to be the most learned man of the age in which he lived. In a pamphlet which Hugh Peters published in 1646, entitled "Peters's Last Report of the English Wars," he speaks of his acquaintance with this great scholar, in the following terms: "I lived," says he, "about six years near that famous Scotsman, Mr. John Forbes, with whom I travelled into Germany, and enjoyed his society in much love and sweetness constantly; from whom I received nothing but encouragement, though we differed in the way of our churches."

Peters, while at Rotterdam, also acquired the esteem and friendship of the learned *Amesius*, who relinquished a professorship in Friesland for the purpose of residing with him, and was soon afterwards appointed to be his colleague and co-pastor of the Church at Rotterdam. That these men were of congenial dispositions and habits may be supposed from the circumstances already mentioned; but more especially from the incident which Peters himself, in the pamphlet already alluded to, thus relates: "The learned *Amesius* breathed his last breath into my bosom."

Hugh Peters resided in the United Provinces only five or six years; but in that short period he acquired so much reputation with the leading men in that country, that the government seem to have taken every opportunity of shewing him respect, as will appear by the sequel of the history. From Holland he removed about the year 1636, to New-England, just at the most interesting period of that important settlement, when many hundreds of the most conscientious persons of this country were fleeing thither to avoid the tyranny of Charles, and the persecutions of those intolerant and cruel fanatics, who were patronized by that cold-hearted and unrelenting monarch. When Peters arrived in the New World, he took up his abode at Salem, a place which is now become the chief town of Essex County, and the most important sea-port of the state of Massachusetts, about eighteen miles from Boston. It may not be quite irrelevant to our purpose to remark, that the planters of the Massachusett colony, made their first settlement in that place in the year 1628,* and that this was only about eight years before the arrival of Hugh Peters.

Here a question naturally occurs, what could have induced Peters to leave the United States of Holland, where he had acquired so great a character, and where he was held in so much consideration, to reside in a new colony, where he could have had no associates but the wild Indians of the desert, or those unfortunate Europeans who were wanderers upon the face of the earth, and who had expatriated themselves for conscience' sake? In my opinion, nothing could have determined him to have adopted such a measure, but an enthusiastic love of liberty; an anxious desire to minister to the comforts of those who were suffering for having borne their testimony to the cause of truth; and a heart glowing with piety to God and benevolence to man. And in reviewing the general tenor of the life of Hugh Peters, I think I am fully justified in attributing to him such exalted motives.

When he arrived in New-England, it is probable that he resumed his former occupation, viz. that of a Christian minister of religion; and as he had been in the habit of considering it not at all incompatible with that character, to be at the same time the undaunted advocate of the civil and religious rights of mankind, he would not fail to administer the comforts of religion to, and justify the conduct of those who had fled to the uninhabited parts of the earth, rather than forfeit their characters as men, by continuing to submit to the capricious ordinances of an unprincipled tyrant.

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* Neal's History of New-England, 2nd edition, II. 217.

However, be this as it may, this indefatigable man had not lived among these new settlers more than seven years, before the urbanity of his manners, and the general benevolence of his conduct, had so won upon them, that the colony deputed him as their ambassador to the Court of Charles the First, to endeavour to procure for them some indulgence in regard to the recent impositions of customs and excise in that country.* Having now learned that the Parliament of England had relieved the people in some measure from the abuses in Church and State, he did not hesitate to return home; and, as Mr. Ludlow informs us,† he encouraged the people where-ever he went, and advised them on all occasions, to appear vigorously for the Parliament cause.

Whether Peters succeeded in the business of his mission from the colony of New-England, I have not been able to learn, but it appears that he had not been long in this country before he was appointed chaplain to a brigade of troops that was sent against the Irish rebels, and accordingly he accompanied the expedition thither.‡ In Ireland the amiable character of Peters likewise manifested itself; for having observed the deplorable condition of the poor plundered Protestants in that country, he not only did every thing he could to procure them relief among their neighbours, but kindly undertook a journey to Holland for the purpose of turning the interest, which he knew he had in that country, to their account. And so successful was he in this labour of love, that he returned to Ireland with nearly £30,000. sterling, which he had obtained from the Dutch for their relief.§ This was, perhaps, the largest sum that had ever been collected by a single individual in a foreign country for a charitable purpose; and shews what talent, zeal and industry may effect, when united, for the attainment of an object deserving of such exertions.

When Peters had effected his various purposes in Ireland, he returned home, and upon his arrival was received with the warmest welcome by Sir Thomas Fairfax, by the Lord High Admiral Robert Rich, Earl of Warwick, and by Cromwell himself.*

In the year 1643, we find Peters engaged in the benevolent office of attending Mr. Chaloner in his last moments, a gentleman who was executed for having been concerned in the scheme which had been contrived by the Poet Waller, and usually called Waller's Plot. At the place of execution Chaloner confessed that he deserved death, and at the request of Peters, fully explained the part he had taken in the said plot. Hugh Peters having then prayed with him, execution was performed upon him.†

On the second of January 1644, Peters was called upon to attend Sir John Hotham on the scaffold, and he received from him public thanks on the occasion. The conversation which passed between Sir John Hotham and Peters on this awful occasion, as given by Rushworth, is interesting and natural; and Dr. Harris‡ has passed an encomium upon the conduct of Peters on this occasion: "We see nothing here," says he, "but great civility in Peters, and the due discharge of his office. Here is nothing troublesome or impertinent, but as one would wish to have it in like circumstances."§

About this time Peters was engaged as chaplain to the Parliament forces, in which capacity he soon won the confidence of the different generals in the Republican army; for in the year 1645, we find him employed by them in several services of great trust, such as carrying intelligence to the Parliament of the state of the troops in different places, and of the reinforcements which were required by their

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* See the Historical and Critical Account of Hugh Peters, p. xii.

† Ludlow's Memoirs, III. 61.

‡ Ibid. § Ibid.

* Harris's Historical and Critical Account, p. xiii.

† Rushworth, Part iii. Vol. II. p. 327.

‡ See the Historical and Critical Account, p. xvii.

§ The behaviour of Charles upon the occasion was not quite so decent; he being in the habit of explaining the case of Sir John Hotham, by saying that "his head was divided from his body, because his heart was divided from the king." See Milton's Iconoclastes, 8vo. London, 1692, p. 62.

e commanders, with other
of equal importance.
llowing cases, which are re-
y Whitlock in his Memorials,
mentioned to shew the con-
which was reposed in Peters
fficers of the army and by the
nt; and also the zeal and
which he manifested in the
of the party whose cause he
used:

Peters having been with the
Warwick at the taking of
as dispatched by that noble-
London, to give an account of
e business to the Parliament.*
er time he was entrusted with
y Sir Thomas Fairfax from
ter, and brought to the Par-
he first news of the taking of
n. On this occasion he was
to the House, where he made
a relation of the particulars
g that event, that the House
n the sum of £100.† In the
r (1645) Peters was entrusted
ther embassy from Sir Tho-
fax to the Parliament; when
gain called into the House,
them a particular account of
of Bristol. At this time he
ie desire of Sir Thomas to
me recruits sent him, and
upon the House the impor-
l necessity of that measure.‡
month of March, in the same
gh Peters was with the army
vall, encouraging the men to
nt, and do their duty; and
business was concluded, Sir
Fairfax dispatched him to
to report the result to the
nt. The original letter, which
ted on the 24th of March, by
Cromwell's Parliament, is a
locument.

ther time letters were brought
Parliament by Peters, from
nt General Cromwell, con-
the taking of Winchester
when being called into the
e gave a particular relation
of the transactions connected with that event. For this service the House voted him £50.* When the town of Dartmouth was taken by storm, in the beginning of this year, Peters was also sent to London to communicate to the ruling powers the particulars relating to that event; and we are told, that on this occasion he was also called before the Parliament, and that when he had given an account of the valour and affection of the army, he presented letters, papers, crucifixes, and other Popish relics which had been found in the town.† The *first* news of the taking of Dartmouth was sent by another individual, but on the following day Peters was dispatched to Town with further particulars. Both the original letters from Sir Thomas Fairfax, printed by order of Parliament, are now before me.

"It is plain," says Dr. Harris, in allusion to these circumstances, "that Peters must have been in favour with the generals, and that he must have made some considerable figure in the transactions of those times."‡

This opinion may, however, in some measure be confirmed by the following relation: When the city of Worcester was besieged in the year 1646, by the Parliament forces, and the governor had consented to deliver up the town, upon condition that passes were given to the soldiers, and to the principal inhabitants, Hugh Peters was the person who was entrusted with that commission. Mr. Habingdon, who wrote a very particular account of this siege,§ relates, that on the 23rd of July 1646, many gentlemen went to six o'clock prayers, at the college in Worcester, to take their last farewell of the Church-of-England service, the organs having been taken down three days before; and that at ten o'clock in the morning the several regiments marched forth to Rainbow-hill, and all the gentlemen with the baggage; and that at one o'clock

lock's Memorials, folio, London,
2.
. 163. Two letters from Bridg-
ting the news are now extant.
dated July 22, the other July 23,
both were printed by order of
t.
lock, p. 171.

* Whitlock, p. 175. † Ibid. p. 189.
‡ Historical and Critical Account, p. xiii.
§ This gentleman resided at Henlip House, within four miles of Worcester, and must have written the account *at the time*, as he died the year after the siege, at the age of 87. See p. 1. of Dr. Nash's Introduction to his Collections for the History of Worcestershire.

Peters brought them the passes. Here it may be observed, that Peters questioned every individual, and obliged him to promise "not to bear arms against the Parliament of England," which they all did before their passes were delivered to them.*

This circumstance shews the zeal with which he laboured in the service of the Republic, and the faithfulness with which he discharged the several trusts that Cromwell and the generals of his army reposed in him.

In the course of the next year I find he was engaged in drawing up an address to the army, which he published in a quarto pamphlet, entitled "A Word for the Army, and Two Words to the Kingdom. Forced in much Plainness and Brevity from their faithful Servant, Hugh Peters." This production has all the customary quaintness of the time; but I do not recollect ever to have read any work of that period, which contains more good advice, or that breathes a better spirit. An extract or two will justify this opinion. "Good men," says he, "not good laws only, must save kingdoms. What if every fifty in every county were to choose one to choose for them." He proposes, "that salaries may be appointed to all places of trust, that temptations to deceit take not hold of officers." "That no magistrate, *in matters of religion*, meddle further than as a nursing father; then," says he, "*all* children shall be fed, though they have different faces and shapes."† "That burgesses of Parliament may be better proportioned, and that they give *monthly*, some account to the places intrusting them; and that some laws may be probationers for a month or two." "That prisoners for debt may have dispatches, and not lose heads, hearts and hands, as well as heels, in a goal; that the creditor may maintain them in prison; that poor thieves may not be hanged for thirteen-pence halfpenny, but that they may be employed on the river, or in draining lands."* The whole of this production may be perused with interest.

[To be concluded in the next Number.]

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* Nash's Collections for the History of Worcestershire, 2nd Ed. folio, London, 1799, Vol. II. p. 105 of the Appendix.

† All his books abound with exhortations to Christian charity. "Why," he used to say, "cannot Christians differ and yet be friends?"

Philadelphia,
June 18, 1819.

SIR,

A FEW days ago I had occasion to look at the 110th Psalm, in the Essex-Street Liturgy, and found, to my astonishment, that the word Lord, in the 5th verse, is printed in *capitals*, thus: "The LORD upon thy right hand." In Dr. Disney's Prayer Book of 1802, the reading is, "JEHOVAH on thy right hand," i. e. Jehovah on the right hand of Jehovah! Were this reading correct, it would follow that there are *two* Jehovahs *at least*. What then becomes of Unitarianism? I regret so great an oversight. The Hebrew word is not Jehovah, but אֲדֹנִי, a lord, master, supporter, *base*, &c. and has no necessary relation to Deity; whereas Jehovah is the appropriate name of *Him* who is self-existent, and is no where applied to our Lord.

I am surprised that none of Mr. Belsham's opponents have availed themselves of this application, or rather *mis*-application of Jehovah. It is notorious that the Psalm is referred to our Lord in the New Testament, not casually, but directly and repeatedly, and by authorities which, to my mind, are conclusive.

J. T.

Exeter,
August 11, 1819.

SIR

THE copy of the Theological Repository which belonged to the late Mr. Bretland, has fallen into my hands since his death, and I am enabled by means of it to add something to the list of writers in that work, communicated by your Correspondent T. R. S. [XII. 526.] How far the following information may be new to your readers, I cannot judge, but if you think it likely to prove interesting it is at your service. It is entirely derived from notes in Mr. Bretland's hand-writing, written in his copy above-mentioned: of course, I am in no degree answerable for its accuracy, but I believe it may be relied upon.

WILLIAM HINCKS.

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* Harleian Miscellany, VI. 65, &c.

URES.	VOLS.	WRITERS' NAMES.
	6,	Rev. Joseph Bretland of Exeter.
	3,	J. Wright, M. D. of Bristol.
	4, 5, 6,	Rev. Joseph Bretland.
	6,	Rev. Henry Toulmin.
	3, 4,	Rev. Joseph Bretland.
	1, 2, 3,	Rev. W. Turner of Wakefield.
	6,	Rev. Job David of Frome.
rder,	6,	Rev. Joseph Bretland.
	5,	Rev. Henry Toulmin.
	4, 5,	Rev. B. Carpenter of Stourbridge.
	6,	Dr. Toulmin.
los,	4, 5, 6,	Gilbert Wakefield.
l Contributor,*	2,	Rev. G. Waters of Ashburton.
	4, 6,	Rev. Joseph Bretland.
	3,	Rev. S. Badcock of Barnstaple.
ıristianus,	5,	Michael Dodson, Esq.
	1, 2,	Rev. Mr. Graham of Halifax.
	2,	Mr. Badcock.
	5,	Rev. Mr. Gill of Gainsborough (Author of Remarks on Lardner's Treatise on the Logos, Vol. I.).
ying in the rist,	1,	Rev. Mr. Brekell of Liverpool, (Verus, Vols. I. II.).
strated by n, Fate of	1,	Mr. Turner of Wakefield.

June 5, 1819.

ratified by reading the candid admissions of Mr. . 287,] that "Unitarians ave as much reason for as any sect of Protestan- Dr. Carpenter has ap- ctorily to "the internal ne Scriptures;" and that, "the Catholic rule of ture is not of private in-

ef History of the Unita- ted in 1687," and again he first volume of 4to. icts. At nearly the end of the last of the *four* Letters, into which that *History* is divided, is the following passage, which corroborates, and may suitably accompany the representations of Mr. Molineux.

"As to the *Catholic* Doctors, (so called,) *Chr. Sandius* hath made a great collection of testimonies out of them, to this effect, that neither the Trinity nor the Divinity of the Lord Christ, or of the Holy Spirit, can be proved by the Scripture; but by tradition only. Some of them confess that the Scriptures rather favour the Sociniau doctrine; and that the Trinity is not only above, but contrary to reason; finally, that if the authority of the church did not oblige them to be Catholics, they should choose to be *Socinians*. See for these things, *Sandius, Hist. Eccl.* L. i. C. *de Ario* and *Cingallus, in Script. Trin. Revel.* An English author of the Romish persuasion has these words, *(in Fiat Lux,* pp. 379, 380,) I may truly say, *Christ is the Pope's God.* For if the Pope had not been, or had not been so *vigilant and resolute* a pastor as he is, (he means *such a persecutor,)* Christ, whom the Pope both worships himself, and propounds to the world to worship *as the very true God, that made all things,* Christ, I say, had not been taken for any

r is sent by the same per- gned A. O. C. Vol. III. ascribes to Rev. G. Waters le was unquestionably the anslation of Psalm cxxxix; ınd observes, he is nearly ımunicator of it, A. O. C., ale of Exeter. I believe ıal Contributor," Vol. II. lerivale, whilst the accom- was written by Mr. Waters. paper signed Philander in is not Mr. Bretland's. He communicated by a gentle- h of Ireland to Archdeacon om whom an answer was e Repository had been con-

such person, as this day we believe him to be."—(*Brief Hist.* 1687, pp. 161, 162. 4to. 1691, 45.)

Can any of your readers name the author of *Fiat Lux?* In *Cat. Williams*, p. 233, I observe, "Animadversions on *Fiat Lux.* Oxford, 1662."

OTIOSUS.

SIR,

MR. COGAN expresses a doubt, [p. 369,] whether the conclusion of the twenty-fifth chapter of Matthew relate to a future life. In Cappe's Life of Christ, Sect. lxi. lxii. and in Mr. Cappe's Dissertation on "the Kingdom of Heaven," there are given, what seem to me very satisfactory reasons, for believing that the twenty-fourth and twenty-fifth chapters of Matthew relate only to one event, namely, the destruction of Jerusalem. The Lord's reckoning doing good to his servants the same as doing it to himself, probably refers to assisting them, because they were the disciples of Christ, and notwithstanding the danger which in a time of persecution would attend owning any connexion with them. If some of the expressions be thought too strong to refer to this event, is not the language used in xxiv. 29—31, equally strong? Yet it is said in the 34th verse, "this generation shall not pass away, till all these things are fulfilled."

T. C. H.

On the Rev. Samuel Newton's Objections to the Improved Version.

LETTER III.

SIR,

6. IT is the custom of the author of the "Trinitarian's Appeal Defended," who has undertaken to demolish the credit of the Improved Version, whether from artifice or ignorance he best can tell, to represent certain doctrines and interpretations of Scripture as quite new and peculiar to the Improved Version, and then without any critical examination to denounce his anathemas upon them, and to lavish the most unqualified abuse, and the bitterest invectives against the Editors, without seeming to be aware, and perhaps indeed without knowing it, that he is spitting his venom at some of the most celebrated characters, and the most admired for piety, charity and learning. Did not the author of the "Appeal," &c. know that controversies concerning the miraculous conception, the genuineness of the Introductions to Matthew and Luke, concerning the doctrine of an intermediate state, the existence of angels and devils, and the case of demoniacs, existed long before the Improved Version was published, and that men of great learning and high character have taken different sides of these interesting questions, and have defended their respective opinions with a calmness, dignity and gravity which became the subject? Did he not know that the Editors in these cases have done nothing more than exhibit the versions or comments of their eminently learned and distinguished predecessors, to whose authority they have commonly appealed, and whose words they have often cited? What occasion then was there for treating the Editors with such contumelious language and outrageous abuse, as I who have been pretty conversant with theological controversy never recollect to have witnessed before? But let me ask, have the Editors given any just provocation for such rude and uncourteous treatment? Have they given any example of it? Have they from the beginning to the end of their work suffered a single invective to escape them, either against the opinions or the persons of those from whom they differ most widely and essentially? Have they in any one instance done any thing more than simply state their judgment and assign their reasons? And is it for this that they are to be branded with an accumulation of coarse and vulgar epithets, which if they had even been deserved, no man who has the feelings of a gentleman and a Christian would permit himself to use? Can the reverend appellant think that he consults his own character, or the credit of his cause, by such intemperate language? He tells us, p. 93, that "he believes there are Unitarians who are ashamed of the Improved Version." There may be such: heaven bless them! But can the author believe that he has a friend in the world, whose opinion is worth regarding,

not heartily ashamed that he
have set his name to a publi-
o utterly destitute of candour,
which the want of argument
ied by the lowest abuse? On
ide will a stranger naturally
the defect of argument to
On the disputant who pre-
or on him who loses his tem-

ould be an endless task to
at length all the subjects
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: is no subject which seems to
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ılarming height, than the ex-
ns which are given in the
d Version of the texts which
) angels, devils and demons.
incipal writers from whom
ıterpretations are borrowed,
wman, Farmer, Wakefield,
, Sykes, &c., whose names
: perhaps be familiar to the
f the "Trinitarian's Appeal,"
whom he, perhaps, may re-
"buzzing insects," but who
r be held in the very highest
ın by every lover of sacred
e, on account of their distin-
pre-eminence in sagacity and
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and persevering investigation
ogical truth. The esteem in
he doctrines of these critics
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porters of them are treated
author, may be seen in the
g specimens.
: "They (the Editors) en-
to exclude the idea of angels
ıy parts of their text, in a
ıt uncritical, and I believe I
justified in saying, truly mon-

: "They pay no attention to
pretations of the texts by the
"—"These things have no
with them: possibly they
ɔt have any weight, because
ew them not, and were too
or conceited to inquire after
-" Thus blundering on in the
ance of their own ignorance
eit, *they publish such extra-*
vagant crudities as school-boys might be ashamed of. The perfection of their extravagance, however, upon the subject of angels, must be learned from the first chapter of the Epistle to the Hebrews—a display made, I fear, from the base motive of apprehension that Christ would be exalted above the rank and dignity allowed him in their system, if the common and true translation were admitted." Thus does this Christian priest take upon himself to judge of the secrets of the heart, and presume to impute to his brethren the basest motives, merely because they differ from himself in the interpretation of a text of Scripture.

The writer then proceeds to cite and animadvert upon the translation of the first chapter of the Epistle to the Hebrews, in which the Editors have introduced considerable variations from the Public Version, and even from that of Archbishp Newcome, which variations are supported by the authority of Wakefield, Sykes, Emlyn, Lindsey and others, which are expressly cited—but which are treated by this very profound critic with the most insufferable arrogance. For example, in the third verse, they have adopted Mr. Wakefield's translation of the first clause, "who being a ray of his brightness and an image of his perfections." Now hear the oracle, p. 60: "Why is, what I believe we properly read, 'the brightness of his glory,' read, 'a ray of his brightness'? Did the translators not know that a τε before απαυγασμα was not to be expected after ων? Perhaps they did not know any thing of the matter; I am ready to believe their ignorance is their defence." How kind is this gentleman! How candid to poor, ignorant, illiterate Wakefield, who, till this sun of literature rose upon the world, was regarded as one of the first scholars of the age! Dr. Sykes has asserted and proved, that the word αιωνες signifies ages or dispensations: and few theological scholars who have succeeded him, have dissented from him. But what saith our inspired author? "We want some higher authority than Dr. Sykes." Again: Mr. Lindsey thought that the decorum of modern times required the substitution of the word adopted for begotten;

and the Editors, perhaps, too easily yielded to the scruple of his delicate mind. Hear now the critic's gentle remark, p. 61: "Who but these men would have dared to have translated γεγεννηκα, I have adopted? And, as I suppose, they consider these words as originally spoken to David." The primate, ver. 4, translates the word κεκληρονομηκεν, he hath *obtained* a more excellent name, &c., and the Editors have retained the same word. This also excites the pious indignation of the reverend author. "Why," says he, p. 60, "would not the Editors translate it, *he hath inherited*, when they admit this is the meaning of the Greek word? What reason could influence them to use *obtain* instead of *inherit*, unless they were afraid the reader should understand that Christ were indeed the heir? We read of some who said This is the heir, let us kill him: but this looks like a doubt concerning the very heirship of the Messiah." What the writer means by the heirship of the Messiah he can best explain; but little did the learned prelate suspect, that when he selected one out of various acceptations of a word, perhaps equally eligible, he should expose himself to the charge of undermining the gospel. Mr. Emlyn is treated with as little ceremony as the learned primate. A note is introduced to Heb. i. 8, by the Editors, in which Mr. Emlyn is quoted as supporting the translation adopted in the text, God is thy throne for ever and ever; upon which this great critic remarks, p. 63: "So, we are to take this bold assertion, and the reference to Mr. Emlyn as satisfactory proofs, that the author of the Hebrews did not speak of Jesus Christ." In this cavalier manner does this obscure writer treat critics of the highest reputation.

This gentleman's main argument is invective. Seldom does he condescend to reason, and still less frequently to criticise. I think, and I believe, are his current proofs. He probably thought, and perhaps justly, that his own authority would be quite sufficient for the mass of his readers, who could never allow themselves to doubt what this great and pious man affirms with so much confidence, or at least declares that he believes. Occasionally, however, he vouchsafes to exhibit a specimen of his critical powers. In page 55, being much dissatisfied with the explanation given by the Editors of the word angels, in Stephen's discourse, Acts vii. 53, he breaks out into this eloquent exclamation: "Did not the Editors know the Jewish doctrine on this subject? Did they forget there was such a text as the following: 'The chariots of God are twenty thousand, even thousands of angels! The Lord is among them as in Sinai, in the holy place'? Does this mean that the Lord was among the priests and Levites? Or, do the Editors suppose, because the words might be rendered, the chariot of God is thousands, even thousands of repetition: the Lord is in or among them; Sinai is in the holy place, therefore there is no reference to angels?"

What the Editors of the Improved Version might think upon the subject it is not for me to say, but, for my own part, I am ready to confess that the text so *travestied*, appears to me to be downright nonsense. At any rate, from this notable specimen, we may form some judgment of the author's ideas, what an Improved Version ought to be, and likewise of his own talents for the execution of such an undertaking, and of his qualifications for a critical examination of that which is already before the public.

Upon the subject of demoniacs, this great critic does not condescend to waste much of his labour. But he "conceives," p. 67, "that it would be no difficult task to prove" the position that "possessions are diseases," to be false. He very judiciously, however, consigns this task to Dr. Campbell, upon whom he pronounces a merited eulogium; and who has exhibited an example of good sense and good temper, in opposing a hypothesis which he disapproved, which it would have been no disgrace to the reverend gentleman to have imitated. He chooses, however, "just to state, that it is demonstrable that the writers of the Old Testament believed in a devil." How much would the writings of the Improved Version have been obliged to him, if he had condescended to exhibit a few steps of his demonstration; and particularly if he had shewn any intimation of an evil spirit in any books which could be proved

ave been written before the cap-
y: and most of all, if this very
ned critic could have demonstrated
, according to the Mosaic ac-
it, the devil had any concern in
fall of man;—but I beg pardon.
learned author does not write to
fy such impertinent and impudent
ists, but for those who, when he
rts that a fact is demonstrable,
believe it upon his sacred word.
he acmè of this writer's indigna-
seems, indeed, to be reserved for
e who presume to deny the ex-
ice of fallen angels. In fact, he
s almost willing to abandon the
stial hierarchy, if he may but by
means save the hosts of hell, his
and good allies, from utter de-
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tors of the Improved Version are
nanced, p. 69, as "giving wild
ries for solid statements; bold as-
ons instead of strong arguments;
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ts, and as sinking lower and lower
he weight of their own infamy."
again, p. 74, "As loving to
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aptive by him at his will." And
ypothesis of the learned and cau-
inquirer Simpson, whom he in-
ngly styles their referee, p. 71,
the angels who kept not their
estate, were the spies who were
to explore the land of Canaan,
pposition which is indeed impro-
e enough, he treats with the most
ent rudeness; he calls it, p. 70,
e quintessence of extravagance:"
adds, "one knows not what to
upon such stuff as this perverse
ication of the words of Jude and
r."
ill, if this gentleman reasoned at
pon the subject, or even disco-
d any knowledge of the argument,
aunting language would be more
able. But if he does know any
g upon these disputed questions,
st do him the justice to say, that
as an extraordinary knack at con-
ng his knowledge. He is a won-
l proficient in the maxim, *Ars
elare artem.* If he attempts to
e, it is in some such way as this,
p. 72: "Did not they know that this doctrine (of fallen angels) is implied in the question of the demons to our Lord, 'Art thou come to torment us before the time?'" Never dreaming, good soul, that demons were no more fallen angels than falling stars. And again, p. 74: "We are to be persuaded that our Lord was tempted by a personification—and destroyed a personification and the works of it." It is by such arguments as these that this stately horse, Newton, expects to destroy the learned ratiocination of that buzzing insect Farmer. In a similar manner he endeavours, p. 75, to turn to ridicule the idea of the insanity of the demoniacs being transferred to the swine, but he sees no difficulty in 6666 devils crowding themselves into one poor man's brain, and then distributing themselves among two thousand swine. If pressed with this objection he has his answer ready; the same by which he supports the existence of the great red dragon in the Apocalypse, p. 72: "The Christian world believes it, and I am persuaded will still believe it." Such kind of arguments, and he can produce no better, admit of no reply.

The conclusion of this extraordinary Letter is worthy of its general spirit and tenor, p. 76: "What is consistent," says this eminent critic, "is often very bad, and nothing more than the agreement of error and unrighteousness, supported by means which are irrational and absurd. This appears to me to be the consistency of the Editors, and such their means of supporting it; positive declarations, arrogant pretensions, daring conclusions, with a miserable deficiency of critical skill, and common sobriety of mind."

Such is the anathema pronounced by this profound scholar upon interpretations, proposed and warranted by the authority of Lardner, Sykes, Farmer, Wakefield, Simpson, and many others, the best divines and scholars of the age; such at least they were esteemed, till their "arrogant pretensions, and miserable deficiency of critical skill, and even of common sobriety of mind," were detected and exposed by that accomplished and infallible critic, the author of the "Trinitarian's Appeal Defended."

B.

SIR, *Lyons, August* 16, 1819.

THE following portraits of two of our distinguished senators are drawn by the hand of a master.

J. B.

Impetuous impulses; a fervent love and absolute need of strong sensations; an ardent but generous ambition; a patriotism too enlightened to exclude philanthropy; a deep and genuine sensibility; fidelity in friendship; a constancy in affection, too firm to be shaken by the hates or the interests of party; an artlessness delightfully blended with intellectual superiority; a spirit keen and discerning, tempered with goodness, even when sharpened by irony, and then directed only against dangerous opinions, or used to second the movements of a noble imagination; an attractive eloquence, though often overflowing and precipitous, as if burthened with superabundant riches; a beautiful instinct to discern whatever interested the cause of liberty; a taste for every thing that is elegant in art or lovely in nature; a confidence in the substantial excellence of the human character, till misconduct justified suspicion; such were the qualities which have ranked Mr. Fox among the greatest and the best of those men of whom England has a right to be proud.

The character of Mr. PITT was altogether different. His oratory was powerful; his diction pure and often exalted; his ambition (though calm) was unbounded: in this all his passions were concentrated. No affection, no taste, no fondness for the arts, for pleasure, for woman, ever distracted his attention. It is said he sometimes abandoned himself to vulgar enjoyments; but he finished his career without knowing even the charm of *love*. If in his youth he sometimes gave himself up, with those he called his friends, to the delirium and distraction of wine, he was proud even in his excesses. They established no union between him and his companions, for no sympathy existed between his soul and them. Ere he reached the summit of influence, he professed, as most (of the) candidates for power have done, the principles of freedom; but if his speeches on this subject (they are but few, for he was minister from the age of twenty-three), be compared with those he consecrated to the maintenance and extension of the kingly authority, it will be seen how little friendly the defence of the people was to the temper of his mind, or the display of his powers. These shone most brightly forth when he declaimed against the popular cause. He breathed the atmosphere of authority—Mr. Fox lived in that of liberty.

I have spoken of the constancy of Mr. Fox in his affections: he wept in the presence of the House of Commons at the time of his rupture with Mr. Burke. I know not if Mr. Pitt ever shed a tear; but certainly he never shed one over *broken friendships*. Fox had many a *friend*, Pitt had only associates, or rather dependants.

A minister, with more of general and less of national patriotism than Mr. Pitt, would have hailed the great movement in France in 1789, and have directed it to the benefit of humanity. He welcomed it as the crisis which promised the downfall of a rival nation—he sought to augment the evil instead of seconding the good—he succeeded in plunging France into a horrid chaos; but Providence is equitable. France has sprung forth improved and strengthened by the trial, and England ——— !

Had Mr. Fox been in power, how different might have been the results! He would have cherished the mutual affection which had begun to develop itself between the two nations; he would have offered a noble and generous alliance to agitated France, afflicted then by hunger, by internal divisions and external intrigues, instead of exciting the sovereigns of Europe to raise their standard against a nation that wished to respect the independence of their neighbours, and only required that *theirs* should be respected;—he would have told the first coalition how dangerous it was to irritate twenty-five millions of men, enthusiasts for liberty; he might have saved Louis and the victims who preceded and followed him.

BENJAMIN CONSTANT.

SIR,

I AM a convert, though not of very recent date, to the doctrines of Unitarianism: fully convinced that they are uniformly and plainly deli-

'ery part of the sacred
ully persuaded that it is
which overcometh the
l the faith which, when
dopted, will be the blessed
rning it from all iniquity,
a jealous eye and a dis-
d on whatever is likely
its progress; on every
nduct in which its pro-
r that they are unmindful
and uninfluenced by those
s which it is so peculiarly
o inspire. One of these
been of late most promi-
nted to my view, and has
ıore pain than will readily
d by those whose incon-
ty gives occasion to it.
particular circumstances
ion, it has not, till within
months, been in my power
attend a public Unitarian
having at length attained
shed-for privilege of join-
congregation in the wor-
One God, as a disciple and
his beloved Son, the pas-
ınduct the services being
description, both with
alent, character and zeal,
nticipated much religious
ıt, but unmingled gratifi-
ıy attendance on their mi-
such, Mr. Editor, it would
the strange and most re-
levity of, I believe I may
part of the congregation,
n *after the service is begun*.
ers, in the place of wor-
ıich I particularly allude,
admirable, though still va-
elivered by both ministers
votional solemnity which
ly fail to make some good
even upon the most care-
: but the heavy grievance
complain, is a continual
, and interruption of these
essions. During the first
y little can commonly be
hose who are distant from
, and this part of the con-
s supposed to stand *most*
serious examples and pious
, having fewer opportuni-
ing either from books, &c.
and when the attention of
sons can hardly fail to be
ngrossed distracted by the fi-
ures moving around them,
how certainly must they prevent any good effects which might have been produced on the minds of the young and inattentive?

These are very serious considerations, and should awaken the consciences of those, who, to *prevent the possibility* of having a quarter or half an hour's time for *meditation*, before they address the almighty Maker of heaven and earth, are thus the means of depriving many of precious moments of instruction, to some of whom the season may not again return.

I can conceive nothing more unconsonant, more distressing to pious feelings, than to hear a solemn address to the *Deity* drowned by the noise and bustle which is unavoidable when many persons enter. During those moments when the heart, forgetting the world around it, would ascend in pure devotion to its Maker, how dare we disturb its sacred and delightful aspirations, and under a pretence of doing our own duty, cruelly interrupt the performance of it in others? Can we more forcibly declare how negligently, not to say how contemptuously, we hold the prayers and praises which are offered up to God in his holy place?

I have always esteemed this practice as a disgrace to all Christian assemblies, and am ready to ask, "Can those who are the *only acceptable worshipers*, they who 'worship in spirit and in truth,' have any share in it?" O that I could persuade all who hold our pure faith in sincerity of heart, cautiously to guard against *single instances*, or what they call accidental departures from what *must* be their general rule; for *every such instance* is an *encouragement* and an *example* to those who make it a frequent practice. Unitarians are accused of wanting seriousness as well as zeal in their Christian profession, and I know no method which would more probably contribute to remove from them the first part of this reproach, than their taking the lead in this most desirable reform; and if we are indeed zealously affected towards the noble cause of Christian truth, this marked manifestation of our devout regard to the worship of God in his sanctuary, for which I plead, would greatly tend to excite attention to our doctrines, and of course to

spread them, if they are, as we believe, those delivered by Christ and his apostles.

Permit me to say a few words more, on the great impropriety, to give it no harsher a term, of ordering the servants who attend carriages to go out in order to prepare them, before the service is completely finished. I will put it to the hearts and consciences of all concerned, whether it is acting as the humble and pious followers of the meek and lowly Jesus, thus openly to avow that they prefer the avoidance of a slight inconvenience to themselves, to the spiritual welfare of those who dwell under their roofs, and every day minister to their comforts; and respecting whose opportunities for instruction, they must hereafter give an account!

I would not be thought morose or austere; I wish to speak "the truth as it is in Jesus," and to do it in love. The evil which I have now dwelt upon, must be acknowledged as such by all, and how honourable to Unitarians would it be, to remove this subject of just reproach from their congregations!

I am accustomed, Mr. Editor, to affix my name to the articles which I offer for insertion in your most interesting Miscellany, but for obvious reasons I now hesitate to do so, and with ardent wishes that the subject of this may be taken into serious consideration, I beg leave to subscribe myself

A ZEALOUS UNITARIAN.

SIR,

YOU indulged me a few months since [pp. 246—248] with a column or two in your Miscellany; at the close of that paper I threw out a threat of farther trespass. My thoughts were then running on *Pagan Trinities*, and I was not a little amused to observe the different inferences which different supporters of the same doctrine, drew from the same premises. Because, says one, the Trinity is so far from human reason, and so unlikely to occur to any speculatist, therefore it must be true, for it can only be known by revelation. Because, says another, all nature speaks of Trinity, *(fire, light, heat,* &c.) and every Pagan religion hath some trace of it, therefore it must be true; for all mankind would not be unanimous in a falsehoo grant our opponents that I find many Pagan Trinities, will not allow to Mr. Parkh *Apollo* was the second pers Roman Trinity, unless as h *the Sun:* but when this is g must be no more contended Trinity is a *peculiar* doctri gospel; if it be *common* to s be *peculiar* to none. I will a that such a Trinity as the idolize, could never have oc first as a whole to any mi sane; but it might be, and upon a good old philosophies tion; and the incongruity o dern Trinity arises from th dancy of its materials, and tha irresistible truth, that God and thus it stood with its fi cators. Our philosophy and f prejudice must have three, religion gives us only one: s introduce the Trinity, and h touched the unity: *it* is *three, one.* The Hindoo Trinity se internal evidence to be the fi founded upon very natural p such as were easily stumbled the dark. Observing creatio ator must be supposed: but wh a creator destroy his own And if he does not, who doe destroyer. But here is a diffic are these two equal in powe If equal, they neutralize eac If the destroyer be most p creation must perish; if the the destroyer will cease to b not infinite. This introduces —a third in order of speculat a second in order of actio does his own part. Bramha Vishnu preserves, Siva destroy worth notice, that the Hindoo selves make the arrangemen frequently thus: Bramha, Si Vishnu, putting the destroye second place, the order of spec Now the modern Trinity is v mote from this; there is no di in the persons, except as to thei relations. The Father is the ((of men as moral,) the Son deemer, the Spirit the Sanctifi as to material things, one and all uphold, destroy; and the *Siva* dostan becomes in this system t black god, *the devil,* not couce to the material, but solely con

Plato differs from both;
alk of Trinity and Unity,
the good, or the highest
so perfectly exempt from
at he is even beyond es-
ot to be connumerated
ng, or co-arranged with
third principles." *(See*
oduction to Extracts from

ay see, that trinities have
to human minds, but
not absurdities, unless
empted to reconcile them
uth, (and the modern
from the old ones upon
und,) and that there is
it in name; that the very
ion that is made in the
ement is quite superflu-
is nothing incompatible
of creating, redeeming
g; these are not opposed
r, as creating, preserving
g; and lastly, that the
ird persons have little to
reater part of being: the
ll; the second judges all
some; the third sancti-
part which the second
Siva triumphantly ex-

more than half, perhaps,
gn,
long, and this new world
ow.

MILTON, B. iv.

M. N.

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rning the Present State
us Sects in Sweden.

m *Chronique Religieuse*,
Juin, 1819.]

olic religion, brought into
in the ninth century by
was banished thence, as
, in the sixteenth, by the
formation; which was
eligion of the state under
Gustavus Vasa, the first

This change was com-
assembly of the States-
at Upsal in 1593, an
rable in Sweden. The
Augsburg was there ad-
nctioned by the author-
es and of the king. The
Sweden all became Lu-
retained no vestige of
xcept the ecclesiastical

hierarchy. The ecclesiastical government is administered by an archbishop and eleven bishops. The king is the head of the church. The parishes belonging to each bishopric are served by pastors and curates. Deans are established by cantons. At the death of a bishop, the chapter proposes three candidates, and the king chooses a successor from amongst them. Livings are in the gift of the king, of the lords, or of the parishioners. In Sweden, as in other Protestant countries, the primitive principles, or articles agreed on by the Confession of Augsburg, have been, in a great measure, lost sight of. The exorcisms formerly used before the administration of baptism, have been expunged from the Prayer-book, and the idea that children are born in sin, is discarded. The new catechisms, and those printed since the Diets of 1809 and 1810 particularly, assert that men are born in sin and are children of wrath; that baptism is a necessary service, and purifies them from sin; but on the other hand, that original sin, according to the definition there given of it, is only an inclination to do evil, and a want of power to act well. Children dying without baptism are equally saved, and the necessity of baptism respects only adults who desire to become Christians. This shews that baptism is merely the sign of admission into the divine covenant, according to the idea of the Calvinists.

Respecting the Lord's Supper, nothing is stated in the catechisms and rituals which either plainly establishes the real presence, or excludes the notion of its being figurative; and it is considered pretty certain, that the figurative sense is most commonly received, both by the ministers and by the people whom they invite to the communion, to commemorate the Saviour's death, and receive the assurance of their reconciliation with God. The first communion especially, is represented as a solemn act by which children confess their faith, and confirm the promises made at their baptism. The certainty of the pardon of sins, and of justifying grace is inculcated; and this is not only an absolute, but an infallible certainty: thus, those who reject the infallibility of the church, establish the infallibility of every individual. The minister, with

the ritual in his hand, declares to the two persons he has just united, that their marriage is indissoluble; notwithstanding, the bond of marriage is very easily broken in Sweden: either of the parties may be remarried by the same minister; and this contradiction is considered but as a slight deviation from principle.

The efforts of the Lutheran doctors to refute Socinianism sufficiently prove that that impious doctrine has many adherents in Sweden. But, according to the principles of the Reformation, nothing can be weaker than the arguments made use of to convince the Socinians. They are accused of arbitrarily interpreting, and of wresting the sense of Scripture texts, in opposition to the opinion of ages. The Socinians are at no loss for an answer. The sermons of the preachers seldom treat of doctrinal points; indeed it may be said, that they are quite excluded from them as dry and useless, as the Archbishop of Upsal, recently deceased, has expressed himself. Morality alone is preached, and even of morality only certain points. That virtue principally is praised which leads men to acts of beneficence, of public and private utility. They connect every idea with happiness in the present life, as the ultimate object. Vice and corruption have little to fear from the thunders of the pulpit. Besides the churches, which all belong to the Lutherans, there are at Stockholm, chapels for the *Moravian* Brethren, or *Hernhuters*, for the *Calvinists or Reformed*, for the members of the *Russian Greek* church, and for the *Catholics*, and a synagogue for the *Jews*. It is natural to expect, that Swedenborgians also should be found there; but they have no place of assembly. Swedenborg is less known in his own country than in England.

Although the Hernhuters have only one chapel, they are very numerous. Amongst them are found the greater part of the Lutheran ministers, who devotedly attach themselves to the faith of the United Brethren. Their worship consists in harmonious singing and moral discourses. The name of *Pietists* has been given them. Their language breathes gentleness; and their church is in Swedish called *Sirops Kyrkia*, a Church of Syrup. It is of the Lutheran profession. This church has latterly acquired much celebrity since the book, entitled *l'Explication de l'Apocalypse*, by Jung, has become popular in Sweden. Gustavus IV., by consulting this German author, considerably increased his reputation. His book, translated into the Swedish language, printed by the authority of the consistories, sought after at the court and in the metropolis, declares that the true religion is not the Lutheran, but that of the United Brethren, and that some time hence all sects will be united to them. The author was, notwithstanding, a Lutheran. In this work he states, that there are many excellent Christians amongst the Catholics; he mentions some of them, in which number he has included Fenelon; but he represents Pius VI. as Antichrist, and the last of the popes, and regrets that this old man was not assassinated rather than Louis XVI. This is a sample of his morality. The captivity of Pius VII. has sustained the reputation of this work in Sweden; which predicts the end of the world in 1836 at the latest. The Reformed, or Calvinists, are known at Stockholm by the name of the French and Dutch Reformed. They have two chapels, one for each nation. They were destitute of ministers for twelve years; and to Catteau, the last of the French ministers, they have had no successor. The German and Dutch Reformed have lately met with a minister. During this vacancy, a German Lutheran minister, named Hachenburg, who is just dead, gave his services to the Reformed, administered the sacrament to them, and preached in the Dutch chapel. Those belonging to the French chapel had also recourse to him. The number of the Reformed is small: their religion was not at first tolerated in Sweden, though in the course of time it was endowed with peculiar privileges. Now the tendency of the Lutherans towards the Reformed is so great, that they seem confounded with them. The Russians have a chapel, which is rather that of the embassy than of the community at large, and they have a pope, who is maintained by the government. At Stockholm only Jews are permitted to have a synagogue. There are [illegible] or fifteen Jewish

not allowed to go into Norway. The Catholic religion, cruelly persecuted in Sweden in the sixteenth and seventeenth century, became extinct there; only the ambassadors and ministers from the Catholic courts had the liberty of having with them the priests of their religion for themselves and the persons of their retinue. These chaplains preserved a feeble spark of Catholicism in this part of the North. It was extremely dangerous for any other priests to go into those districts. Towards the middle of the eighteenth century, the Swedes began to mitigate their rigid intolerance: in order to improve the manufacture of cloths and silk, the government sent for a number of intelligent workmen from Germany, especially from the countries between the Meuse and the Rhine, most of them Catholics, verbally promising them the liberty of exercising their religion. The only chapels for the exercise of Catholic worship at Stockholm, were those of France, of Germany, and of Spain.

The arrival of these strangers awakened the attention and the fears of the Swedish clergy. They appealed on the subject to the States; and they imagined they could discern amongst these workmen and artisans, priests in disguise, and Jesuits. The assembly of the States-general of 1778, was the first since the Reformation that authorized the exercise of the Catholic religion; not for the Swedes, but for foreigners. In consequence, King Gustavus III. who, during his travels in France and Italy, had seen the Pope at Rome, and had promised him to protect the Catholic religion in his dominions, in 1781 issued the decree of Toleration, which has established the privileges of the Catholic religion in Sweden.

This decree re-ordains the ancient punishments with which those Swedes had been threatened who should renounce the Lutheran religion; these punishments are banishment and the confiscation of goods. It allows the Catholics to build themselves churches, to carry on their worship publicly, to have bells, burying-grounds, and schools for the instruction of their children; and authorizes their ministers to baptize, to marry, to bury, to draw up acts, and to sign certificates. Mixed marriages are there so ordered, that the Catholic husband has the right of bringing up his children according to his own religion; but the wife has not this right.

In consequence of this decree, a Catholic church was erected at Stockholm in 1784, with the consent of King Gustavus III. and of Pope Pius VI. who, the year before, had sent a French priest, the Abbé Oster, from the diocese of Metz, with the title of apostolic vicar. The congregation of the Propagandists at Rome undertook solely to defray the expenses of a worship of which they saw the re-establishment in Sweden with joy. The new parish was organized; two priests supplied it; and the Catholics zealously frequented a chapel which united them all under the same pastor. Some years after, the chapels of the embassies from France, Germany and Spain, were shut up, and the Catholic courts no longer sent and maintained chaplains for them. The number of Catholics resident in Sweden is about a thousand. The parish of Stockholm contains about eight hundred. They consist of Germans and their descendants, who went there to work at the manufactures of cloth, silk and glass; of French, whom the arts have led into Sweden, or who have entered in the retinue of noblemen; and of Italians attracted by speculations in commerce. Some of almost all nations are to be found amongst them. The ancient wars led many Catholic soldiers thither. This parish is generally very poor; it has no church of its own, because it has no funds either to build one or to buy a suitable building. Divine service is conducted in a large hall, which is hired at a great expense of the city, and which has been decorated for this purpose by the Propagandists. The alms which are collected here as well as in the city, from charitable persons, are dedicated to the relief of the indigent, and to the maintenance of a particular establishment, destined to receive orphans and the children of the poor, to be fed, clothed and instructed in religion. It is much to be wished that an establishment so worthy of support stood on a solid foundation. The number of Catholics

in the different parts of the interior of Sweden, is sufficient to render the presence of a priest necessary in some considerable city, as Gottenburg, whither Catholic strangers are led by commerce; some of whom settle there, and others remain but a short time. Louis XVI. had appropriated a fund for the erection of a chapel there; the circumstances which prevented the execution of his religious design are well known. The toleration introduced into Sweden does not authorize the Catholics to hold any civil offices; they are excluded from these; but by later laws the way to military advancement is open to them if they have distinguished talents. They can become proprietors and citizens, and enjoy certain privileges belonging to these titles.

The Swedes are strictly forbidden to return to the religion of their ancestors, but on the contrary, the law favours the change from Catholicism to Lutheranism, an allurement to which is held out by the hope of greater temporal advantage; a circumstance calculated to embitter the ministry of a zealous pastor, because it renders his benevolent exertions inadequate to save his flock from misery or heresy. The Pope nominates the apostolic vicar, and the king authorizes him, by a kind of diploma, to exercise his functions throughout all Sweden, provided he conform to the laws.

There is at present but one priest at the head of the Catholic Church in Sweden, deputed in 1805 by Pius VII. with the title of the apostolic vicar, to perform the offices of the ecclesiastical ministry for those persons resident in Stockholm and the different cities of Sweden. The necessity of his presence in the metropolis renders it impossible for him long to absent himself from it, although there is another French priest not attached to the mission. Two at least should be constantly there, to be able at certain times of the year alternately to visit the Catholics in the interior, and to administer to them the succours of religion. The congregation of the Propagandists has endeavoured to realize the execution of this design, which is as noble as it would be salutary. It was formerly carried into effect; but the events of later periods have placed an obstacle to the continuation of its plans, which it has not yet been able to overcome.—*Stockholm, 24th April*, 1819.

Brief Notes on the Bible.

No. VII.—*Matthew* xi. 2.

HE is the most judicious friend of Christianity, who, when a difficulty in the Scriptures presents itself, states it fearlessly, and courts investigation. Were *we* disposed to slur it over, not so the wily infidel, prompt to infer that an undefended post is indefensible, and to triumph as much in a dereliction of it, as in the most successful struggle in argument.

What I would now advert to has probably been considered before, and accounted for; but, not having such a recollection, I desire to call the attention of your Correspondents to a portion of the gospel history, which, I am free to confess, occasions me some perplexity.

And, considering the nature of your publication, allow me a moment's digression to record a very humble opinion, that no communications to it should be prolix, the subjects within the plan of it being multifarious, and the exclusion of many being a necessary consequence of the occupation of a dozen, or more, columns by a single essay or a *sermon!* I indulge a hope, therefore, that whatever notices this may be honoured with, they will be close to the purpose; and assuring you, Sir, that if the expression of this hope be deemed presumptuous, the meaning of the writer widely misconceived, I proceed to difficulty which I have alluded to.

From all the four evangelists learn that John the Baptist had the baptism of Jesus, a clear perception of who he was, and of the commission that he bore—in plain words, of his being the predicted Messiah.

Yet Matthew informs us, chapter xi. that "When John had heard, in prison, the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or we look for another?" And the account of this deputation is repeated in the seventh chapter of Luke.

not disguise from myself that
ıppears a broad inconsistency

ıay be said, and perhaps has
hat it was not to satisfy his
ind, but to have light imparted
minds of his disciples, that
leputed two of them on this
. But, the answer of Jesus to
ımencing with " Go and tell
does not seem to recognize
tention of the Baptist, and I
hat some of your Correspon-
vill think the subject worthy
attempt, a more pertinent elu-
ı.

BREVIS.

é very ingenious sermon lately
ılished by our excellent friend
ilchrist, the situation of the
tot is placed in the middle of a
whose extremities are bounded
highest and lowest orders of
intelligence. It may amuse
f your readers to see the dif-
between the conceptions of a
ıysician and a mathematician
ı subject. Had I wished to
our to make a scale of this
telligible to the general reader,
d have desired him to conceive
ome millions of miles in length,
vest inch of which should be
l by my friend Lowrie into the
t parts he could make visible
eye, assisted by glasses, and in
vest division thus made I should
he Hottentot. This is not a
ea just started upon the occa-
s in the year 1799 I expressed
ing similar to it in the second
my Algebra, which I closed
ie following reflection.
e investigation of the proper-
equations is endless. It is
sem as with intelligent beings.
is no limit to the number of
of each form There is no
the number of forms. There
imit to the number of orders.
is no limit to the number of
Each mode has its peculiar
The lives of men of the first
have been employed upon a
curve, and there are not names
to a hundred species of curves.
class of intelligent beings next
k above man, all these equa-
nd all these curves are perhaps
thoroughly understood, and the next class excels them as much as they do us. How great then must be that Being to whom the thoughts of all these orders of beings are known at a moment's glance, and how insignificant, in the eye of reason, are those nations which lay down rules for thought, and persecute for opinions!"

Supposing the Hottentot to have been properly placed by me in the scale of intelligence, where are we to place a Newton, a Locke, a Hobbes, a Milton, a Shakespeare?

W. FREND.

SIR,

IT has been a subject of surprise with me, that in this age, when houses for worship and exhortation spring up in every part of our country, with a rapidity unknown to our forefathers, that your Miscellany has not noticed the different forms that have been used, what forms are cheapest, what forms are most ornamental, in what form the speaker can be heard easiest, in fact, what form answers the purpose best: yet these are not matters of a minor importance, nor is the subject one of which a new congregation is likely to be a judge. When Dissenters first emerged from their mother church they only wanted shelter from the inclemency of the climate, but this is no reason why, in the present state of society, they should neglect convenience, economy or ornament, combined with plain simplicity. This evidently is wanted. I pray some person to supply the defect.

J. O. H.

Bristol,
August 12, 1819.

SIR,

TO fulfil my engagement, I have had transcribed the Lecture which I referred to in my last communication, [p. 420,] *on Divine Influences and Conversion.* If I had time, I would endeavour to abridge it; but in present circumstances it is impossible. As the subject is one of great importance, I willingly hope that your readers will pardon the length of the communication. I take for granted you will think it necessary to divide it into two or three portions at least. This I must leave absolutely to you; but I may be permitted to suggest to

L. J. J., or any other who may be disposed to make my statements the groundwork of discussion, the desirableness of allowing the whole Lecture to appear, before he commences his strictures on parts.

It is a subject which I much wish to see discussed among Unitarians; and, as far as I am able to judge, the result will be serviceable to the interests of piety among us. One doctrine of *Grace* or *Divine Influences* has long, and justly, been relinquished among us: but it does not follow that no other is well-founded.

On some points stated in this Lecture, I feel complete satisfaction; on others, as the intelligent reader will perceive, I am less decided. I hope I am open to conviction on all. And though I cannot pledge myself to reply through this channel, to all the objections which may be made by others, I cheerfully engage to state any change in opinion which they may produce. If I make no reply, my opponent may be assured that I had previously considered his objections, or that, if new to me, they make no change in my convictions.

With best wishes for the increasing spread of the Monthly Repository, which I deem an invaluable channel of communication, and thereby a powerful means of union, and of zealous co-operation among Unitarians,

I am, &c.

L. CARPENTER.

Philippians ii. 12, 13. *Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do, of* HIS *good pleasure.*

Those who are acquainted with the original language of the New Testament, and have noticed the peculiarities of our apostle's style, will readily perceive, that this passage is not without some critical difficulties: but notwithstanding all the arguments which some eminently learned men have adduced, to shew that the apostle's meaning was very different from what is generally apprehended, I am satisfied that, on the whole, the common translation is the true one. The last clause, "of *his* good pleasure," is ambiguous. It may either mean, "according to his good pleasure," just as St. Paul says, near the beginning of his Epistle to the Ephesians, "according to the good pleasure of his will;" or more nearly, I think, to the force of the original, "for his good pleasure," i. e. to accomplish the gracious designs of his benevolence. This appears, also, best to suit the connexion. In this view of the passage, the apostle first expresses great approbation of the Christian obedience manifested by the Philippians, not only when he was present with them, but still more during his absence: he then exhorts them to work out their salvation with holy fear and watchful solicitude; just as the apostle Peter urges his Christian brethren, to give all diligence to make their calling and election sure: and in the last place, he encourages them in the great work of duty, by the assurance, that God worketh in them to will and to do, so that his gracious intentions for their everlasting welfare might be accomplished.

These words appear to me indisputably to establish two great truths. (1.) That whatever God doth for us, we are required, with caution and circumspection, diligently to use the means we have of knowing and doing his will: and (2.) That those who are thus solicitous to serve and please God, their heavenly Father will assist to purify their desires and affections, and to strengthen them for the trials and duties of the Christian life.

No one who believes in revelation, can doubt that God does influence the human heart: and it is probable that those who appear in words most widely to separate on this question, would find, (if they left their philosophical or theological systems out of view, and confined themselves to the plain dictates of religious experience, and to the declarations of the Scriptures,) that the difference is principally verbal. The invariable doctrine of revelation is, that nothing is without God; that of him, through him, and to him are all things; that not a sparrow falleth to the ground without our heavenly Father; that from him proceedeth every good and every perfect gift; that he will not suffer the faithful Christian to be tempted above what he is able to bear; that at the throne of grace [illegible] to help in

ed; that if we acknowledge
ll our ways he will direct our
d, in short, that as the earthly
hough imperfect and igno-
ws how to give good gifts
children, much more will our
ho is in heaven, give a holy
s sanctifying influence, or a
osition, to those who ask

ere not true that God influ-
e hearts of those who seek
n the prayer of Peter, that
of all grace would make the
perfect, establish, strengthen,
m,—the prayer of Paul, that
uld sanctify them wholly,
would comfort their hearts,
lish them in every good word
k,—the prayer of Christ,
Father, keep through thine
ne those whom thou hast
; that they may be one, as
—and, in short, the prayers
in all ages, for spiritual bles-
themselves or others, have
ounded in delusion.
is no delusion. Nature might
l us solid conclusions on this
but revelation does; and if
t has been subjected to its
principles, and the soul de-
the service of God, its expe-
nost universally is, that from
and solemn intercourse with
er of spirits, strength and
and peace are derived, such
thly source could yield, and
roves that his sacred influ-
ill not be withheld, when
with perseverance and faith
rity.
however, does not decide the

All this may be true, (and
ndoubtedly is,) and yet we
nable to say to what extent,
hat precise manner, God af-
divine influence. "A part
ys" he permits us to observe,
liscern their design and ten-
order to cherish faith in his
providence, and in the wis-
goodness that presides over
he still leaves clouds and
around his dispensations, to
our hearts with reverence
missive trust. And what is
ecting the Divine dealings in
is true also in this particular.
ot doubt his constant agency,
ist influence; but in what
way he exercises them is involved in
obscurity: perhaps we cannot fully
comprehend it; and whenever en-
gaged in investigating the subject, let
not its difficulties produce doubt, but
let us rejoice in the possession of that
revealed light, which may check our
wanderings, and guide us safely to the
possession of God's gracious aid and
blessing.

Like many other doctrinal topics, it
would be unnecessary to enter upon
it, were not such unfounded and bane-
ful ideas entertained respecting it.
Baneful indeed they are, because they
lead men to entertain visionary ideas
of being the special favourites of hea-
ven, when the genuine fruits of the
spirit are wanting; or to sink into the
gloom of despair, if not into debasing
carelessness in the great work of duty,
since they conclude that they are the
objects of Divine wrath, and cannot
be saved: because they lead men to
expect some easier and shorter way
to heaven, than that which the gospel
points out, when it teaches us to deny
ungodliness and worldly lusts, and to
live a sober, righteous and godly life:
because they lead men to place religion
in frames and feelings, rather than in
the subjection of the heart and life to
the spirit and precepts of Christ: be-
cause they check the exercise of
Christian charity, by representing the
most habitual piety, the most disin-
terested benevolence, the most watch-
ful self-denial, the most active love
and obedience to Christ, as insuffi-
cient for the Divine favour, if not
begun by a certain sudden change, or
attended with an inward assurance of
peace and pardon. I do not mean
that any one man, or any one sect,
entertains all these unfounded notions;
but those who know the present state
of the religious world, will not readily
charge me with a misrepresentation
of prevailing opinions.

Now I think that many erroneous
ideas respecting the nature and degree
of divine influence, would be removed,
if the scripturalist would observe the
following simple principles:

1. Many passages, in which the
operations of the Divine Spirit are
referred to in the New Testament,
exclusively relate to the age of mira-
cles; that period in which to promote
the reception and diffusion of the
gospel, supernatural powers and su-

pernatural knowledge were communicated by Christ to the apostles, and through them to many of their fellow-christians. If, because Christ declared to his apostles that the spirit of truth should guide them into all truth, (i. e. all gospel truth,) we infer that his sincere disciples, in the present day, will, in like manner, by supernatural influence, be led into all truth, we must upon the same principles of interpretation, and not more in opposition to fact and experience, maintain, that the believers of the present day shall speak with new tongues, shall take up serpents or drink poisons unhurt, or cure the sick by laying on them their hands.

2. Many passages in which the Spirit, or even the Spirit of God or the Holy Spirit, is spoken of, have no direct reference to the ordinary or extraordinary operations of divine agency, further than is included in the general principle, that every good gift and every perfect cometh down from the Father of lights. This is the case in a variety of instances, where the word stands for the spiritual part of our nature, in opposition to the flesh, i. e. the animal appetites and passions; or for that holy mind or godly disposition, which is produced by the sanctifying principle of the gospel. And to the same head may be referred those passages in which *spirit* is used to denote the internal dispositions, in opposition to the external services of devotion; as in that expression of the apostle's (1 Cor. xiv. 15): "I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also."

3. Many expressions occur, particularly in the Old Testament, implying the influence or agency of God, where yet its operation is, in part at least, through the common operations of his providence. For instance, when Jehovah, speaking by the prophet Ezekiel, (xxxvi. 24—27,) declares to the house of Israel, that he would restore them to their own land, and cleanse them from their idols, and give them a new heart and a new spirit, and remove the heart of stone, and give them a heart of flesh, and put his spirit within them, and cause them to walk in his statutes; can there be a doubt that he refers, in part at least, to the natural influence of that sore chastisement which they experienced in the seventy years' captivity, and to the effects produced by the customary operations of his providence on the hearts and consciences of men? There is nothing in the sacred history to authorize the belief that the people of Israel underwent any sudden and miraculous change; or that, as individuals, they were preserved from gross vices, though they never again fell into idolatry. Once more—

4. That peculiar agency or influence of God, distinct from miraculous power and knowledge, which is sometimes denoted by the Spirit, or the Spirit of God, is never represented as overpowering in its operation, or as superseding our own exertions and watchfulness. If any expressions, separate from their connexion, appear to speak a different language, in justice to the sacred writers, in justice to religion, let them be interpreted in consistency with those plainer and continually occurring precepts and declarations, in which the Christian is required to strive to enter in at the strait gate, to do the will of his Father who is in heaven, to present his body a living sacrifice, to put on the Lord Jesus Christ, to walk in the spirit, to put on the whole armour of God, to purify himself from all defilement of flesh and spirit, to be sober and watch unto prayer, to set his affections on things above, to put on bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, &c., to press towards the mark for the prize of the high calling of God in Christ Jesus, and, to sum up the whole, to work out his own salvation with fear and trembling.

If these simple principles (in my apprehension indisputable) had been carefully maintained as the anchor of the soul, and the security of that hope which maketh not ashamed, the doctrines of limited and irresistible grace, and of final perseverance, on the one hand, or of supernatural conversion and assurance on the other, would never have gained ground in the Christian world.

But in relinquishing these opinions, because as unfounded in the Scriptures as they are injurious in Christian

, I give up nothing which is
: to encourage the humble
of Jesus, and to urge him to
it his salvation with fear and
ıg. That the Father of our
oes influence the human mind
t doubt. That he influences
rt in ways which we often
explain, and which it is not,
desirable that we should, in
erfect state, be able clearly to
ınd, I gladly admit. But in
g this as the encouraging and
g doctrine of revelation, I
further admit, that he does
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God hath granted to each of
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fully satisfied that he who
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ıbric of the human body, the
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, as well as the various powers
animate creation, are only the
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, to the employment of them
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openly employed, whether
means, or without any inter-
agency,) I gladly extend the
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ıman heart: I gladly extend
of divine *aid* to every means
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heart under temptation, sup-
under affliction, cheers it in
ıarge of duty, animates it for
ter trials of faith, and urges it
tivity and watchfulness in the
fe: I gladly extend the idea
guidance to every means by
ıe way of duty is cleared, by
ivine truth enters and illumi-
) heart, by which that wisdom
is communicated which is profitable to direct, by which that path is cleared which leads to life everlasting. And whether that *influence*, that *aid*, that *guidance* is communicated according to the obvious and customary dealings of his providence, or by immediate agency on the human heart, it is not less owing to the goodness and mercy of the Father of our spirits; it is not less from his hand that the blessing proceeds; it calls for no less lively tribute of gratitude.

Every good and perfect gift, I desire gratefully to refer to him in whom we live and move and have our being, who knoweth every secret movement of the heart, whose agency continually operates in our various powers of body and of mind, without whom we are nothing, and can do nothing, by whose gracious goodness we are what we are, and upon whom we are every moment dependent.

I see and I desire gratefully to acknowledge, that he has, in various ways, made rich provision for the comfort, the direction, the strength, the spiritual welfare of those who humbly and earnestly and steadily seek his aid with full purpose of heart: I see, too, that he has provided for those who in the midst of light sit in darkness. In that principle which he hath implanted within us, often neglected, often disobeyed, but never entirely extinguished, which often has an unobserved influence in leading back the wanderer to the house of his Father, and which often is excited by causes which we cannot perhaps explain, to rouse the fears, and force to fly for security and for safety from impending ruin,—in the warning voice of his providence, which so often awakes our reasonable alarms, and calls upon us to prepare to meet our God, since soon and suddenly we too may be called hence,—in the more general impulses of both, fostering good desires, weakening the influence of the world, and often leading us onward when we ourselves do not perceive it,—in the merciful chastisement of affliction,—in the counsels, the discipline, the example of parents and friends,—in the instructions of his word, often received with thoughtlessness, often treated with neglect, brought to mind by the faith-

fulness of memory when its directions and warnings are needed, or by what we think accidental circumstances, or by the frequently neglected services of the house of prayer,—in these, and in many other ways which we see not, some probably which we cannot see, (but all alike a part of the all-comprehensive dealings of infinite wisdom,) our gracious Parent influences our hearts, often strongly and obviously, sometimes silently and gently, yet powerfully, breathes into us holy desires, fans the flame of pious affection, strengthens the fainting resolution, and carries on that work in the soul which will be completed in eternity.

If you ask whether any of these blessed influences, by which he brings back the wandering sinner, by which he succours the tempted, by which he strengthens the weak, by which he cherishes our pious affections and holy principles, by which he comforts the feeble-minded, by which he gives fortitude and vigour for the greater duties, the greater sacrifices, the greater trials, by which he makes our way plain through difficulties and uncertainties, by which, in short, he trains up his children for holiness and happiness,—if you ask whether any of these, or what of them, arise from his immediate agency on the human heart, I can merely answer, I am able to say no more, *decidedly*, than the Scriptures declare, that all proceeds from him; that the blessings are the same, and as much gifts of his grace, in whatever way he dispenses them. The rain which falls from the clouds to fertilize the soil, was raised from the earth by the influence of the sun; it was supported by the air; it was driven by the wind; it was collected by the powerful influence of other natural agents; but when it was poured down on the earth, it was not less by the hand of God, than if, without this intermediate agency, he had sent it down like the manna for the Israelites.

If, therefore, the man of comprehensive, cultivated intellect, can trace out some links in the chain of divine agency, which are unobserved by the less philosophic mind, it ought not to check his prayers or his praises. Here all are upon a level; and all are equally bound to cherish faith in the constant providence of God, his constant presence, his constant agency and influence.

[To be concluded in the next Number.]

Bloxham,

SIR, *August* 2, 1819.

I HAVE seen what Mr. Barham says [p. 356] on the doctrine of Atonement. If I understand him,

(1.) He believes that our Lord's death was a real sacrifice for sin.

(2.) That it was designed to point out the evil of sin. But,

(3.) That it is not to be considered as making any change in the mind of God.

But really, Sir, whether this last view of the subject be philosophically true or not, is it not a much too refined way of reasoning for the common people, and indeed for *all* people? Can any but *very* clear-headed and intelligent persons, (or even such,) acquire and steadily retain the two first views of the subject, without any tincture of the last? They may hastily assert they can and do, but if they will look narrowly into the secret operations of their minds, I suspect they will discover their error. We do not always know what is going on within us, because we reflect so little and so superficially. Many persons *really believe* what they think they do not believe. They have two species of faith; one may be called their controversial faith, and the other their practical faith. With the first they are well acquainted, but the latter is a kind of unknown guest to them.

As almost all the sacrificial terms that are used in the Old and New Testament concerning the blood and death of Christ, are borrowed from the Scripture accounts of the Jewish sin-offerings, we cannot adopt a surer method to come at the truth concerning the effects of the blood and death of Christ, than by considering what they say concerning the nature and effects of the Jewish sin-offerings. Now,

1. I hope it is most evident from what is said in your Repository, [XI. 717—721,] that the Jewish sin-offerings were designed to lead the offerer to consider the evil of his ways, &c.

that they spoke the language of
enitence and prayer, &c. And now
observe more expressly,

2. That the anger of God is, in
fect, declared to have been removed
om the transgressors by them. We
arn from Numb. xvi., that the Isra-
ites were highly displeased with
oses and Aaron, because of the pu-
shment of Korah, &c. "And they
id, Ye have killed the people of the
ord. And they gathered themselves
gether against Moses and Aaron.
nd the Lord spake unto Moses and
aron, saying, Get ye up from among
is congregation, that I may con-
me them in a moment; and they
l upon their faces. And Moses
id unto Aaron, Take a censer, and
t fire therein from off the altar, and
t on incense, and go quickly unto
e congregation, and make an atone-
nt for them; for there is wrath
ne out from the Lord: the plague
begun. And Aaron did so. And
stood between the dead and the
ing, and the plague was stayed."
seems as if there was no time to
er a living sacrifice. Dr. Priestley
serves on ver. 46, "That whatsoever
was that was the means of appeas-
g the Divine Being, was said to
ke atonement." Priestley in loc.
David also says, in 1 Sam. xxvi. 29,
king Saul, If the Lord have stirred
e up against me, let him accept an
fering. "If David had committed
y offence against God, which had
en the cause of his persecution by
ul, he might have been *appeased* by
offering." Dr. Priestley in loc.
2 Sam. xxi. we have an account
the sons of Saul that were put to
ath to make atonement for their
n crimes and their father's. On
s Dr. Priestley observes, "They
d not suffer as malefactors, who were
be buried on the day that they
d, but were exposed, as it were, to
pease the Divine anger. And that
s was effected, appears by God's
ding the rain that had been long
nted." Priestley in loc.

Also various things are said to have
nted the spirit of God against his
ple, or to have *appeased* him, or
ve *turned away his anger* from
See Zech. vi. 8; Ezek. xvi. 63;
, and Joshua vii. 26. On
Dr. Priestley observes,
spirit of God, or

satisfied his wrath with respect to
them." Also Ecclus. iii. 30, Water
will quench a flaming fire, and alms
maketh an atonement for sin. And
so quench the fire of God's wrath, as
surely the writer means to suggest.
2 Maccab. iii. 27—33.

It appears then, that, according to
the plain language of Scripture, and
of the apocryphal writers, that the
blessed God laid aside his wrath to-
wards the transgressors of his laws,
when the appointed sacrifice was
made, that is, that his *mind was
changed* towards them, for his treat-
ment of them was altered, which was
the thing to be proved; and it also
appears most evident, that even Dr.
Priestley thought proper to adopt
such language on this subject.

If, then, these declarations of Scrip-
ture, and of Scripture honestly ex-
plained, do not accord with our refined
notions, and double-refined feelings, I
hope we shall have sense enough to
discern that we refine by far too much;
that the Scripture representations of
things are made to meet common un-
derstandings, and are doubtless best
suited to edify the most learned and
enlightened minds, and that it is not
in our power to change them for the
better. And as no Jew could proba-
bly go seriously through the process
which attended his making atonement
for a wilful breach of the law of Moses,
without considering his atonement as
having wrought a favourable change in
the mind of God towards him; so no
sensible and unprejudiced Christian
can probably seriously read all that is
said in the Scriptures concerning the
death of Christ as a sacrifice for sin,
without, at least, suspecting that all
this cannot be metaphor and allusion
only, and the mere shadow of a shade,
but that there must be something real
and substantial in it; whether he can
acquire a perfectly satisfactory idea of
what that is or not. And if so, then
it certainly becomes us to think and
speak of it as the sacred Scriptures
do, that is, as a sin-offering, through
which God, of his infinite mercy, is
pleased to forgive all penitent believers
in Jesus Christ, their past sins, and to
receive them into his favour, and make
them the honoured and happy subjects
of his spiritual kingdom; in other
words, sacrificially to sanctify them,
that is, to cleanse them from all their

past sins, and set them apart, for the future, for his service in Christ Jesus, that he may thereby train them up to a meetness for the holy world and holy employment of heaven.

We know but very little either of the real nature or operations of the infinite mind of God, and therefore should be very cautious what we assert concerning them, and closely adhere to the Scripture representation of things. Our heavenly Father, in great condescension to his feeble creatures, is pleased to stoop to converse with us in our own very humble dialect; for if he did not, we could not converse with him at all. We, therefore, should, and especially the learned should, think much of this when studying the Sacred Scriptures, and above all, when fixing the sense of such weighty subjects as the present. The wisest know but in part, and see through a glass darkly. Their most refined ideas, and polished mode of expression, are but as the feeble and indistinct expressions of little children, aiming at something they scarcely know what. The light of heaven will impart much information on these things. In the mean time, let us adhere to the pure language of Scripture, neither adding to, nor taking away from it. It is our duty to relate its truths as they are stated in that blessed book; God and his prophets will be answerable for the justness of the representations. You know, Sir, who hath said, "Beware lest any man spoil you through philosophy and vain (empty) deceit."

JOSEPH JEVANS.

Bristol,
August 14, 1819.

SIR,

I HAD entertained some hopes that some one of your able Correspondents would have noticed the observations of Mr. T. F. Barham on the Atonement [p. 356]; that not being the case, I have ventured to drop a few hints on the subject.

I flatter myself that I can make every reasonable allowance for every Christian (who has been educated in the orthodox system) tenaciously cleaving to the doctrine of atonement under some modification or other. *But* a few years since, and the following passage (which I quote verbatim) I should have subscribed to without hesitation: "*We have no higher degree; the knowledge of Him appears to us a sea of perfections, and his love, which in the mystery of his atonement has the most beautiful aspect, is our eternal theme.*" I was taught this doctrine from the pulpit, not from the New Testament: I have since found from reading that book, that it is not the doctrine taught by Christ or his apostles. The discourses and parables of Christ, and those taught in the Acts of the Apostles, are *all* at variance with the doctrine of the atonement: this, if the doctrine be true, is a very extraordinary circumstance indeed. Now your Correspondent expresses his "conviction both of the truth and importance of the doctrine of the atonement;" and if it be so now, it must have been so at the time when the Gospels were written; and how such an important article should have been omitted is to me unaccountable. The punishment of the *sinner* seems to be the uniform language of the Scriptures; and how the doctrine of faith in the atonement has a tendency "to manifest the evil of sin and make men hate it—or inspire the sinner with a bitter hatred to sin," I must confess is beyond my comprehension. So far from it, that in my view of the subject, the apostle's advice to "work out our own salvation with fear and trembling," would lose its force, under the influence of "an atonement or expiation for sin."

If we understand the word atonement as signifying to reconcile, to unite, to harmonize, all is plain and easily understood, and perfectly consistent with the Old and New Testament: but how your Correspondent can consistently "*premise that the doctrine of atonement must by no means be confounded with that of satisfaction,*" and at the same time consider it as "*expiation for sin,*" is to me a matter of astonishment. I could quote many instances where the satisfactionist uses the latter word as nearly synonymous with the former. I cannot help considering the doctrine in question as one of the appendages of the Trinity, and with that it must stand or fall. Mr. Wright has well delineated its advocates in his "Free Grace of God Defended," p. 151. "Mistaking the premises; and proceeding on false

principles, the arguments of the advocates for the atonement are fallacious, and their inferences unfounded. *They* argue as if the sense they impose on the words of Scripture was the unquestionable meaning of the passages they quote, and what *they* take for granted *indisputable;* though they cannot well be ignorant of the contrary. Until they can prove that the sense of Scripture is on their side, and that the premises they assume are really scriptural, their arguments and conclusions must be regarded as unfounded. A mere play upon words, detached from their connexion, and arbitrarily applied, and a misconstruction of Scripture facts, will support no argument against the scrutiny of reason and impartial examination, otherwise the proofs of transubstantiation would have been irresistible In whatever imposing tone the arguments in support of reputed orthodoxy may be urged, they can only bear down the timid, and those who are not in the habit of close thought or examination: those who resort to the first principles of divine truth, and are not to be carried away by mere sound, will detect their fallacy. It is to be hoped the age of inquiry is too far advanced for arguments and conclusions to maintain their authority, when the premises on which they are founded will not bear scrutiny." I cannot think with your Correspondent that the "extravagance of Calvinists" has driven Unitarians into the "opposite extreme:" their extravagance may have driven them to their Bibles, and they cannot support any doctrine, nor plead for any practice, which they do not see clearly revealed there; and *this* it is that has at all times made "*the great breach between them and the rest of Christians.*"

To conclude: if an unlimited confidence in the "One God and Father *of* all, who is *above* all, and *through* all, and *in* all," for complete salvation both here and hereafter to all eternity, independent of any object whatever to render him placable: if the utmost reliance on his free, unmerited, boundless mercy, and "rejecting" the atonement, (which but for one mistranslation would have been totally unknown to the Christian Scriptures,) if "*it is this* which makes the hearts of other Christians shrink from our communion as a dead and unholy thing:" if "it is this that makes us esteemed impious, presumptuous and God-denying:" if "so thinks the Christian world" of the Unitarians, let us calmly endure; "it is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore."

But viewing the death of Christ as an atonement for sin, in connexion with the satisfaction scheme, in however low a sense we take it, and I imagine it will be difficult to divest the minds of the generality of those to whom the doctrine of the atonement is so indispensably requisite in their scheme of salvation of every idea connected with satisfaction—instead of its proving a "*monument of the evil of sin, and a solemn warning to flee from it,*" I think it has a very contrary influence, by soothing the conscience and prompting the sinner to conclude himself entitled to pardon as a purchased inheritance; impressed with an idea, at the same time, of his utter inability to do any thing towards "working out his own salvation." Such are the views of most Christians whom I have conversed with, who plead for the doctrine of the atonement, and who in some cases have told me they could not die happy without it.

F. R.

Sir, *September* 2, 1819.

IT would probably tend very little to edification, should I attempt to discuss the opinion of J. P. S. [p. 488,] as to the "unction of spirituality" which he finds in the "Institutes of Calvin," or the "character of jejuneness" which he has discovered in "those of Dr. Priestley." J. P. S. seems aware that his judgment will not be approved universally, and he is probably satisfied with the deference with which it is likely to be received by that large number of Christians, of whom few have leisure to study a body of divinity like "the Institutes of Calvin," and fewer still impartiality enough to look into "those of Dr. Priestley." I shall now take some notice of the admission and

qualifications which occur in your correspondent's remarks on my former letter.

The learned author of "The Scripture Testimony to the Messiah" admits what, for an obvious reason, *Sabbatarian* Calvinists have never been forward to acknowledge, that "on one great branch of obedience," (the *holiness* of *Sunday,*) "the French Reformer entertained a sentiment lower than that which most Christians in our country approve;" while "he considered the religious observance of the first day of the week, as a duty, upon the grounds of expedience and utility *principally*." Your Correspondent, indeed, regards Calvin's "views of the sanctification of the Lord's day" as "defective and introductory to very melancholy consequences."

These admissions are however qualified. Calvin is supposed, in his "Dissertation on the Fourth Commandment," to describe "the religious observance of the first day of the week" as an "arrangement—*enjoined upon us* by the will of God." Had the passage (II. 8, 32) been translated entire, it would, I think, have appeared that what Calvin considered as divinely *enjoined* upon Christians, was their assembling for public worship and instruction, and not the appropriation of any particular day or portion of time, like the Jewish Sabbath, for such a purpose. For the religious observance of *Sunday* Calvin argues, I apprehend, not *principally*, as your Correspondent admits, but *wholly* "upon the grounds of expedience and utility." This appears from the following words, being part of the passage omitted in the translation of Sect. 32, in your 488th page, (col. 2, line 25,) *Conventus Ecclesiastici nobis Dei verbo præcipiuntur: et eorum necessitas, ipsa vitæ experientia nota satis est. Nisi stati sint, et suos habeant constitutos dies, quomodo haberi possunt.* (Religious assemblings are enjoined upon us in the word of God; and their necessity is sufficiently discovered in the experience of life. Now unless these are stated, and special days are appointed for them, how can they be observed?)

From the beginning of Sect. 33, it appears that even such a highly expedient arrangement was disapproved by some of Calvin's contemporaries, *fellow-reformers* I should suppose. He contents himself with calling them *nonnulli inquieti spiritus* (certain restless spirits). For *Papists* he had other epithets in store; and *Unitarians* would probably have been consigned to the same *kennel* with *Hispanicum canem** (that Spanish dog) *Servetus*. Whoever these restless spirits were, Calvin thus replies to them—*longo intervallo differimus, in hâc parte, à Judeis.* (We very widely differ, on this subject, with the Jews.) He then shews in what the difference consisted: *Non enim, ut ceremoniam, arctissimâ religione, celebramus, quâ putemus mysterium spirituale figurari: sed suscipimus ut remedium retinendo in ecclesiâ ordini necessarium.* This passage is thus correctly rendered in *Norton's* Translation, 1634: "For we keep it, not with straite religion, as a ceremonie, wherein we think a spiritual mysterie to be figured, but we retaine it, as a necessarie remedy to the keeping of order, in the church."

In the next and concluding Section, after expressing his approbation of the conduct of the ancient fathers in substituting the Lord's-day for the Sabbath, Calvin thus guards against being misunderstood, as if he supposed that Christians, like Jews, were under any divine law which had consecrated a seventh portion of their time for exclusively religious uses. On the contrary, the French Reformer might have conscientiously adopted the evanescent *Decades* of his countrymen. Calvin says, *Neque sic tamen septenarium numerum moror, ut ejus servituti ecclesiam astringam, neque enim ecclesias damnavero, quæ alios conventibus suis solennes dies habeant, modò à superstitione absint.* (Neither do I so regard the number seven as to bind the church to the observance of it; nor will I condemn churches who may appoint other days for their so-

* Thus Calvin calls Servetus in his *Commentary* on *Acts* xx. 28. On which Franciscus Lismaninus wrote in the margin of his copy, the following distich,

Cur tibi sum Calvine canis? Tuus efficit ardor
Ne canis hæc dicar, sed miseranda canis.

Bibl. Bandinian. p. 35.

lemn assemblies, so that they avoid superstition.) The conclusion of this Section, though long, is worthy of being quoted as, I think, decisive of Calvin's opinion that there was no scriptural authority for any exclusive holiness in the Lord's-day; but that the occupation of it was entirely a question "of expedience and utility," a question upon which no Christian should *condemn* or *set at nought* his brother. And that, as to the religious occupation of that day, Christians were in more danger from superstition than even from neglect.

"*Ita evanescunt nugæ pseudo prophetarum qui Judaica opinione populum superioribus seculis imbuerunt, nihil aliud afferentes nisi abrogatum esse quod ceremoniale erat in hoc mandato (id vocant sua lingua* diei septimæ taxationem) *remanere autem quod morale est, nempe* unius diei observationem in *hebdomade Atqui id nihil aliud est quàm in Judæorum contumeliam diem mutare, diei sanctitatem animo eandem retinere: siquidem manet nobis etiamnum par mysterii in diebus significatio quæ apud Judæos locum habebat. Et sanè videmus quid tali doctrina profecerint. Qui enim eorum constitutionibus hærent, crassa carnalique sabbathismi superstitione Judæos ter superant: ut nihilominus hodie ipsis conveniant objurgationes quæ apud Iesaiam* (i. 13 et lviii. 13) *leguntur, quàm iis quos sua ætate propheta increpabat. Cæterùm generalis doctrina præcipuè tenenda est: ne religio inter nos vel concidat vel languescat, diligenter colendos esse sacros cœtus, et externis subsidiis quæ ad fovendum Dei cultum valeant operam dandam esse.*" (Thus vanish the delusions of false teachers, who, in former ages, infected the people with a Jewish notion; affirming that nothing was abrogated in this commandment but what was *ceremonial*, (thus they call the appointment of the *seventh* day,) while that which was *moral* remained, viz. the observation of one day in the week. But this is only to alter the day, in contempt of the Jews, and yet retain the same opinion as to the sanctity of a day; thus preserving among us that notion of a *mystery* in days which prevailed among the Jews. And we truly perceive what good has been produced by such doctrine. They who adhere to these opinions, thrice surpass Jews in gross and carnal superstition, respecting the Sabbath; so that the rebukes of *Isaiah* (i. 13 and lviii. 13) are as applicable to them as to those who lived in the time of the prophet. This general rule, however, should be especially regarded, lest religion should decline or languish among us, that sacred assemblies be diligently attended, and all external assistances for promoting the divine worship be zealously improved.) In the margin of the original is the following reference: *De hac libertate vide Socratem, Hist. tri.* L. ix. C. xxxviii. The old translator, in *his* margin thus characterizes the passage I have quoted: "Their trifling vanity, which see no difference between Jews and Christians, but the change of the day, when, in the use of the day, indeed, we principally differ." The following authorities will serve to shew how Calvin's notions prevailed among Calvinists.

It is rather curious that the *Judaical* observation of *Sunday*, which, after the Reformation, was introduced into Britain by the Puritans, had been enforced by the laws of our Saxon ancestors. In "An Historical Discourse of the Uniformity of the Government of England," 1647, written by Nathaniel Bacon, a learned lawyer, he says, (p. 98,) in praise of the *Saxons*, "Because they would not allow their secular affairs to trench too nigh that day's devotion, they made the Lord's-day to begin upon Saturday, at three o'clock in the afternoon, and to continue till Monday morning. No pastime, not their beloved sport of hunting, was allowed during all that time: nor no works were to be done, but such as concerned the worship of God: and those laws they bound with penalty of fine, if the delinquent were a freeman; if he were a bond-servant, he was to be whipped. Nor were these the laws of one king or age only, but of the whole current of the Saxon government." For this representation my author refers to *Concil. Brit.* It is remarkable that those who appear to have introduced into Britain this *Judaical*, or rather *Ultra-judaical* Lord's-day, should have been in religious knowledge and deportment so different from its restorers in the six-

teenth century. N. Bacon had just before remarked, (p. 97,) "that the *Saxons* took no note of the vice of profane swearing and cursing; which crime," he says, "must lie upon the clergymen's account, for their neglect of teaching the point, or upon the general ignorance of those times, which understood not the [third] *commandment* nor the Scripture."

That the notion of the *holiness of Sunday*, by any divine appointment, did not prevail among the English Reformers, is highly probable from the conduct of those who governed England, and determined upon a religion for the people, in the name of the royal child Edward. These churchmen and statesmen, by whom Calvin's opinions were likely to be respected, procured an Act of Parliament in 1552, which described as *holy-days* "all *Sundays* in the year, the days of the Feast of the *Circumcision*, *Epiphany*," &c. It was farther enacted, "that it shall be lawful to every husbandman, labourer, fisherman, and to all and every other person and persons, of what estate, degree or condition he or they be, upon the holy-days aforesaid, in harvest or at any other time in the year, when necessity shall require, to labour, ride, fish or work any kind of work, at their free wills and pleasure." This permission *of free* employment might well consist with that general use of *Sunday*, for which Calvin (p. 488) appears laudably solicitous, "a cessation from labour to servants and workmen," whose labour was then in a great measure enforced.

Five years before, in 1547, *Injunctions* had been put forth, in the name of Edward, "that all parsons, vicars and curates shall teach and declare unto their parishioners, that they may with a safe and quiet conscience, in the time of harvest, labour upon the holy and festival days, and save that thing which God hath sent. And if, for any scrupulosity or grudge of conscience, men should superstitiously abstain from working upon those days, that they should grievously offend and displease God." These directions were adopted by Elizabeth in 1559, adding to the words *quiet conscience*, "after their common prayer."

I quote these authorities from *Des Maizeaux's* Life of Chillingworth, pp. 83, 84, in a note to a passage on Chillingworth's refusal of Subscription. Among his objections, one "concerned the fourth commandment," which "appeared to him to be made a part of the Christian law. And this he found contrary to the sense of the Church of England, concerning that holy-day of the Christians which is called Sunday."

The exile of the English Reformers, on the accession of Mary, gave rise to two publications which are preserved in the *Phœnix*, 1708, II. pp. 44, 204. The first, No. XIX. is entitled "A Brief Discourse of the Troubles at Frankfort in Germany, A.D. 1554, about the Book of Common Prayer and Ceremonies, first published in 1575." No. XX. is "Calvin's Common Prayer Book: or the Service, Discipline and Form of the Common Prayers—used in the English Church of Geneva. As it was approved by that most reverend divine Mr. John Calvin, and the Church of Scotland." I have looked through both these articles with some attention, and though the subjects of discipline and church censures several times occur, I can find no view whatever of the Lord's-day different from those which have been stated. The sin of *Sabbath-breaking*, as Christians inaccurately speak, seems, at that period, to have been unknown. The contrast is striking upon looking through the *Confession*, *Catechisms and Directory*, "agreed upon by the Assembly of Divines at Westminster, 1645," and still forming the established religion of the Church of Scotland. There it is determined (*Conf.* xxi. 7) that "by a positive, moral and perpetual commandment, binding all men in all ages, God hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him: which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which in Scripture is called the Lord's day, and is to be continued to the end of the world as the Christian Sabbath."

On the question whether Calvin approved "of festivities on the Lord's-day," of which your Correspondent "can find no intimation whatever in

his writings," there are the following probabilities, if not authorities; joined to the obvious consideration that any one who, like Calvin, had exploded the superstition of a *Christian Sabbath*, would be likely to avail himself of the benefit derived even to his most serious pursuits, from the occasional relief of innocent recreation. Those who have endured or witnessed, during the intervals of public worship, on a Lord's-day, the *ennui*, or sombrous indolence, which is sometimes imposed on a *Sabbatarian* family, by a pious dread of innocent recreation, will be most sensible of its moral and religious uses. While such "stand fast in the liberty with which Christ hath made us free," "let their moderation be known unto all men." But I have mentioned authorities.

Among the exiles on *Mary's* accession was Archdeacon *Aylmer*, who had enjoyed the honour of being tutor to Lady Jane Grey. He resided, till the death of *Mary*, at *Strasburgh* and *Zurich*. In 1576, he became Bishop of London, and was soon distinguished as a persecutor of the Puritans. These, of course, became rigid censors of the Bishop's conduct, and according to *Strype*, (*Life of Aylmer*, 1701, p. 115,) "they charged him," among other improprieties, "that he was a defender of the breach of the Sabbath, and that he used to play at bowls on those days. The Bishop thus either justified or excused himself; that he never withdrew himself from service or sermon on the Lord's-days. That Christ, the best expositor of the Sabbath, said, that *the Sabbath was made for man, and not man for the Sabbath.* That man might have his meat drest for his health upon the Sabbath; and why might he not have some convenient exercise of his body for the health thereof on that day? Indeed," adds *Strype*, "it was the general custom in those days, both at *Geneva* and in all other places where Protestants inhabited, after the service of the Lord's-day was over, to refresh themselves with bowling, walking abroad, or other innocent recreations, and the Bishop followed that which in his travels abroad he had seen ordinarily practised among them." As Calvin lived till 1564, it is highly probable that he was personally known to Aylmer during his exile.

I add a passage which shews how the English Calvinists regarded Calvin upon this subject a century ago. Mr. James Peirce, in "the Dissenter's Reasons for not Writing in behalf of Persecution," 1718, addressed to Dr. Snape, says, (p. 30,) "You cannot but know, that as we never professed to make *Calvin's* judgment the standard of truth, so we have always testified our dislike of some of his opinions. I will here mention one opinion of his, which it is well known has been always disagreeable to us; and that is concerning the Lord's-day. You never knew any of us profess an approbation of his doctrine in this respect, or the practice of the church of *Geneva*, which is founded thereon." "Could you know we have constantly condemned his opinion in this matter; and yet think we looked upon ourselves bound to defend him in every thing he said or did?" Mr. Peirce and the Calvinists of his time do not appear to have been satisfied that Calvin, in his *Commentary*, quoted p. 488, had designed to recant the *anti-sabbatical* notions, maintained in his *Institutes*. Nor, indeed, does it appear certain that he is treating on the uses of the Lord's-day among Christians, till the last sentence of that paragraph, on "the need of a Sabbath." If *Walæus* (p. 489) be correct that Calvin did not write the *anti-sabbatical* passages "against his colleagues and fellow-labourers in the Reformation;" this forms an additional presumption, that the Reformers, generally, were of his opinion, and that the English Puritans had the chief concern in bringing into the Protestant church the *Sabbatical* rigours of their Saxon ancestors. Thus would be confirmed the judgment of the Divines of the United Provinces, p. 425, who called "the doctrine of the Sabbath *figmentum Anglicanum*." Nor is it any objection that individuals, among "the most estimable Dutch divines," as quoted by your Correspondent, (p. 489,) should have adopted the *Sabbatical* notions of the English Puritans.

However this may be, I trust some things may have been here brought to the knowledge, or rather to the recollection, of the learned author of *The Scripture Testimony*, which may have a salutary influence. If, instead

of leaving his cause to be tried on its *scriptural* merits, he should still think it prudent to prejudice his readers against *Unitarians*, by charging some of us, for we are by no means agreed on the subject, with violating what *he esteems* "a sacred obligation," he will, I trust, make over John Calvin to us, for the single occasion of our defence, and we will promise not to detain him.

DOMINICUS.

SIR, *August* 25, 1819.

I HAVE rambled an hour or two this morning on the sea-shore, and indulged my mind and heart in those musings which ally me to the Deity; which compel me to admit that his most interesting attribute to the human race is benevolence. I am unable to trace any being equal in intelligence to man; and as the faintest spark of mind appears to me to be infinitely superior in importance to any extent of matter, animate or inanimate, and however adorned by the hand of its Maker, I infer that a leading motive in the formation of the world, (if presumption be not attached to any supposition on the subject,) was the happiness of mankind. If there are superior intelligencies who share the beneficence, as they are unknown to me, I cannot include them in the scale of divine appointment, and am still more strongly impressed with the feeling, that, as far as relates to the earth we inhabit, man is the peculiar favourite of heaven; and the conclusion I draw as a necessary result, is, that we are acting most in conformity with the dictates of reason, in the way best calculated to promote our present happiness, and secure the approbation of our Maker, when we devote every capability in our power in endeavouring to add to the sum of public and private welfare. Compared with this warm and expanding sentiment, how puny and insignificant are the efforts that would place our chief merits in the adoption of creeds and formularies, or in the unproductive self-applause that satisfies itself with idle wishes and imaginary benevolence! Returning home to enjoy the benefit of the shade, and taking up a provincial paper to diversify the train of reflection, I met with the two following reports. Considering them as highly contrasted, and perhaps as exhibiting human folly and inconsistency in as superlative a degree as can well be produced, I take them as the basis of farther illustration.

A Birmingham printer, of the name of Russell, has been convicted at the late Warwick assizes of publishing a parody on part of the Church Litany. His sentence stands over till next term, when he will most probably be punished by imprisonment and fine; and should these, or either of them be the case, his circumstances are so humble, that his ruin will be inevitable. Hone was the first publisher of the article in London, and a jury of his countrymen acquitted him of culpability, and of course their verdict would fairly establish the right to sell what was thus declared on the best possible authority, to be undeserving of censure or punishment. Deny this principle, and we throw down the boundary of right and wrong, and leave the distinction between virtue and vice to be perfectly nugatory and undefinable. This was a public act, and surely might be considered as a public security against any farther prosecution. The science of morals has made but a lamentable progress, if, in the enlightened nineteenth century, it is to be graduated on the scale of north and south latitude, and innocence in London be deemed guilt in Warwickshire. Fixing a sun-dial on a weather-cock is perfectly rational compared with this new light, and what Swift meant as a burlesque, may, as we advance in improvement, soon be pronounced sound philosophy.

Russell, however, immmediately on hearing of Hone's prosecution, declined selling any copies, but was allured by the treachery of apparent friendship and by absolute importunity to dispose of one, and for this he is indicted as having been instigated by malicious intentions. This diabolical inveiglement had the sanction of authority. The defendant is put to all the trouble and expense which the chicanery of the law will authorize. The plaintiffs put off the trial, thus renewing the aggravated evil; they return to the cruel attack, and now he lies at the mercy of a vindictive and implacable authority.

And what is this glaring and unatoneable crime? Has it tended to

undermine the pillars of social life? Is it tainted with such pestilential vapours, that the heart of religion must sicken by its attack? Is the deed so atrocious, that the common feelings of humanity rise in judgment against it, and call for a vengeful retaliation? Is Christianity at so low an ebb, that its bark must founder on such perilous shoals? Or is truth so feeble in its own support, that the arm of unrelenting and unreflecting authority must crush all opposition by its ponderous weight, and neither permit argument or raillery to approach its tottering fabric? Allowing time for the solution of these questions, and to vindicate the violence that would lacerate the offender with cutting up every comfort and prospect of life, pass we on to the second case.

Extract of a letter from Mr. Russell, the resident at Hydrabad.

"*February* 5, 1819.

"I have the *pleasure* to inform you that the Fort of Nowah was taken by assault, by the force under the command of Major Pitman, on the 30th ult. The garrison, consisting of upwards of 500 men, principally Arabs, having twice refused to surrender, and all their attempts to escape having been frustrated, were the *greatest part* of them *put to the sword*."

What say you, ye rigidly orthodox, ye pious evangelicals, ye men of superior sanctity, ye distributors of Bibles, ye world-encircling missionaries? What say you? Is this right or is it wrong? What is the proud feeling of Englishmen that inculcates bravery as the highest pinnacle of human virtue;—that scorns to capitulate or surrender, and yet drenches in cold blood the same heroic-devotedness in others? Would you not have stigmatized them as base-born cowards, if they had neglected every prospect and means of resistance, and will you murder them for it as an offence against the first principles of union in society? Or again, Who are the aggressors? Can a subaltern or a private deliberate? Have they any voice in the councils of war? Would not instant death be decreed against the individual who should dare to give his opinion, and especially a pusillanimous one? Why then say that the 500 refused to surrender, and why butcher them *for the obstinacy of* their commanders? It does not appear that Mr. Russell had any hand in this work of blood, but it gives him unmingled *pleasure*, without a particle of regret or commiseration. Let imagination anticipate the two contrasted Russells at the bar of final retribution, and on which of the culprits shall the severest censure fall?

See to these things—you "Society for the Suppression of Vice!"—try to establish some rational ground for public morals, or you may depend upon it your efforts are worse than unavailing. You may advocate or connive at the butchery of 500 men, while you punish a miserable wretch for selling a cabbage on a Sunday morning, or a printer for a harmless satire; but this is not the way to reform the world. Christianity either allows such violence, or prohibits it; if the former, heaven defend me from such a religion! but if the latter, then the Christianity of the State is not that of the Bible; then the Litany which prays, "Go forth with our fleets and armies," is in opposition to the pacific spirit of the gospel; and then is it deserving the censure or ridicule of every friend to humanity.

JAMES LUCKCOCK.

Hackney,

SIR, *September* 7, 1819.

LET me, too, be allowed to bless the memory of one, whom I loved and honoured as soon as I could admire wisdom and virtue, and long before I could justly appreciate them. I can remember no period of my life (up to the moment in which I left the house of my fathers) with which Mr. Bretland is not associated in delightful and endeared recollections.

He was distinguished by a beautiful simplicity of conduct and character; an extraordinary serenity amidst vicissitude, resulting equally from a high estimate of man, and an unshaken confidence in God; an exquisite sense of wrong, which would have been blunted by a more enlarged communion with the world; and that enviable ignorance of moral evil in himself or others, which made his life a long and lovely summer's day.

He chose to tread in a secluded and noiseless path. There he found his happiness, and he had no earthly

ambition beyond. The serene and steady lustre of his character shone with greater brightness, because its rays were confined to one narrow spot, and enlightened only a privileged few.

His mode of life was temperate, even to habitual privation: his dress plain and simple, almost to peculiarity.

An ever abiding conviction of the wisdom and goodness of God tempered all his hopes and fears, his recollections and anticipations, to calm and constant complacency. For himself he never uttered a prayer that was unanswered, for he had no will but the will of heaven. Always prepared for the vicissitudes of life, he neither dreaded nor invited its awful close: yet I have heard him say, that if he deemed any privilege worthy of envy, it would be to witness the glorious second coming of our Lord—to be made immortal without paying the tribute of mortality.

As old age and its infirmities came on with slow and steady step, the link which bound him to earthly objects was gently loosened; and long before his removal he had ceased to interest himself even in those great changes which seem to have crowded the events of centuries into the narrow limits of years.

> "The world was nought to him, nor the world's cares:"

his converse was with those who had left it: the great and the good who are sleeping where he was about to sleep, and who had departed, as he should ere long depart, "in sure and certain hope of a resurrection to life everlasting."

J. B.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

NO. CCCLII.

Anti-trinitarian French King.

Father Daniel attributes to Chilperic, one of the more eminent kings of the Merovingian race, who died A.D. 583, amongst other bad qualities the inexpiable one of heresy. Chilperic undertook (says the Father, *Histoire de France*, 4to. Tom. I. pp. 192, 193), to judge of matters of religion, and one day, in consequence of the disputes concerning Arianism, he drew up an edict, in which he ordained that henceforward in speaking of God people should no longer use the term *Trinity* or that of *Persons*, but only that of *God*, saying that the names of *Persons* which are made use of in speaking of men are unworthy of God; and this edict would have been published if the bishop of Tours (Gregory) and Salvius, bishop of Albi, had not made strong remonstrances upon the subject. There needs after this no recital of Chilperic's misdeeds to explain the epithets, which his contemporary Gregory of Tours applies to him, "Nero nostri temporis et Herodes."

No. CCCLIII.

Little Minds.

Frivolous curiosity about trifles, and a laborious attention to little objects, which neither require nor deserve a moment's thought, (says Lord Chesterfield,) lower a man; who from thence is thought, and not unjustly, incapable of greater matters. Cardinal de Retz very sagaciously marked out Cardinal Chigi for a little mind, from the moment that he told him he had wrote three years with the same pen, and that it was an excellent one still.

No. CCCLIV.

Soldiers and Butchers.

"*Boccaline* has this passage *of soldiers:* They came to *Apollo* to have their profession made the eighth liberal science, which he granted. As soon as it was noised up and down, it came to the *butchers*, and they desired their profession might be made the ninth, for said they, the *soldiers* have this honour for the *killing of men;* now we kill as well as they, but we kill beasts for *the preserving of men*, and why should not we have honour likewise done to us? *Apollo* could not answer their reasons, so he reversed his sentence, and made the *soldiers'* trade a *mystery*, as the *butchers'* is." *Old Hubert.*

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*Translation of an Abridgment of the Vedant, or Resolution of all the Veds; the most celebrated and revered work of Brahminical Theology; establishing the Unity of the Supreme Being; and that He Alone is the Object of Propitiation and Worship.* By Rammohun Roy. 4to. pp. 14 Calcutta. 1816.

ART. II.—*The Same; containing likewise a Translation of the Cena Upanishad, one of the Chapters of the Sama Veda; according to the Gloss of the celebrated Shancurach-arya, establishing the Unity and the Sole Omnipotence of the Supreme Being; and that He Alone is the Object of Worship.* By Rammohun Roy. 4to. pp. 36. London. Printed for T. and J. Hoitt, Upper Berkeley Street, Portman Square. 1817.

ART. III.—*Translation of the Ishopanishad, one of the Chapters of the Yajur Veda: according to the Commentary of the celebrated Shunkar Achárya, establishing the Unity and Incomprehensibility of the Supreme Being; and that his Worship Alone can lead to Eternal Beatitude.* By Rammohun Roy. 8vo. pp. 38. Calcutta. 1816.

ART. IV.—*A Defence of Hindoo Theism, in Reply to the Attack of an Advocate for Idolatry, at Madras.* By Rammohun Roy. 8vo. pp. 56. Calcutta. 1817.

ART. V.—*An Apology for the present System of Hindoo Worship. Written in the Bengalee Language, and accompanied by an English Translation.* 8vo. pp. 52. Calcutta. 1817.

OF RAMMOHUN ROY, the Hindoo Unitarian Reformer, some account is given in our last Volume, [XIII. 299 and 512,] which we are happy in being able to enlarge by the tracts here enumerated, which have been put into our hands by a friend. The notice that we shall give of this enlightened and worthy man will include a relation of the Hindoo Unitarian controversy; and in using these terms we cannot help congratulating our readers, that the impetus by which the human mind has been lately agitated in Europe has reached the remote realms of Hindoostan, and begins to excite free and rational inquiry amongst Heathens as well as Christians.

The English Editor of the second Article on our list says of Rammohun Roy,

"He is by birth a Brahmin, of very respectable origin, in the Province of Bengal, about forty-three years of age.

"His acquirements are considerable: to a thorough knowledge of the Sungscrit (the language of the Brahminical Scriptures) he has added Persian and Arabic; and possessing an acute understanding, he early conceived a contempt for the religious prejudices and absurd superstitions of his caste.

"At the age of twenty-two, he commenced the study of the English language, which not pursuing with application, he five years afterwards, when I became acquainted with him, could merely speak it well enough to be understood upon the most common topics of discourse; but could not write it with any degree of correctness. He was afterwards employed as Dewan, or principal native officer, in the collection of the revenues, in the district of which I was for five years collector in the East India Company's civil service. By perusing all my public correspondence with diligence and attention, as well as by corresponding and conversing with European gentlemen, he acquired so correct a knowledge of the English language, as to be enabled to write and speak it with considerable accuracy. He was also in the constant habit of reading the English newspapers, of which the continental politics chiefly interested him, and from thence he formed a high admiration of the talents and prowess of the late ruler of France, and was so dazzled with the splendour of his achievements, as to become sceptical, as to the commission, if not blind to the atrocity, of his crimes, and could not help deeply lamenting his downfal, notwithstanding the profound respect he ever professed for the English nation; but when the first transports of his sorrow had subsided, he considered that part of his political conduct which led to his abdication, to have been so weak and so madly ambi-

tious, that he declared his future detestation of Buonaparte would be proportionate to his former admiration of him.

"In a letter I have lately received from him intimately connected with the subject before me, he says, 'I take this opportunity of giving you a summary account of my proceedings since the period of your departure from India.

"'The consequence of my long and uninterrupted researches into religious truth has been, that I have found the doctrines of Christ more conducive to moral principles, and better adapted for the use of rational beings, than any others which have come to my knowledge; and have also found Hindoos in general more superstitious and miserable, both in performance of their religious rites, and in their domestic concerns, than the rest of the known nations on the earth: I, therefore, with a view of making them happy and comfortable both here and hereafter, not only employed verbal arguments against the absurdities of the idolatry practised by them, but also translated their most revered theological work, namely Vedant, into Bengallee and Hindoostance, and also several chapters of the Ved, in order to convince them, that the unity of God, and absurdity of idolatry, are evidently pointed out by their own Scriptures. I, however, in the beginning of my pursuits, met with the greatest opposition from their self-interested leaders, the Brahmins, and was deserted by my nearest relations; I consequently felt extremely melancholy; in that critical situation, the only comfort that I had, was the consoling and rational conversation of my European friends, especially those of Scotland and England.

"'I now with the greatest pleasure inform you, that several of my countrymen have risen superior to their prejudices; many are inclined to seek for the truth; and a great number of those who dissented from me, have now coincided with me in opinion. This engagement has prevented me from proceeding to Europe as soon as I could wish; but you may depend upon my setting off for England within a short period of time: and if you do not return to India before October next, you will most probably receive a letter from me, informing you of the exact time of my departure for England, and of the name of the vessel on which I shall embark.'

"This extract, which is made without alteration, will shew how well the writer has overcome the difficulties of the English language."—*Pref.* pp. iii.—vi.

The "Translation of an Abridgment of the Vedant" is addressed by Rammohun Roy "To the Believers of the Only True God," and this prefatory address is so sensible and instructive, that we cannot refrain from copying it entire:

"The greater part of Brahmins, as well as of other sects of Hindoos, are quite incapable of justifying that idolatry, which they continue to practise. When questioned on the subject, in place of adducing reasonable arguments in support of their conduct, they conceive it fully sufficient to quote their ancestors as positive authorities! And some of them are become very ill-disposed towards me, because I have forsaken idolatry, for the worship of the true and eternal God! In order, therefore, to vindicate my own faith, and that of our early forefathers, I have been endeavouring, for some time past, to convince my countrymen of the true meaning of our sacred books; and to prove, that my aberration deserves not the opprobrium which some unreflecting persons have been so ready to throw upon me.

"The whole body of the Hindoo theology, law and literature, is contained in the Veds, which are affirmed to be coeval with the creation! These works are extremely voluminous; and being written in the most elevated and metaphorical style, are, as may be well supposed, in many passages seemingly confused and contradictory. Upwards of two thousand years ago, the great Byas, reflecting on the perpetual difficulty arising from these sources, composed with great discrimination a complete and compendious abstract of the whole; and also reconciled those texts, which appeared to stand at variance. This work he termed *The Vedant*, which, compounded of two Sungscrit words, signifies *The resolution of all the Veds.* It has continued to be most highly revered by all the Hindoos; and in place of the more diffuse arguments of the Veds, is always referred to as equal authority. But, from its being concealed within the dark curtain of the Sungscrit language, and the Brahmins permitting themselves alone to interpret, or even to touch any book of the kind, the Vedant, although perpetually quoted, is little known to the public: and the practice of few Hindoos indeed bears the least accordance with its precepts!

"In pursuance of my vindication, I have, to the best of my abilities, translated this hitherto unknown work, as well as an abridgment thereof, into the Hindoostanee and Bengalee languages; and distributed them, free of cost, among my own countrymen, as widely as circumstances have possibly allowed. The present is an endeavour to render an abridgment of the same into English, by which I expect to prove to my European friends, that the

perstitious practices, which deform the indoo religion, have nothing to do with e pure spirit of its dictates!

"I have observed that, both in their ritings and conversation, many Euroans feel a wish to palliate and soften e features of Hindoo Idolatry; and are clined to inculcate, that all objects of rship are considered by their votaries, emblematical representations of the preme Divinity!—If this were indeed e case, I might, perhaps, be led into me examination of the subject; but the th is, the Hindoos of the present day ve no such views of the subject; but ly believe in the real existence of inmerable gods and goddesses, who posss, in their own departments, full and dependent power; and to propitiate them, d not the true God, are temples erected d ceremonies performed. There can be doubt, however, and it is my whole sign to prove, that every rite has its rivation from the allegorical adoration the true Deity; but, at the present day, this is forgotten; and among many it even heresy to mention it!

"I hope it will not be presumed, that intend to establish the preference of my ith over that of other men. The result controversy on such a subject, however ltiplied, must be ever unsatisfactory. r the reasoning faculty, which leads en to certainty in things within its reach, oduces no effect on questions beyond its mprehension. I do no more than assert, that, if correct reasoning and the tates of common sense, induce the belief a wise, uncreated Being, who is the pporter and ruler of the boundless uniise; we should also consider him the st powerful and supreme existence!—r surpassing our powers of comprehenon or description!—And, although men uncultivated minds, and even some rned individuals (but in this one point ided by prejudice) readily choose, as e object of their adoration, any thing hich they can always see, and which they tend to feed; the absurdity of such nduct is not thereby in the least degree minished.

"My constant reflections on the inavenient, or rather injurious rites, inoduced by the peculiar practice of Hino Idolatry, which, more than any other gan worship, destroys the texture of ciety; together with compassion for my untrymen, have compelled me to use ery possible effort to awaken them from eir dream of error: and by making em acquainted with their Scriptures, able them to contemplate, with true deion, the unity and omnipresence of nare's God.

"By taking the path, which conscience d sincerity direct, I, born a Brahmun, have exposed myself to the complainings and reproaches, even of some of my relations, whose prejudices are strong, and whose temporal advantage depends upon the present system. But these, however accumulated, I can tranquilly bear; trusting that a day will arrive when my humble endeavours will be viewed with justice —perhaps acknowledged with gratitude. At any rate, whatever men may say, I cannot be deprived of this consolation: my motives are acceptable to that Being who beholds in secret and compensates openly!"—Pp. vii.—x.

We are not sufficiently versed in Hindoo mythology to pronounce that Rammohun Roy has proved his point that the *Veds* are strictly Unitarian, and that the passages which seem to countenance polytheism are merely allegorical; but we are struck with admiration of some of the passages in these ancient books, which Hindoo superstition represents as *uncreated* and *eternal*. For instance, "He, by whom the birth, existence and annihilation of the world is regulated, is the Supreme Being." "The pure light of all lights is the Lord of all creatures." "God is indeed one and has no second." "He who is without any figure and beyond the limit of description is the Supreme Being." "None but the Supreme Being is to be worshiped, nothing excepting Him should be adored by a wise man." "He who has true faith in the Omnipresent Supreme Being may eat all that exists," i. e. is not bound to inquire what is his food or who prepares it. "In any place wherein the mind feels itself undisturbed, men should worship God." The pure and sublime theism of these passages is a proof of their antiquity, and of their having had a common source with the Jewish revelation.

The *Vedant* thus ends:

"The Ved begins and concludes with the three peculiar and mysterious epithets of God, viz. 1st ONG, 2d TUT, 3d SUT. The first of these signifies, '*That* Being, which preserves, destroys and creates!' The second implies, '*That* only Being, which is neither male nor female!' The third announces, '*The true Being!*' These collective terms simply affirm that, ONE, UNKNOWN, TRUE BEING, IS THE CREATOR, PRESERVER AND DESTROYER OF THE UNIVERSE!!!"—P. 14.

The "Cena Upanishad" (second

article) is one of the chapters of the Veds. Rammohun Roy states in the "Introduction" that he has translated it to establish the unity of God, and to set his countrymen free from superstitions, which deprive them of the common comforts of society, * and even lead them to self-destruction or to the sacrifice of their friends and relations. He expresses his great satisfaction in seeing that many respectable Hindoos "rise superior to their original prejudices, and inquire into the truths of religion." He has turned a few chapters of the Veds into the English language, for the gratification of European gentlemen who interest themselves in the improvement of their fellow-creatures; and, he adds,

"Such benevolent people will, perhaps, rise from a perusal of them, with the conviction, that in the most ancient times the inhabitants of this part of the globe (at least the more intelligent class) were not unacquainted with metaphysical subjects; that allegorical language or description was very frequently employed to represent the attributes of the Creator, which were sometimes designated as independent existences; and that, however suitable this method might be to the refined understandings of men of learning, it had the most mischievous effect, when literature and philosophy decayed, producing all those absurdities and idolatrous notions, which have checked, or rather destroyed, every mark of reason, and darkened every beam of understanding."—*Introd.* p. iv.

The chapter of the "Upanishad" consists of a dialogue between "a Pupil" and "his Spiritual Father;" the following is the conclusion of it,—

"*In a battle between the Celestial* † *Gods and the Demons*, God obtained victory over the latter, in favour of the former *(or properly speaking, God enabled the former to defeat the latter)*; but upon this victory being gained, the Celestial Gods acquired their respective dignities, and supposed that this victory and glory were entirely owing to themselves. The Omni-present Being having known their boast, appeared to them *with an appearance beyond description*.

"They could not know what adorable appearance it was: they *consequently* said to Fire, *or properly speaking, the God of* Fire, 'Discover thou, O God of Fire, what adorable appearance this is?' His reply was, 'I shall.' He *proceeded fast* to that adorable appearance, which asked him, 'Who art thou?' He then answered, 'I am Fire, and I am the *origin* of the Ved, *that is, I am a well-known personage*.' The Supreme Omnipotence upon being thus replied to, asked him *again*, 'What power is in so celebrated a person as thou art?' He replied, 'I can burn to ashes all that exists in the world.' The Supreme Being then having *laid* a straw before him, said to him, 'Canst thou burn this straw?' The God of Fire approached the straw, but could not burn it, though he exerted all his power: he then *unsuccessfully* retired, and *told the others*, 'I have been unable to discover what adorable appearance this is.' Now they all said to Wind *(or properly to the God of Wind)*, 'Discover thou, O God of Wind, what adorable appearance this is?' His reply was, 'I shall.' He proceeded fast to that adorable appearance, which asked him, 'Who art thou?' He then answered, 'I am Wind, and I pervade unlimited space; *that is, I am a well-known personage*.' The Supreme Being *upon being* thus replied to, asked him *again*, 'What power is in so celebrated a person as thou art?' He replied, 'I can uphold all that exists in the world.' The Supreme Being then having laid a straw before him, said to him, 'Canst thou uphold this straw?' The God of Wind approached the straw, but could not hold it up, though he exerted all his power. He then *unsuccessfully* retired, *and told the others*, 'I have been unable to discover what adorable appearance this is.' Now they all said to the God of Atmosphere, 'Discover thou, O revered God of Atmosphere, what adorable appearance this is?' His reply was, 'I shall.' He proceeded fast to that adorable appearance, which vanished *from* his view. He met at the same spot a woman, *the Goddess of Instruction*, arrayed in golden robes, in the shape of the most beautiful Uma. * He asked her, 'What was that adorable appearance?' She replied, 'It was the Supreme Being,

* A Hindoo of caste, he says, can only eat once between sun-rise and sun-set, cannot eat dressed victuals in a boat or ship, nor clothed, nor in a tavern, nor any food that has been touched by a person of a different caste, nor if interrupted while eating can he resume his meal.

† "In the Ukhaika it is said, that those powers of the Divinity, which produce agreeable effects and conduce to moral order and happiness, are represented under the figure of Celestial Gods, and those attributes, from which pain and misery flow, are called Demons and Step-Brothers of the former, with whom they are in a state of perpetual hostility."

* "The wife of Siva."

owing to whose victory you are all advanced to exaltation.' The God of Atmosphere, from her instruction, knew that it was the Supreme Being *that had appeared to them. He at first communicated that information to the Gods of Fire and of Wind.* As the Gods of Fire, Wind and Atmosphere, had approached to the adorable appearance, and had perceived it, and also as they had known, prior *to the others*, that it was indeed God *that appeared to them*, they seemed to be superior to the other Gods. As the God of the Atmosphere had approached to the adorable appearance, and perceived it, and also as he knew, prior to *every one of them*, that it was God *that appeared to them*, he seemed not only superior to every other God, but also *for that reason* exalted above the Gods of Fire and Wind.

"The foregoing is a divine figurative representation of the Supreme Being; meaning, that in one instance he shines at once *over all the universe*, like the illumination of lightning; and in another, that he disappears as quick as the twinkling of an eye. Again, it is represented *of the Supreme Being*, that *pure* mind conceives, that it approaches to him as nearly as possible: through the same pure mind, the pious man thinks of him, and consequently application of the mind to him is repeatedly used. That God, *who alone in reality has no resemblance, and to whom the mind* cannot approach, is adorable by all living creatures; he is therefore called 'adorable.' He should, *accordingly to the prescribed manner*, be worshiped. All creatures revere the person who knows God, in the manner thus described. The pupil *now says*, 'Tell me, O Spiritual Father, The Upanishad, or the principal part of the Ved?' The *Spiritual Father makes this answer*, 'I have told you the principal part of the Ved, which relates to God alone, and, indeed, told you the Upanishad, of which austere devotion, controul over the senses, performance of religious rites, and the remaining parts of the Ved, as well as those sciences that are derived from the Veds, are *only* the feet; and whose altar and support is truth.' He, who understands it as thus described, having relieved himself from sin, acquires eternal and unchangeable beatitude."—Pp. 3—6.

The "Ishopanishad" is another chapter of the Veds, strongly asserting, as the pious translator says, "that the sole regulator of the universe is but one, omnipresent, surpassing our powers of comprehension, above external sense, whose worship is the chief duty of mankind, and the sole cause of eternal beatitude." In the Preface is obviated the objection that the *Puranas*, &c. admitted expositions of the Hindoo shasters or sacred books, inculcate "the worship of the several Gods and Goddesses." "They affirm frequently," says the Reformer, "that the directions to worship any figured beings are only applicable to those who are incapable of elevating their minds to the idea of an invisible Supreme Being, in order that such persons, by fixing their attention on those invented figures, may be able to restrain themselves from vicious temptations, and that those that are competent for the worship of the invisible God should disregard the worship of idols." The following description from the same part of this tract, might almost seem to be designed for certain Brahmins of Europe, and their disciples:

"Many learned Brahmins are perfectly aware of the absurdity of idolatry, and are well informed of the nature of the purer mode of divine worship. But as in the rites, ceremonies, and festivals of idolatry, they find the source of their comforts and fortune, they not only never fail to protect idol worship from all attacks, but even advance and encourage it to the utmost of their power, by keeping the knowledge of their Scriptures concealed from the rest of the people. Their followers too, confiding in these leaders, feel gratification in the idea of the Divine nature residing in a being resembling themselves in birth, shape and propensities; and are naturally delighted with a mode of worship agreeable to the senses, though destructive of moral principles, and the fruitful parent of prejudice and superstition."—*Pref.* pp. ix. x.

The zealous writer goes on to controvert the liberal opinion of some Europeans that the Hindoos regard their idols, as the Roman Catholics say they do their crucifixes and pictures, as mere helps to contemplation; an opinion, he says, which very naturally arises out of "the extreme absurdity of pure, unqualified idolatry," and under which, "flimsy and borrowed" as it is, he is glad to see the Hindoos willing to shelter their practices, inasmuch as such a disposition shews that they are beginning to be sensible of their folly. He declares, however, that "Hindoos of the present age, with a very few exceptions," are downright and gross idolaters.

"For whatever Hindoo purchases an

idol in the market, or constructs one with his own hands, or has one made up under his own superintendence, it is his invariable practice to perform certain ceremonies, called *Prán Pratisht'ha*, or the endowment of animation; by which he believes that its nature is changed from that of the mere materials of which it is formed, and that it acquires not only life, but supernatural powers. Shortly afterwards, if the idol be of the masculine gender, he marries it to a feminine one, with no less pomp and magnificence than he celebrates the nuptials of his own children. The mysterious process is now complete; and the god and goddess are esteemed the arbiters of his destiny, and continually receive his most ardent adoration.

"At the same time the worshiper of images ascribes to them at once the opposite natures of human and of super-human beings. In attention to their supposed wants as living beings, he is seen feeding or pretending to feed them, every morning and evening; and as in the hot season he is careful to fan them, so in the cold he is equally regardful of their comfort, covering them day and night with warm clothing, and placing them at night in a snug bed." —*Pref.* pp. xiii. xiv.

The doctrine of the Vedant that "God is every where and every thing is in God," which is, it seems, pleaded in behalf of Hindoo idolatry, amounts to no more, according to Rammohun Roy, than "that nothing is absent from God, and nothing bears real existence except by the volition of God, whose existence is the sole support of the conceived existence of the universe, which is acted upon by him in the same manner as a human body is by a soul."

Reformers are opposed every where by the same prejudices. Idolatry is defended in Hindoostan by the argument of custom.

"'Let the authors of the Veds, Poorans, and Tuntras,' it is said, 'assert what they may in favour of devotion to the Supreme Being, but idol worship has been practised for so many centuries, that custom renders it proper to continue that worship.' It is, however, evident to every one possessed of common sense, that custom or fashion is quite different from divine faith; the latter proceeding from spiritual authorities and correct reasoning, and the former being merely the fruit of vulgar caprice. What can justify a man, who believes in the inspiration of his religious books, in neglecting the direct authorities of the same works, and subjecting himself entirely to custom and fashion, which are liable to perpetual changes, and depend upon popular whim?

"I may conclude this subject with an appeal to the good sense of my countrymen, by asking them, whose advice appears the most disinterested and most rational — that of those who, concealing your Scriptures from you, continually teach you thus: 'believe whatever we may say— don't examine or even touch your Scriptures — neglect entirely your reasoning faculties—do not only consider us, whatever may be our principles, as gods on earth, but humbly adore and propitiate us by sacrificing to us the greater part (if not the whole) of your property:' or that of the man who lays your Scriptures and their comments, as well as their translations, before you, and solicits you to examine their purport, without neglecting the proper and moderate use of reason; and to attend strictly to their directions, by the rational performance of your duty to your sole Creator, and to your fellow-creatures, and also to pay true respect to those who think and act righteously? I hope no one can be so prejudiced as to be unable to discern which advice is most calculated to lead him to the best road to both temporal and eternal happiness." *Pref.* pp. xxi.—xxiii.

After the Preface is an introduction, which we lay before the reader as a whole, on account of the pure moral feeling which it expresses:

"The physical powers of man are limited; and when viewed comparatively, sink into insignificance; while in the same ratio, his moral faculties rise in our estimation, as embracing a wide sphere of action, and possessing a capability of almost boundless improvement. If the short duration of human life be contrasted with the great age of the universe, and the limited extent of bodily strength with the many objects to which there is a necessity of applying it, we must necessarily be disposed to entertain but a very humble opinion of our own nature; and nothing, perhaps, is so well calculated to restore our self-complacency as the contemplation of our more extensive moral powers, together with the highly beneficial objects which the appropriate exercise of them may produce. On the other hand, sorrow and remorse can scarcely fail, sooner or later, to be the portion of him who is conscious of having neglected opportunities of rendering benefit to his fellow-creatures. From considerations like these, it has been that I, (although born a *Brahmin*, and instructed in my youth in all the principles of that sect,) being thoroughly convinced of the lamentable errors of my countrymen, have been stimulated to employ every

means in my power to improve their minds, and lead them to the knowledge of a purer system of morality. Living constantly amongst *Hindoos* of different sects and professions, I have had ample opportunity of observing the superstitious puerilities into which they have been thrown by their self-interested guides; who, in defiance of the law as well as of common sense, have succeeded but too well in conducting them to the temple of idolatry; and while they hid from their view the true substance of morality, have infused into their simple hearts a weak attachment for its mere shadow. For, the chief part of the theory and practice of *Hindooism*, I am sorry to say, is made to consist in the adoption of a peculiar mode of diet, the least aberration from which, (even though the conduct of the offender may, in other respects, be pure and blameless,) is not only visited with the severest censure, but actually punished by exclusion from the society of his family and friends. In a word, he is doomed to undergo what is commonly called loss of caste. On the contrary, the rigid observance of this grand article of *Hindoo* faith, is considered in so high a light, as to compensate for every moral defect. Even the most atrocious crimes weigh little or nothing in the balance against the supposed guilt of its violation. Murder, theft, or perjury, though brought home to the party by a judicial sentence, so far from inducing loss of caste, is visited in their society with no peculiar mark of infamy or disgrace. A trifling present to the *Brahmin* commonly called *Prâyaschit*, with the performance of a few idle ceremonies, are held as a sufficient atonement for all those crimes; and the delinquent is at once freed from all temporal inconvenience, as well as all dread of future retribution. My reflections upon these solemn truths have been most painful for many years. I have never ceased to contemplate with the strongest feelings of regret, the obstinate adherence of my countrymen to their fatal system of idolatry, inducing, for the sake of propitiating their supposed deities, the violation of every humane and social feeling. And this in various instances; but more especially in the dreadful acts of self-destruction, and the immolation of the nearest relations, under the delusion of conforming to sacred religious rites. I have never ceased, I repeat, to contemplate these practices with the strongest feelings of regret, and to view in them the moral debasement of a race who, I cannot help thinking, are capable of better things; whose susceptibility, patience and mildness of character, render them worthy of a better destiny. Under these impressions, therefore, I have been compelled to lay before them genuine translations of parts of their Scripture, which inculcates not only the enlightened worship of one God, but the purest principles of morality, accompanied with such notices as I deemed requisite to oppose the arguments employed by the *Brahmins*, in defence of their beloved system. Most earnestly do I pray, that the whole may, sooner or later, prove efficient in producing on the minds of *Hindoos* in general, a conviction of the rationality of believing in, and adoring the Supreme Being only; together with a complete perception and practice of that grand and comprehensive moral principle, Do unto others as ye would be done by."—*Introd.* pp. i.—v.

The "Upanishad of the Véda" has some fine verses. For example—"The Supreme Spirit is one and unchangeable: He proceeds more rapidly than the comprehending power of the mind: Him no external sense can apprehend, for a knowledge of him outruns even the internal sense." "He, the Supreme Being, seems to move every where, although he in reality has no motion—He pervades the internal and external parts of this whole universe." "He who perceives the whole universe in the Supreme Being, and who also perceives the Supreme Being in the whole universe, does not feel contempt towards any creature whatsoever."

The concluding verses are curious and interesting, especially with the translator's comment mingled with the text and his note at the end:

"15. Thou hast, O sun, *(says to the sun, a person agitated on the approach of death, who during his life attended to the performance of religious rites, neglecting the attainment of a knowledge of God,)* thou hast, O sun, concealed by thy illuminating body the way to the true Being, who rules in thee. Take off that veil for the guidance of me, thy true devotee.

"16. O thou (continues he) who nourishest the *world*, movest singly, and who dost regulate the *whole mundane system*—O sun, Son of Cushyup, disperse thy rays for my passage, and withdraw thy violent light, so that I may by thy grace, behold thy most prosperous aspect. *Why should I, (says he again retracting himself on reflecting upon the true divine nature,) why should I intreat the sun*, as I am what he is, that is, *the Being who rules in the sun rules also in me!*

"17. Let my breath *(resumes he)* be absorbed *after death* into the wide atmosphere; and let this my body be burnt to ashes. O my intellect, think now on what *may be beneficial to me*. O fire! remember what religious rites I have hitherto performed.

" 18. O illuminating fire, *(continues he,)* observing all our religious practices, carry us by the right path to the enjoyment of the consequence of our deeds; and put an end to our sins; we being now unable to perform thy various rites, offer to thee our last salutation." *—Pp. 6—8.

Such a man as Rammohun Roy must every where attract the admiration of the wise and the censure of bigots. The *apologist for the present system of Hindoo worship* resembles those in all countries and churches, who without regard to right or wrong stand up for things as they are. He boasts of his *orthodoxy*, (using this very convenient term,) and cries out upon Rammohun Roy's rashness, self-conceit, arrogance and impiety; vices laid to the door of all reformers. He warns men, as if he were delivering a visitation charge, against " market-place theology." He magnifies legitimate and " hereditary faith." And he proves himself qualified to be a defender of the established religion of Hindoostan by his aptitude for mystification: when he cannot explain a subject or answer an argument he puzzles it.

We know not whether the Hindoo Reformer have thought it worth while to answer this thorough-going " Apologist;" but the pamphlet which precedes his in our catalogue contains a reply to all the material points of his defence. The " Advocate for Idolatry, at Madras," is " B. Senkara Sastri, head English master in the College of Fort St. George," who published a letter against Rammohun Roy in the Madras Courier. This Letter, with the answer, constitutes the " Defence of Hindoo Theism." Rammohun Roy suspects that the Letter is the production of an English gentleman. It is, however, worthy of an orthodox idolater.

The Letter-writer flourishes on the subject of the " due punishment" formerly inflicted on " Heretics" by the maintainers of the religion " established throughout India," and lashes pretended " reformers and discoverers." Bishop Burgess could not have managed the attack better. In reply, Rammohun Roy says, " In none of my writings, nor in any verbal discussion, have I ever pretended to reform or to discover the doctrines of the unity of God, nor have I ever assumed the title of reformer or discoverer: so far from such an assumption, I have urged in every work that I have hitherto published, that the doctrines of the unity of God are real Hindooism, as that religion was practised by our ancestors, and as it is well-known even at the present age to many learned Brahmins." (Defence, p. 3.)

The Letter-writer, in the true orthodox way, censures " the translations of the Scripture into the vulgar language." This his opponent shews is only a plea for ignorance, and is besides inconsistent with the doctrine of the Hindoo sacred books.

The Letter-writer contends for the spiritual efficacy of ceremonies, which the answerer, on the authority of the Vedas, &c. denies.

The Letter-writer pleads that the doctrine of the Divine Nature is a mystery: Rammohun Roy allows that the attainment of perfect knowledge of the nature of the Godhead is certainly difficult or rather impossible; but, he retorts, " To read the existence of the Almighty Being, in his works of nature, is not, I will dare to say, so difficult to the mind of a man possessed of common sense and unfettered by prejudice, as to conceive artificial images to be possessed, at once, of *the opposite natures of human and divine beings*, which idolaters constantly ascribe to their idols,—strangely believing that things so *constructed* can be converted by ceremonies into *constructors* of the universe." (Id. pp. 13, 14.)

The Letter-writer objects to the Hindoo Unitarians, their introducing songs in their meetings; their leader acknowledges their use of " monotheistical songs in the divine worship," and after referring to a Hindoo sacred writer as an authority for " scriptural music in divine contemplation," says, with a just knowledge of human nature, " that any interesting idea is calculated to make more impression upon the mind, when conveyed in

* " This example from the Veds, of the unhappy agitation and wavering of an idolater on the approach of death, ought to make men reflect seriously on the miserable consequence of fixing their mind on any other object of adoration but the one Supreme Being."

ses, than when delivered in
f common conversation." *
. 15.)
ter-writer accuses Rammo-
a willingness to "abandon
ire of his religion;" this
answerer shews, only that
ours to make the scripture
with itself and intelligible.
r-writer urges that men
ossessed of sufficient under-
o serve God without visible
ions; his opponent refers
example of every Mussul-
rkey and Arabia, from the
the lowest, of every Pro-
ristian, at least of Europe,
ny followers of *Cabeer* and
who "do worship God
e assistance of consecrated

er-writer naturally appeals
f idolatry to the Christian
it he himself is not aware
gth of the case, and there-
s of Christ as being ac-
a personification of the
kindness of God." Ram-
says, observing great cau-
s subject,

ie little knowledge I had ac-
e tenets of Christians and those
tians, I thought there were
prevailing opinions respecting
of Christ: viz. That he was
y some as the expounder of
God, and the mediator between
n; by many to be one of the
ious persons of the Godhead;
s, such as the Jews, say that
e man. But to consider Christ
ication of the mercy of God is,
not, a new doctrine in Christi-
iscussion of which has, how-
connexion with the present
however must observe that this
ch the learned gentleman has
hrist being a personification of
f God, is similar to that enter-
Mussulmans, for a period of
a thousand years, respecting
, whom they call Mercy of God
creatures."—Pp. 27, 28.

un Roy is said to be en-

gaged in the study of the Christian Scriptures, with a view especially to ascertain whether they teach the doctrine of the Trinity. * We anxiously expect the result. Should he become an Unitarian Christian, his influence on the religious state of India may be incalculable. His English Editor, we see, announces his determination of coming to England, and another writer quoted in our last Volume [XIII. 300] explains the object of the meditated voyage to be "the acquisition of learning in one or both of our universities." There are, we suspect, barriers at Oxford and Cambridge which this honest inquirer and pious Theist could not pass. But a visit to Great Britain might, nevertheless, increase his qualifications as the Reformer of one of the most populous of the Heathen nations.

ART. II.—*The Epistles of St. Paul to the Colossians, to the Thessalonians, to Timothy and to Titus, and the General Epistle of St. James: a new Version from the Greek, and chiefly from the text of Griesbach.* By Philalethes. London. Printed for Hunter. 12mo. pp. 70. 1819.

THIS unassuming volume will receive from us more attention than we bestow on many works of larger bulk. It claims the distinction not only by the superior importance and usefulness of the design, but by the general merits of the execution: and in the present Number our remarks will be confined to the author's title-page and preface.

Every attempt towards "a new version from the Greek" of any of the books of the New Covenant we hail with gratitude. This is an undertaking which "demands our first and most earnest regard, the studies and assistance, the favour and encouragement, of all." † In this field it is not probable that the labourers will be inconveniently numerous: we may rather apprehend that they will be extremely few in proportion to the

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cimen of Rammohun Roy's
arian Hymns, as translated by
issionary, may be seen in The
eformer, Vol. IV. p. 45.
y of our correspondents inform
e are?

* See Mr. Belsham's introduction to W. Roberts's Letter to the Unitarian Society, Christian Reformer, Vol. IV. p. 3.

† Lowth's Sermon at Durham, (2d edition,) p. 24.

magnitude of the object and the arduousness of the service. If we are to judge of the future from the past, a translation of the Christian Scriptures which shall be at once popular and correct is a task surpassing the powers of any individual, however gifted and accomplished: such are the variety and extent of learning which it requires; such is the intenseness of the application which it implies! It is chiefly, if not altogether, from the contributions of sound theological scholars that we can hope to be furnished with a satisfactory revision of the Public Version.

As the epistles of the New Testament are, confessedly, the most obscure portion of it, we feel a pleasure in *Philalethes* having selected some of them for the essay he now makes: those which he has translated, are perhaps less difficult than others that might be mentioned; yet they contain passages calculated to exercise the diligence, and try the ability, of scholars and of critics. Whoever succeeds in giving *a new version*, which shall be tolerably accurate and neat, *of the* several *Epistles to the Colossians, to the Thessalonians, to Timothy, and to Titus, and of the general Epistle of James*, affords a pledge of his capacity of doing justice to the remaining apostolic letters.

We congratulate this translator and his readers that his Version is *from the text of* Griesbach. He speaks of it as being *chiefly* that of the very learned professor: had it been altogether his, we know not that *Philalethes* would have been chargeable with servile veneration. His deviations from Griesbach we shall notice and appreciate hereafter: in the mean time, we must declare that the almost perfect correctness of this celebrated Editor's text is attested by every review to which it has been submitted. Incessant toil, rich stores of theological knowledge, and the faculties of a sagacious and discriminating mind were employed in framing it. They who have read his *Commentarius Criticus*, &c. will deeply lament that he did not live to complete a work in which we accompany him, as he applies the best rules of criticism to the various readings in the Gospels of Matthew and Mark, and weighs authorities, rather than *numbers* them.* There have been those who assailed his positions and deductions, and scattered insinuations against his editorial character, if not from invidious motives, certainly in a most invidious manner: but he was as much the superior of his antagonist *Matthaei* in temper as in argument and biblical learning: and the dignity with which, in the *Comm. Critic.*, he exposes many of that writer's mistakes, and repels his splenetic attacks, has not escaped our observation. Biblical criticism had a favourite son in Griesbach: her decisions were made by his voice; while on all occasions he was the strenuous and successful defender of her province and her rights. In the preface to his *Symbolæ Criticæ* he also speaks as became him of *Matthaei* and his attempts: and, though he declines giving a reply to mere personalities, manifests his zeal for the interests of the great cause to which his life was devoted—the adjustment of the text of the Christian Scriptures; "non committam ut bona, quam tueor, causa detrimenti quid, meâ desidiâ, capiat, nec, quantum in me est, ut ad Machstrichtianorum et Whitbianorum temporum exilitatem res critica sacra rursus deprimatur."

Not that we would blindly defer to the authority even of a Griesbach. Biblical students and scholars should, as much as possible, investigate and apply for themselves the principles of philological criticism. Our only view in offering the preceding remarks, was to intimate that, usually, Griesbach is a most secure guide, and that whoever dissents from him in respect of the readings of the New Testament should clearly mark the variations, and be prepared to establish the solidity of the ground of his dissent.

Who *Philalethes is*, we are ignorant, and shall not conjecture. For many reasons, to some of which we cannot but attach a good deal of importance, we experience satisfaction in not knowing the name and situ-

* The first part of the *Comm. Critic.* was published at Jena in 1798, the second, in 1811. It extends only to the two first Gospels.

tion of the author. All of us have too strong a propensity to be biassed by personal attachments or antipathies: and we are desirous of forming and of publicly expressing our judgment on this translation, *sine irâ et studio*, before the veil which conceals the translator is withdrawn. Indeed, we are far from being of opinion that, in the present state of society and of learning, the cause either of literature or of good manners and morals is served by the indiscriminate appearance of a writer in his own person. A man's sentiments and reasonings, the fruits of his researches, the results of his invention, the decisions of his taste and his discernment, and the effusions of his fancy, must be considered independently on any factitious circumstances: they are not the worse because they are *anonymous;* while by their being so, delicacy and modesty are often gratified, prepossessions obviated and prejudices disarmed. The single exception is when he communicates to the world *facts, or alleged facts*, whether in regard to the living or the dead, to things or persons, to individuals or societies. Here his disclosure of himself is essential; since we cannot otherwise pronounce on the credit due to him as a witness. Yet here, in the only case where critical propriety and moral justice imperiously call for it, a writer's name is frequently withholden; while in matters of mere reasoning and speculation we see it pompously obtruded.

The present translator professes to have "bestowed much care and labour upon the work, with the view to render it at the same time faithful and clear." Of care and labour his Version, we think, bears evident marks: and his proposed end seems, on the whole, to have been answered.

He further says, that

"He has made the translation as literal as, according to his judgment, the idioms of the respective languages would allow; and he has preferred the words of the authorized Version wherever they appeared to express the sense of the apostle with precision, and in a perspicuous and pure style."

These are excellent rules for a translator of the Scriptures: nor has *Philalethes* often overlooked them.

"Perspicuity," he adds, "ought surely to be a principal object in every translation, as well as in every original work; and although a participation of the spirit under which the apostles wrote is necessary to a comprehension of the *full* import of many passages in their writings, yet we ought to believe that an inspired writer, even if he possessed no great portion of natural talents, would compose his letters so as that every part of them should, in their primary sense, be plain to readers of the most common understanding, who were not entirely unacquainted with the Christian religion."

By "a participation of the spirit under which the apostles wrote," *Philalethes*, no doubt, means an enlarged view of their object and situation, and some degree of resemblance to their highly devotional and moral habits. If this be the sense of his language, we agree with him: nor can he design to assert or intimate that inspiration is necessary to a comprehension of the full import of many passages in the writings of inspired men. The letters of Paul could scarcely be obscure to the original readers of them: and we must be cautious of substituting our own conceptions—those, it may be, of a modern age and a modern creed—for the ideas of native Jews and Heathens recently converted to Christianity.

"Some persons," observes *Philalethes*, "have required that the same words in the original should be rendered uniformly in the translation; but to mention this as a canon of criticism must be to expose its absurdity, to the view of every one who considers that no two languages have many terms exactly equivalent, and of precisely similar latitude in meaning and construction. Frequently the sense can be determined by the context alone."

These observations are founded in truth. Uniformity of translation however ought to be studied, so far as we find it practicable. On this subject we copy some good remarks from the address of King James's *Translators to the reader:*

"—— we have not tied ourselves," say they, "to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe that some learned men some where have been as exact as they could that way. Truly, that we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places, (for there be some words that be not of the same sense every where,) we were especially careful,

and made a conscience, according to our duty. But that we should express the same notion in the same particular word; as, for example, if we translate the Hebrew or Greek word once by *purpose* never to call it *intent*, if one where *journeying*, never *travelling*, &c.: thus to mince the matter, we thought to savour more of curiosity than wisdom."

"All parade of learning" is disclaimed by *Philalethes*, "in the few notes that are given. An alteration in 2 Thess. ii. 7, which might excite surprise," * he therefore notices here.

The alteration shall be examined in its place: our readers will then judge whether *Philalethes* has with reason deviated from the text, whether he has regarded the rule, Durior *lectio præferatur*. We much commend him for giving *few* notes, for preserving distinct the offices of a translator and an interpreter of the Scriptures.

Nor shall we censure this writer for declining to consult *many* preceding translators or commentators. Yet whoever attempts a version of any part of the Sacred Writings, should compare his labours with those of the best authors in the above class that have gone before him, and not least with the translations of the Bible into some of the languages of modern Europe. The merits of *Doddridge* in this character are, perhaps, greater than several of his readers imagine: but whether they be so eminent as to justify the entire use of him, preferably to other translators, we may be permitted to make a question. High praise is likewise due to *Castalio* and to *Newcome*. That *Philalethes* is not partial to *Macknight*, we by no means wonder. A want of discrimination characterizes this laborious commentator. It is singular that Macknight ascribes to the apostle Paul an intentional obscurity of style. †

Of *Schleusner* and of Principal *Campbell*, *Philalethes* speaks with judgment, modesty and candour. We know experimentally, that Schleusner's Lexicon, &c., valuable as it is, ought not to be followed with implicit deference; being more useful in the hands of a student of a certain standing, than in those of a novice.

* το κατεχον for ὁ κατεχων.

† New Trans. of the Epistles to the Thess. Prel. Ep. pp. xxxv. xxxvi.

To the theological schi brary, Campbell's Trans be not a little advanta the family and in publi inadmissible.

Philalethes and we sl be at issue, as to som which he has admitted "the sense rather than the sacred writer." Ne principle and its appli more conveniently disc review of his translation

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Art. III.—*The Anti-I Vindication of the Bi to the Publication cal Containing also a Re Erroneous Opinions The Age of Reason, a Publication, entitled, Ancient Kingdoms.* lamy. Author of Th lation of the Bible fro Hebrew. 8vo. pp. 1 and Co. 1819.

MR. BELLAMY great notice a translator of the Bible, bespattered by the Qua ers, and patronized b Regent. He is confid brew learning, to whi voted his whole life, maintains that all tha philosophically or chro correct in the Old Te error of the translatio hypothesis he meets th tribe of Deists, who fo brew, will, we predict, l him.

Thus he maintains tha did not purloin the j Egyptians, but only bo of one another, the poo for the journey; that wrestled with Jacob wa judge, that the wrestl contending in argumen to property, that the to hollow of the thigh w administering an oath, is no authority for the hollow of Jacob's thig joint;" that the sin of of Lot was not incest, idolaters of Zoar, the p of Gen. xix. 36 being, the daughters of Lot

) their father;" that Jephtha sacrifice his daughter; that id not put the people of under saws, harrows and *settle* them to these imple- labour; that the builders of l not plan a tower whose top ach to heaven, but one whose ceiling should be like the it or heavenly host, which lonians worshiped, cum mul-

)eist may turn round upon my with an objection against revelation which for ages has taken in its principal facts, h the majority of the learned rstand in a sense which he llows makes it unworthy of l therefore incredible. Mr. hould, we think, have met tion, though in doing so he ve scandalized the reputed believer.

objections to the New Testa- answered. The following ı of the variations in the n on the cross, as given by Evangelists, is very ingeni-

" *Objection.*

the inscription put upon the pears that not any two of these ee in reciting the same words— This is Jesus——*the king of*

——————— *the king of*

his is ——————— *the king of*

esus of Nazareth —— *the king of*

" *Answer.*

o far are the apostles from dis- n this matter, that it appears e in perfect agreement. Mat- 'They set up over his head *his* :' what was this accusation? is is Jesus? No, for all Jeru- it was Jesus. His accusation KING OF THE JEWS. Mark *accusation* was written over, G OF THE JEWS.' Luke ıd a *superscription* also was er him, THE KING OF THE And John says, 'And Pilate e, and put it on the cross:' what le? Was it *Jesus of Nazareth?* nse says no; Jesus of Nazareth e a title. He says, consistently her apostles, that the title was, OF THE JEWS.

" Thus it is evident, that notwithstanding the apostles are called *liars* by these objectors, they perfectly agree; not even a single word is varied by any of them respecting his *accusation* and *title;* for they all say it was, THE KING OF THE JEWS. And if John, who wrote in Asia, sixty years after the crucifixion, saw the necessity of mentioning his place of abode, in order to give the Asiatics an opportunity of ascertaining the truth of the things he was declaring; Matthew, Mark and Luke, who wrote their books at a very early period after the crucifixion, did not see it necessary to inform the inhabitants of Jerusalem what they already knew, viz. that Jesus was of Nazareth."—Pp. 90, 91.

ART. IV.—*The Scriptural Meaning of the Title* SON OF GOD *as applied to our Lord, considered in a Discourse delivered before the Warwickshire, &c. Tract Society, at Wolverhampton, July* 28, 1818. By John Kenrick, M. A. 12mo. pp. 38. Birmingham. Printed and sold by Belcher: in London sold by Hunter and by Eaton. 1818.

THE author of this discourse, from John xx. 31, here confines himself to the question, " What is that meaning of the title Son of God, which may be proved by most certain warrant of Holy Scripture?" And in conducting this inquiry he first observes, that " the title Son of God, as applied to our Saviour, can be taken in no other than a figurative sense." This even our opponents must admit.

" Unless," says the preacher, p. 7, " they are prepared to maintain that the relation between our Lord and his Father is precisely that which subsists between an earthly parent and his child, they must take the words in some figurative sense. Whether they suppose Christ to be the Son of God in virtue of his *emission*, or *emanation* from the Father, or the communication of the Divine essence to him, or his creation in some more immediate and direct manner than all other beings, (for in such unprofitable questions has the labour of metaphysical theologians been employed,) still the term cannot be used in the sense in which it is applied to the connexion between one human being and another. Consequently it is used in a figurative sense."

Mr. Kenrick's second general remark is, that

" The title Son of God was not one which was first devised by our Lord or his

disciples, to denote the character or nature which he claimed to himself; it was previously in use among the Jews, and employed to describe the Messiah, whom at the time of our Lord's advent, they were eagerly expecting."

The question, "whether the Jews in our Saviour's time expected their Messiah to be something more than a human being," is ably considered by our author. Commenting on the memorable passage in Luke xx. 41, he shews that it is decisive against the reputedly orthodox tenet:—12.

"—— they [the Scribes] could not be ignorant that the Son of David was also the Son of God; and had they attached to this phrase the ideas which have since been annexed to it, what difficulty could there have been in replying, that, as touching his human nature, he was the Son of David, but, as touching his divine, he was the very being whom the Psalmist worshiped in all the strains of his rapturous devotion, the Creator not of himself alone, but of earth and heaven? They had no such answer ready, and consequently they had no such opinion respecting the Messiah."

On another fact in our Saviour's history, Mr. Kenrick reasons with great vigour and success:—13.

"Jesus had confessed before the tribunal of the high-priest, that he was the Son of God. Had he been understood in doing so to claim a divine nature, would the bitter malice of the Pharisees have contented itself with saying, as he hung upon the cross, He trusted in God, let him now deliver him if he will have him, because he said, I am the Son of God? Would they have failed to reproach him with irony as cutting as that with which Elijah overwhelmed the priests of Baal, if he whom they saw expiring on the cross, had just before claimed to be the God of the universe?"

Dr. Peter Allix's arguments to shew that the Jews in our Saviour's time expected their Messiah to be of a divine nature, are concisely and satisfactorily answered, 15, 16. Whatever be thought of certain expressions occurring in the Chaldee paraphrases of the Scriptures, yet the writings of the evangelists, which are the faithful living picture of the sentiments and passions of our Lord's contemporaries, not only contain no traces of the Jews of his time entertaining the expectation of a divine Messiah, but fully prove that it did not prevail. And the fact is, that in those of the Chaldee paraphrases, which may claim a nearly equal antiquity with the New Testament, the expression, the word of Jehovah, is never in a single instance used but as a synonyme for Jehovah himself; the notion of the word as a substance, &c. not being found in any of the Rabbinical writings till about the sixth century of the Christian æra.

"But may not our Lord and his apostles have used the title Son of God in a high and mysterious sense, unknown to the rest of their countrymen?" This preacher is ignorant of any passage of Scripture which can justify such a suspicion: until one can be produced, he justly contents himself with Peter's doctrine on this subject in Acts ii. 22.

The precise meaning of the scriptural appellation Son of God, Mr. K. endeavours to ascertain in the third part of his discourse. He perceives the germ of this phraseology in the second Psalm: "I have set my king upon my holy hill of Zion:" and he strongly evinces that Son of God is one of the *kingly** titles of the Messiah:

"As an earthly sovereign delegates to his son the province of his kingdom, which he wishes to distinguish by the most mild and honourable government; so the mildness and equity of that revived theocracy of which the Messiah was to be the viceroy, would very naturally be described by representing him who exercised it as the favoured Son of God."—22.

We refer to the sermon itself for the proofs and illustrations of this position, and for some remarks (24) which develop the reason why the appellation Son of God, in the epistles, has a less decided reference to the kingly office of the Messiah than in the gospels.

"The doctrines of orthodoxy," this writer pronounces to "have a tendency which authorizes us to oppose them by every weapon of a spiritual warfare."—32.

At the conclusion of his discourse, he balances with a skilful and steady hand the evils and the advantages of civilization: with the strictest equity

* See Eichhorn in Apocalypsin, Tom. I. III. Rev.

he holds its benefits to be predominant; and, as the main remedy of most of its attendant evils, recommends that we "provide useful moral reading for a population whom we first teach to read."

Every person who can appreciate soundness of Scriptural criticism, true elegance of style and manner, accuracy of thought and reasoning, and ardent, yet well-tempered zeal in the cause of Christian truth, will place a very high value on this sermon of Mr. Kenrick's. We are concerned that we were unable to introduce it at a much earlier period to the notice of our readers.

N.

ART. V.—*The Importance and Means of Intellectual Improvement. A Sermon preached before the Annual Assembly of General Baptists, at the Chapel in Worship Street, June* 1, 1819. By James Gilchrist. 8vo. pp. 32. Eaton and Hunter. 1s.

A REGULAR critic would quarrel with this pamphlet considered as a sermon, and he might be right according to the most approved rules for sermon making; but under what class of works soever it be placed, it may be confidently pronounced to be worthy of perusal, and, if the reader be young and above all if he be destined for the ministry, of study.

Mr. Gilchrist considers I. the Importance, and II. the Means of Intellectual Improvement.

It is important, he argues, as it raises in the scale of being, increases the power of doing good, is a source of enjoyment, and is a preservative from mental idleness and listlessness, vicious indulgence and its train of evils.

The means of it which he considers are, learning, reading, observation, conversation and study.

Under all these heads, occur observations which mark a superior mind, and a mind too conscious of its own powers to be retained in the beaten track of thought. The following passage has none of the author's peculiarities, but it shews that he is capable of *competing* (if we may be allowed a Scottish term) with other writers, scarcely excepting the best, in the *legitimate* English style:

"Intellectual improvement is a source of enjoyment. One of the most efficient means of pleasure in the mind is its having interesting objects of attraction, which keep it steadily and cheerfully in action. Such objects that mind has constantly in view, which is progressive in knowledge and wisdom. At every advance, it discovers new beauties which delight, and fresh treasures which reward and enrich. As it ascends higher, it has a more extended prospect, and a clearer atmosphere. And what enjoyment can be equal to that which a mind experiences in the consciousness of surmounting the mists of ignorance and error and prejudice, and in ascending towards the regions of pure intelligence and perfect wisdom?

"If intellectual progress had relation only to the present state of being, it would be valuable as an important means of enjoyment; but how much more important must it appear if considered as having relation to eternal progression; if the mind shall take all its store of intelligence with it into a higher state of existence; if it shall start from the same point hereafter at which it leaves off here, to run an endless career of discovery and intellectual delight! In this view, mental improvement is so much preparatory fitness for the heavenly state; and the pleasure flowing from it is but a foretaste of that ethereal felicity which is to be enjoyed in nearer approaches to the great Fountain of Intelligence."—Pp. 11, 12.

ART. VI.—*An Essay on a Future Life.* By Richard Wright, Unitarian Missionary. 12mo. pp. 72. Eaton.

WE have borne a willing testimony to the merits of Mr. Wright's tracts, and can conscientiously recommend this as a clear summary of the argument and evidence on the momentous subject of a life to come. The Essay is pervaded by a serious and devotional spirit:

"Feeling the approach of the evening of life, and expecting ere long to become a tenant of the grave, the writer has been very anxious to get this Essay on a Future Life ready for publication. It contains his most mature thoughts on a subject, which has long engaged his closest attention; exercised his deepest thought; and been the object of his most serious inquiries and meditations. On no subject on which he has written, has he felt a deeper interest; indeed, all other subjects appear

to be more or less interesting as they are connected with and have a bearing on this; it has pressed upon his mind the more forcibly, as he has felt his days rapidly passing away; and every thing has reminded him of the approach of the moment which will terminate his earthly pilgrimage."—P. 61.

The Essayist views the subject in all its bearings, and gives in a few pages the substance of volumes. He believes in the total mortality of man, and consequently places his hopes of life future upon the resurrection. His statement of both, the evidence of the resurrection of Christ, and of the purport of the general resurrection is remarkably clear. And at the end are Six Meditations of a devotional character, which are as well calculated to affect the heart, as the former part of the work is to satisfy the understanding.

ART. VII.—*A Dissenter's Reasons for not observing Good-Friday and Christmas-Day.* By James Hawkes. 8vo. pp. 26. Lincoln, printed and sold by W. Brooke; sold by Eaton, London. 1s.

THIS Tract consists of a Sermon and several pages of explanatory Preface.

The preacher takes for his text Acts xii. 1—4, making use of the last of these verses as an opening to his subject. The verse contains the word *Easter* as the name of a religious festival, and the English reader would hence infer that the church-holiday now known by that title is intended by the Evangelist and is of apostolic origin. No such thing. The term is thrust in by King James's translators to shew their anti-puritanism. There is no colour of reason for it. The word is *passover*, and is thus given in other parts of this very translation, and it had been so given in this place by preceding translators.

Mr. Hawkes says,

"It is rather curious to observe how a change of circumstances sometimes produces a very different mode of thinking, or at least of speaking and acting. When James was King of Scotland he could find no authority in Scripture for either Easter or Christmas. In a speech delivered in the Scotch General Assembly, held at Edinburgh, August 4, 1590, he is said to have used the following words: 'The Kirk of Geneva, what are they? They keep *Pasch* and Youle [i. e. Easter and Christmas]: what authority have they in God's word, and where is their institution? And as for our neighbour the Kirk of England, their service is an evil-said mass in English; they want nothing of the mass but the liftings; but the Kirk of Scotland is the finest in all the world.' (See Calderwood's History of Scotland, p. 256.)"—Pp. 11, 12.

In a note, p. 24, Mr. Hawkes gives the following passage from Turner's Hist. of Anglo-Saxons. II. 15:

"Bede, in his History, mentions *Eostre* as the name of one of the Anglo-Saxon Goddesses, whose festivities were celebrated in April, which thence obtained the name of *Eostre-Monath*. Her name is still retained to express the season of our great paschal solemnity, and thus the memory of one of the idols of our ancestors will be perpetuated as long as our language and country continue."

The preacher makes great use of Robinson's humourous tract entitled "The History and Mystery of Good Friday."

While Mr. Hawkes vindicates to Dissenters the "liberty wherewith Christ hath made us free," and exhorts them not to be "again entangled with the yoke of bondage," he speaks with great candour of such as can seriously and profitably observe days and seasons. This is agreeable to Paul's liberal doctrine and benevolent advice, Rom. xiv. 5, 6, "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord, and he that regardeth not the day, to the Lord he doth not regard it."

POETRY.

HYMN.

Friend! Thy light, Thy love
thro' all Thy works we see;
gilds the heav'ns above,
the earth is full of Thee.

we hear—Thy presence feel,
hou, too pure for mortal sight,
clouds—invisible,
, the Lord of life and light.

ot in what hallow'd part
wide heav'ns Thy throne may

: know, that where Thou art,
, wisdom, goodness dwell with
e.

he various maze of time,
o' th' infinity of space,
Thy career sublime,
Thy wondrous footsteps trace.

en shall not faint nor fear,
l by this delightful thought,
, their God, art every where,
not be where Thou art not.

A.

HYMN.

opes and all our fears
ison'd in life's little bound;
ers thro' this vale of tears
no better world beyond—
uld check the rising sigh?
rthly thing could pleasure give?
ld venture then to die?
ould then endure to live?

dark and desert moor,
louds and mists eternal spread
my veil behind, before,
pests thunder overhead:
a sunbeam breathes the gloom,
a flow'ret smiles beneath:
exist in such a tomb?
ell in darkness and in death?

were life without the ray
r divine religion giv'n;
at makes our darkness day!
that makes our earth a heav'n!
he golden sun above,
utiful the flow'rs that bloom;
joy—and all is love,—
d from a world to come.

A.

PRAISE TO GOD.

ur God, whose voice of pow'r
ine
ls created, and bade light to
ne.

All nature's tribes behold the kindled rays,
Joyful with life, and active to his praise.
Shall man forbear, blest with his kind directions,
To sing the glory of his bright perfections!

Wise is our God, who form'd the human mind,
In one vast scheme creation's laws combin'd;
Governs all nations with unerring skill,
And guides the universe to work his will.
His counsels deep, and high beyond all vision,
And fix'd for ever his supreme decision.

Good is our God, whose plenteous bounty pours
Blessings in sun-beams, dews, and fruitful show'rs;
Whose grace provides for men the living bread
And lively hope of rising from the dead.
Jesus from him proclaims a great salvation
For penitents of ev'ry tongue and nation.

R. F.

Kidderminster.

WOMAN.

[From *Dramatic Scenes* and other Poems, by Barry Cornwall. 12mo. 1819.]

Gone from her cheek is the summer bloom,
And her lip has lost all its faint perfume;
And the gloss has dropped from her golden hair,
And her cheek is pale, but no longer fair.

And the spirit that sate on her soft blue eye,
Is struck with cold mortality;
And the smile that played round her lip has fled,
And every charm has now left the dead.

Like slaves they obeyed her in height of pow'r,
But left her all in her wintry hour;
And the crowds that swore for her love to die,
Shrunk from the tone of her last faint sigh.
— And this is man's fidelity!

'Tis woman alone, with a purer heart,
Can see all these Idols of life depart,
And love the more; and smile and bless
Man in his uttermost wretchedness.

INTELLIGENCE.

DOMESTIC.

LEGAL.

BEDFORD CHARITY.

Right of Jews to share in Christian Charities.

This case was, as our readers will recollect, reported at length (we believe) *exclusively* in the Repository [XIII. 586—594]. After a lapse of sufficient time for mature consideration a judgment has been pronounced, of which we subjoin a Report.

Lincoln's-Inn Hall, Aug. 23, 1819.

THE *Lord Chancellor* began by observing, that this case came originally before him in consequence of a petition presented to him by Levi Lyon and Sheba Lyon, daughter of the said Levi, praying that the said Sheba might be admitted to a participation of the benefits of the Charity, established in the town of Bedford by Edward VI. This petition was afterwards followed by one signed by five persons, describing themselves as Elders of the Congregation of German and Dutch Jews assembling in the Synagogue in Duke's-place, and by several other persons, who also stated themselves to be Elders of the New Synagogue in Leadenhall-street, which petition prayed that this Court would declare that all the poor inhabitants of the borough of Bedford were equally entitled to the Charity, whether they were Jews or Christians, provided they had such qualifications as the deed of grant by the letters patent of his late Majesty Edward VI. prescribed, and that this Court would be pleased to order the governors, visitors and trustees to admit such children, and particularly Sheba Lyon, to enjoy the privilege of drawing her lot for the apprentice fee, as prescribed by the Act of Parliament, and that such fee might be paid to her father, the petitioner. Such was the prayer of these gentlemen, and when it was first heard before him, he (Lord Chancellor) had felt some considerable difficulty in the case, seeing that it was represented that it might be either brought forward on the Act, which was commonly called Sir Samuel Romilly's Act, or otherwise under the Act of Parliament which had passed for regulating this particular Charity.—The difficulty on that point had been argued most ably by Sir Samuel Romilly, a lawyer whose name could not be too highly venerated, and a man whose great talents, integrity and independence were beyond all praise. Under the original Act, as he would have occasion to state by and bye, much difficulty occurred as to the Chancellor having any power to act in a summary way when a petition was presented to him, unless, indeed, the trustees were the subject of complaint, they having conducted themselves not in a manner consonant to the spirit of the deed by which they were constituted trustees. Another difficulty had also presented itself, which was this, that if a Jew inhabitant of Bedford, properly qualified every way to be a partaker of this Charity was refused, then he of course had a right to apply to the Great Seal; but why should the elders of the Jewish Synagogues in London be allowed to come here? That interested persons had a right to apply, he would not doubt, but then the elders of the Synagogue could not, because this would be giving a kind of corporate character to the applicants, which he would not, and could not, as a judge, in any degree sustain. By the Act of Parliament, the Court had the power of interfering in case of any misconduct; but this power did not surely mean that persons who had no interest in the Charity, who were living far from it, who in truth had nothing to do in it, were to have liberty whenever they chose to apply to the Great Seal. He must be allowed to say, that such never was the intention of the Legislature in the Acts passed on account of this Charity. Accordingly, he had suggested that the most expedient measure to be adopted would be, for the trustees to present a petition un-

der the provisions of the Act, which petition they had presented, and which prayed that the Court, by virtue of the powers with which it was invested by the Act of Parliament, would declare whether Jewish boys were equally entitled to be mixed indiscriminately with Christians in the enjoyment of this Charity, or that the Court should make such order as it should see proper. Such was the application made to him, and he would now, on this highly interesting and most important question, go shortly into the facts and history of the case. This Charity was, it appeared, founded by letters patent by Edward VI., who founded it as a Grammar School in that town, as indeed, that young and amiable, but lamented monarch, did in many parts of the kingdom, and here the Grammar School was to be "*pro instructione, institutione et disciplinâ Juvenum, in grammaticâ literaturâ et bonis moribus,*" (with regard to which expression "*bonis moribus,*" there was considerable diversity of explanation, he believed, even in classical authors,) in addition to which certain lands were left for the sustentation of the master. There was an Act of Parliament in 1764, which recited all the letters patent, and then mentioned an agreement or indenture, entered into in the 8th of Queen Elizabeth, between the mayor, burgesses, &c. of Bedford and Sir Wm. Harper, which indenture related, that the said mayor and burgesses had erected a school to be perpetually called a Free School, and that there should be one master and one usher in the school for ever. Sir William Harper at the same time granted lands also for what he was pleased to call the "sustentation" of the master and usher of the school; and also, he had provided a suitable sum for the marriage of poor maids, &c., on his doing which, the mayor, aldermen, bailiffs, &c. covenanted that they, their heirs and successors, should employ the funds as directed in the letters patent of the King (Edward VI.) and act as Parliament should farther direct them. The Act of Parliament then went on to say, that several streets had been erected in Bedford, that there had been a suit in this Court in 1725, and that an order of the Court had been thus obtained, by which the Warden and Fellows of the New College were appointed to elect the master and usher, who were to teach the children gratis, and that when the salary of the master and usher were paid, the proceeds, if any, were to be devoted to the other parts of the Charity. The Act, after stating the limited sum to be paid to poor maidens on their marriage, next referred to a decree of this Court in the year 1761, which decree referred it to the Master to ascertain what sums were due to poor maidens, to receive proposals for new leases, all to be referred to the Master to act as he should think proper. The Act of Parliament then declared the improvements already made, and about to be made in the grounds of the Charity, which would, in a short period, amount to £3000. It further stated, that the mayor, clergy, &c. should have the power of acting as trustees, but those persons who acted as trustees must have previously served as churchwardens. It declared also, that should any doubt arise as to the construction of the Act, the parties were at full liberty to apply to the Great Seal for redress, that is, to consider how the funds had been applied, as the orders of the Great Seal, it should be remembered, were final, and the children in such schools were to be instructed "*bonis moribus,*" which plainly meant (though classical commentators had entertained different views on the subject) that the children in such school or schools were to be educated in religious and moral principles, as well as in general public duties.

His Lordship detailed the other provisions of the Act, which had been repealed by an Act in 1793, which declared that the former Act had been repealed, it having been found quite inadequate to the very important purposes it was intended to accomplish, and containing provisions which occasioned infinite difficulty to the inhabitants, and which might be the source of endless litigation. However, the former Act was repealed, and the lord-lieutenant of the county, the members of parliament for the borough, &c. were made governors, with the others already mentioned in

the former Act, and a meeting was directed to be held in the Town-Hall of Bedford, for the election of trustees by the ballot, notice being given, however, in the parish churches, that such election was to be held. The Act then prescribed the form of the oath to be taken by the trustees, with regard to which he should observe, that it certainly contemplated that Quakers might be elected trustees, if they chose, only by giving their affirmation instead of their oath. The Act also prescribed, that if any "of the powers of this Act should be found to be inconvenient, that then, if any doubts should arise on its nature and importance, such doubts should, by a petition, be referred to the person or persons holding the Great Seal, which Court had full power to hear the same in a summary way, and the orders made by the person holding the Great Seal were to be final." It was further ordained, that, in the event of the trustees having misdemeaned themselves, then the Attorney-General might, either on his own account, or at the instance of others, complain that the funds of the Charity were misapplied. Surely, when the Act of Parliament specified the individuals to be rewarded, this was to be borne in mind. The school was the place, and also the manner was pointed out where education was to be taught, in which the children were to be instructed. The Act further prescribed, that all the children born in the town of Bedford should be taught in such manner as the master, with the approbation of the trustees, should think proper. The ninth resolution ordained, that the Warden and Fellows of New College should appoint Visitors, &c. and that at least three scholars should enjoy the privilege of having £40. a-year each, as exhibitioners at either of the two Universities. All the other funds being thus applied, the remainder, viz. £800. yearly, to poor maids, which sum was to be given them in equal shares, to be drawn by lot; a residue to be given to poor housekeepers, and the rest to female servants, who had for five years lived in the town of Bedford.

Such were in general the provisions of both Acts of Parliament; and, after looking into all the affidavits, it appeared to him, that, till lately, that is, within the last thirty years, no resistance had been made to Jewish applicants. He had now before him, however, the affidavit of Isaac Lyon Goldsmidt, a Jew, who declared that he was an elder in the Jewish Synagogue of Duke's-place, and that in December he wrote to the mayor on the subject, stating that he understood some difficulty had arisen on the subject, but that the Jewish nation had already, to a limited extent, enjoyed the benefits of the Charity. The letter also stated, that the writer had recently been told, that Jewish applicants were refused, but that he doubted whether such information was accurate, the Act of Parliament relative to the Charity having been acted upon for fourteen years. The letter further said, that it hoped the time was now come, when man would act with charitable views and friendship to man, whether the applicant worshiped his Creator in the church, the chapel or the synagogue. By the bye, on this point he might say, that much had been stated at the bar relative to the Act of Toleration. Much as he respected that Act, he must say, it was not at all concerned here; but in reference to what was said in the letter of Mr. Goldsmidt, he must say, as a judge in that high Court, that when a judge in that Court was told that there was not and should not be in the administration of public justice, any difference between him who worshiped in the church and chapel, and him who offered up his prayers in the synagogue, such a judge ought always to remember, that, by the blessed providence of Almighty God, the Christian religion was happily a part of the law of the land, and as it was such part of the law, he must apply to it such just construction as the Acts of Parliament prescribed. An answer was sent to the letter of Mr. Goldsmidt, by the mayor, in which it was declared that the trustees had indeed admitted the child of Michael Joseph to a participation of the benefits of the Charity, but that finding that the number of Jews were on the increase, they (the trustees of the Charity) doubted whether such persons as Jews could be admitted, and on this

y took the advice of a very eminent
ity barrister, who advised them to
ist the application of Jews, and at
e apply to the Lord Chancellor,
Keeper of the Great Seal.

Such were the facts laid before
, (unworthy as he was to hold
very high situation, which for
enteen years he had enjoyed by
favour of the Sovereign,) and he
uld now give his final judgment.
e letters patent of Edward VI.
nded this school, in which, as in
the grammar-schools founded by
t lamented and pious young mo-
ch, great pains were to be taken
nstruct the youth in the principles
he Christian religion. It was, as
eemed to him, impossible to say
t this monarch could have contem-
ted Jews as the objects of this
nty. No one could say this; and
r could it be said that the Acts
regulating the Charity could be
nded to vary the objects of it?
hope," said his Lordship, "that
day will never arrive, when
teachers of our charity or our
lic schools, or in fact any persons
fessing to teach others, will forget
t the beings whom, though chil-
n, they are appointed to teach,
creatures destined to eternal bliss
everlasting wretchedness; and sure
n, that in my most important si-
tion, I do best discharge my duty,
pointing out to all who come un-
my charge, whether young or old,
t they are beings destined for im-
rtality, and bound as such to act
the candidates for that high and
nal fame. Let parents, let teachers
e in this important cause, let them
h their children to look up to
ighty God as their God and
rdian, then, sure I am, our Cri-
al Code would not be polluted by
hideous list we have so often cause
explore."

was proper always to bear in
that this school was originally
ded by Edward VI. as a grammar-
ol. He believed that in all such
ols, great pains were taken to
ate the youth in the doctrines and
ciples of the Christian religion;
ed, he himself remembered the
when, in some parts, at least,
boys at grammar-schools were at-
ed to church on Sundays by the
ters. Now, as to the practice at
this school, there were various affi-
davits on both sides. The first, in
support of the application, was that
of Michael Joseph, a Jew, who stated
that he had two sons and seven
daughters, all born in Bedford; that
both his sons had been admitted into
the Charity-school, the eldest having
attended the writing-school, and the
youngest both the writing and the
grammar-school; that his two eldest
daughters were married, and that they
had both received the marriage por-
tion of poor virgins. It appeared
from this deponent's affidavit, that no
Jew had ever been admitted into the
hospital or alms-houses. There were
also the affidavits of Joseph Lyon,
Godfrey Levi, and several other per-
sons, to the same effect; and the result
of all their testimony was, that as far
back as thirty years ago, a few of
these children had been admitted into
the school, but that none of the Jew-
ish persuasion had ever participated
in the benefit of any other parts of
the Charity. The first affidavit on the
other side was that of Dr. Bryan (we
believe) the master of the grammar-
school. He stated, that each boy
attending the grammar-school was
taught the Latin language, and that
when he had made some progress in
the study of Latin he began to learn
Greek; that in studying the latter
language, the Greek Testament was
the book chiefly read till the boys
had acquired considerable proficiency
in the language, and that every boy
in the school was instructed in the
Christian religion. He said, that on
his appointment in 1811, he found
Nathan Joseph, the son of Michael
Joseph, at the school; that the said
Nathan Joseph learned only the gram-
mar of the Latin language, was not
more than a year at the school, and
attended both the writing and gram-
mar-schools; that he was required to
dispense with this boy's attendance
at morning and evening prayers, it
being contrary to his religion to join
in Christian worship; that he was
also required to dispense with his at-
tendance every Saturday, that being
the Jewish Sabbath; and that he
complained of the boy's frequent ab-
sence to his father, who said it was
necessary on account of his being of
the Jewish faith. The next affidavit
was that of the writing-master, who

deposed, that no Jewish boy had been admitted into the writing-school since his appointment in 1814; that all the boys in his school were instructed in Christianity, read the Bible and New Testament, and learned the Church Catechism. There were also similar affidavits by the masters of the hospital and of the preparatory school.

With regard to such regulations for the conduct of the school as rendered Jewish boys inadmissible, his Lordship remarked, that there was nothing either in the charter or in the Acts of Parliament that prevented the Wardens and Fellows of New College, Oxford, who were the visitors, to make whatever regulations they might think conducive to the benefit of the school: and he apprehended that if, in the exercise of their visitatorial authority, they made regulations that excluded Jews, their decision must be submitted to. It rested with this College to make what regulations it pleased, and it was impossible for him to say they did wrong in making such as supposed a belief in Christianity, in tracing out a plan of education which would render persons eligible for entrance into the Universities, which was one of the objects of this Charity, an object impossible for a Jew to contemplate. If the school consisted partly of Jew boys and partly of Christians, he did not think it possible that two such systems could go on together. It was impossible that a Jew boy could comply with the regulations made by the visitors for the purpose of carrying on the grammar-school in such a manner as to preserve the *boni mores* of the scholars, which the charter declared to be one of the principal objects of the school. "I am of opinion," said his Lordship, "that the education to be carried on at this school is such that the parents of Jewish children cannot comply with, if they wish their children to partake of its many benefits. I admire the Toleration Act, and I also admire the idea of every man being allowed to worship his God according to the dictates of his conscience. Yet philanthropy has its bounds, and when I see by the affidavits, not only of the Grammar-school Master, but also of the other teachers, that the son of Joseph was absent from prayers, and from reading the New Testament in the Latin and Greek language, and that he was told not to learn the Church Catechism, (when I say the Church Catechism, I am to be understood as meaning the doctrines of the gospel, I say, when I see such things, I am bound from the fully responsible situation which I hold, to say that he is not a proper object of this Charity; that he cannot enter into the mode of education prescribed, which is to be in a Christian form, where the Christian Scriptures are to be taught, and by a clergyman of the Christian establishment. I may, indeed, carry the point further, and ask any of you who now hear me, as solicitors or as counsel, what would be the effect resulting from Jewish and Christian boys being admitted participators in the same Charity without any discrimination of character or religious principle?"

His Lordship then, at very great length, went into all the affidavits of the case, and observed as follows:—"I see that whatever boys are in the school, are to be there at a certain hour. Surely the Jews will not say that their children can be always there, for they have stipulated that their children who enjoy the Charity shall be absent on all holidays, and never allowed to read the New Testament in English, Greek or Latin. I have no hesitation in saying, that when the Jews who lived in Bedford granted their consent to their children to attend this school, they could not conscientiously (as I believe they acted in all this case) permit their sons to attend the school at time of prayers, or reading of the New Testament. I admire the system of Christianity; I look on all its ordinances with high delight and awful reverence; and I look to its venerable founder as the almighty Saviour of our degenerate race, and through him I hope for the amelioration of our species, by their truly penitent conduct.* I am, on the whole, decidedly of opinion that Jewish boys and girls cannot partake of this

* We give this passage as reported in the daily papers, but we rather doubt the accuracy of it, and at any rate do not exactly see the connexion it has with preceding and subsequent sentences. The observations apply to two other passages of the same complexion below. Ed.

Charity. The deed prescribes, that prayers shall be offered up both morning and evening, and surely, I need not say, that in such prayers no Jew can join. As to the other parts of the Charity, let me only say, that if it is clear that Jewish boys cannot partake of the Charity of the founder, then no more can candidates for the other benefits of the Charity. The object of the royal founder proves to me, that he intended the Charity to be solely for Christian persons. As to the alms-houses, it is required that the holders should attend public worship on a Sunday, or be dismissed. I know it is said that Jews have no objection, and indeed make a practice of having their worship on a Sunday, but could this be the kind of worship contemplated by the founder? As to the Charity for maidens, the very name which maidens were required to give in (their Christian names) as candidates for the bounty, shewed that Jews were beyond the intention of the founder. It had been said that the words 'Christian names' applied as well to Anabaptists as to Jews. This was no doubt a formidable objection, but the more it was examined, the more feeble it would appear. It is true, the Baptists do not see the same necessity as we do for early baptism, and they, therefore, postpone it to a later period of life, but they give their children a name in early years, which I am sure no Jew would mean to give. I revere the holy ordinance of baptism, and I look on its due observance as a pledge of Christian faith to our blessed Lord and Saviour." He was aware it might be said, that a Christian name did not necessarily mean the name by which a person was baptized; but still it was used in contradistinction to a surname. This he was ready to admit, when the distinction was applied to the names of a person professing the Christian religion; but still he thought that a Christian name was something that did not belong to a Jew—something to which a Jew could not lay claim, that the word was at any rate used in some sense that could not be at all said to apply to a Jew. He, therefore, could not consider the Jewish girls entitled to become candidates for the portions of poor maids. "I need not go into all the facts of this petition, but I may only say, that I do and hereby most solemnly declare my judgment, that this Charity was never intended for Jewish parents or children, the law of our blessed Redeemer shewing the contrary, and I must refuse the petition. To Almighty God our warmest gratitude is due for the gift of his adorable Son as our Saviour; and how Jews can join in praising God for such a gift, (for great it is,) without abjuring their religion, appears to me inconceivable."

Let the trustees be paid their costs out of the estate. I think the first petition must have been dismissed for want of any jurisdiction of the Court, had it not been for the second petition. This is a most important petition, and you may all rest assured it has occasioned to me much anxiety, as my decision, by the Act of Parliament, is final. I dismiss the petition, but I do so after most painful consideration on every iota of the case. It is a most important petition, and perhaps one of the most important which I ever heard; and I mean that the order should not be drawn up for a fortnight as there is no appeal from my judgment, and I would not therefore shut out the parties from communicating any remarks to me that they might think of importance.

COURT OF KING'S BENCH, WEDNESDAY, JUNE 30.

Iron Coffins. [See p. 275.]—It will be recollected, that a rule was obtained by Mr. Chitty calling on the churchwardens and sexton of the parish of St. Andrew, Holborn, to shew cause why the body of Mary Gilbert, the wife of Wm. Gilbert, a parishioner of that parish, should not be interred. Cause was now shewn, and it was contended, that the minister and churchwardens were not bound to admit iron coffins. On the other hand it was insisted, that the right of being buried in the church-yard of the parish was a common law right, and that no objection could be raised on account of the materials of which the coffin was made.

The Court after having heard the arguments on both sides at considerable length, delivered their opinion, that this was a matter entirely of ecclesiastical jurisdiction, and that they could not interfere. It appeared by the affidavits that the minister and churchwardens had not refused to inter the body in a wooden coffin; and although the Court, in aid of the canons of the church, might grant a *mandamus* to com-

pel the minister to bury the body, yet they had no jurisdiction to say that the body should be buried in a particular way. The rule was accordingly discharged.

CONSISTORY COURT, YORK, JULY 22.

Deprivation of a Clergyman by the Archbishop of York.

Bradford and Whitley v. Neesom, Clerk.

THIS was a suit at the instance of John Bradford and George Whitley, chapel-wardens of Pateley-bridge, in the parish of Ripon, and diocese of York, against the Rev. William Neesom, clerk, curate of the perpetual curacy of Pately-bridge aforesaid, for his profligate life and conversation, the crime of drunkenness and neglect of his ministerial duties.

The defendant had been upwards of thirty years curate of Pateley-bridge, and the articles admitted against him state, that he had, for several years past, been addicted to gross, habitual and excessive drunkenness —had, at diverse times, been drunk while performing divine service in the chapel of Pateley-bridge—had, in the same chapel, and elsewhere, uttered indecent, impious, profane expressions—and had also at sundry times refused to perform the duty belonging to the curacy when required. The articles were fully proved by many respectable witnesses, inhabitants of the chapelry, and others. No defence was offered.

The ARCHBISHOP addressed the Court in a short but eloquent speech, with great energy and feeling, and concluded by pronouncing and declaring the said William Neesom to be altogether unfit and unworthy to serve the said perpetual curacy of Pately-bridge; and for his crimes and offences aforesaid, decreeing him to be deprived of the said curacy; and the same, with respect to the said William Neesom, to be vacant to all intents and purposes in law whatsoever.

Legal Reforms.—Some of the violent admirers of every thing customary laugh at the poor Americans, who can have no justice because their judges and advocates have neither gowns nor wigs. It appears, however, from the following report in the *Times* newspaper of an occurrence at the Lancashire Assizes just concluded, that lawyers themselves are beginning to think that legal wisdom and forensic dignity may exist independently of the man-milliner and barber. The gentlemen concerned must lay their account with being accused of innovation and Jacobin designs.

"Tuesday, Sept. 14. Mr. ATTORNEY GENERAL (Scarlett) having yesterday hurried into Court without his gown and wig, apologized to his Lordship, and expressed a hope that the time would come when these mummeries would be thrown away. In precise accordance with this prediction, all the counsel who still remained appeared this morning in court without any professional badges."

RELIGIOUS.

Taunton Fellowship Fund.

AT a meeting held in Mary-Street Chapel, on Sunday, 24th January 1819, M. Blake, M. D. in the Chair, it was unanimously agreed to form a Fellowship Fund Society. The Rev. H. Davies was appointed President, and Richard Meade, Esq, Treasurer and Secretary. The rules by which the business of the society is to be conducted, and the objects which it is designed to promote, are nearly the same as those of similar institutions in different parts of the kingdom. The unanimity and cordiality evinced at its formation afford the most encouraging prospect of its permanence and success. A considerable number of persons immediately gave in their names as subscribers, and the list has since been gradually augmenting. From the deep and general interest felt by Unitarians in the establishment of these institutions, and from the readiness with which they come forward to contribute to their support, it is highly gratifying to infer among all classes of worshipers in our congregations the existence of a growing zeal in the cause of religious truth, and of increasing efforts to extend its diffusion.

Exeter Fellowship Fund.

SIR, *Sept.* 14, 1819.

AT a late meeting of our Fellowship Fund Society, August 8th, the recommendation of the Loughborough and Mountsorrell Fellowship Fund Committee having been taken into consideration, it was unanimously resolved, that "this Society feels warmly interested in the case of the native Unitarian Christians of Madras, and that should any practicable plan be proposed for promoting the Unitarian cause in that quarter, it will readily contribute towards the undertaking." It is the wish of the Society that this resolution should be inserted in the Monthly Repository, in hopes that it may be a means of furthering a useful and benevolent object.

WILLIAM HINCKS.

Unitarian Chapel, Oldham.

SIR, *Manchester, August* 9, 1819.

IN the Repository for 1816, [XI. 497,] there appeared a general statement of the receipts and expenditure connected with the building and completion of the Unitarian Chapel at Oldham. It is the wish

riends and supporters of the Uni-
nterest in that place, that you will
ertion to the following communi-
n an early Number of your useful
ny.

nembers of the Unitarian congre-
it Oldham consist chiefly of per-
the humbler ranks of life, whose
ry resources are extremely limited,
se greatest exertions are scarcely
the small annual expenditure for
ey have to provide. This expen-
mounts to the sum of about £14.;
ludes a charge of £6. for ground
£5. for interest upon a loan of
nd of £3. for cleaning and lighting
pel. This loan they have been
pon to refund; which, with a
due for work done in the chapel,
them to n debt of £132. 12s.
following is a statement of the
accounts of the Society.

of bills - -	£670	13	2½
eed - - -	20	15	10
painting, &c. -	21	15	5
paid - - -	10	6	6
	723	10	11½
subscribed - -	567	6	3½
r Trust Deed -	8	0	0
finishing Chapel -	15	12	8
owing - -	132	12	0
	723	10	11½

a view to the liquidation of their
he society pledge themselves to
tertion on their own part; and as
lence of their sincerity in giving
dge, they have, by an extraordi-
fort, succeeded in raising among
ves the sum of £20. The society
s opportunity of stating, that they
privilege of purchasing the free-
the chapel premises; which, in-
every expense, might be effected
0. This is an object that they
e truly happy to accomplish; but
umstances of difficulty in which they
ed, preclude, for the present, all
tion of effecting a scheme so de-

In recalling the attention of the
n public to the state of their fi-
the brethren at Oldham feel no
lerable portion of reluctance. They
cerely thankful for the liberal aid
hey have experienced; and, with-
cing a direct and formal appeal to
erosity of their friends, they merely
to be known that their financial
ssments have not been yet re-

WILLIAM HARRISON.
Late Treasurer.

Miscellaneous.

Sheffield Controversy.

Sheffield has lately been the seat of a controversy, originating in a speech delivered by the Rev. T. Cotterill of that place to the *clergy* of the archdeaconry of York, assembled at Wakefield on the 21st April 1819, to petition against the Catholic Claims. It is no new thing to find intolerance and misrepresentation, "in all their glory," issuing from *such* assemblies; and that *this* should "unanimously" agree that the prayers of millions of their fellow-subjects should not be listened to, would appear a matter of course. Our reverend divine, who takes every thing for granted which blockheads and bigots, the enemies of religious liberty, have asserted against the Catholics, though a thousand times refuted, and will believe nothing that *they* or their friends profess or *prove*, runs through the catalogue of their errors and crimes, the enormities of their creed and the worthlessness of their conduct, and concludes by asserting that the voice of God himself speaks in the anti-catholic petition, and by exhorting his hearers *by the love they bear* to the Divine Being, to condemn, anathematize and persecute their fellow-men.

Mr. T. A. Ward, in a letter to the Sheffield Mercury, analizes, one by one, the statements of his clerical neighbour, and holds them up to the world in all their flimsy raggedness. One or two anonymous auxiliaries skirmish at his flanks, (it may be noticed that the controversialists are mightily fond of military language,) while Mr. Mac Donnell, a Catholic priest, pours in a destructive volley upon the hasty assertions, unauthorized quotations, and dogmatical invectives of the Sheffield divine.

Mr. Cotterill returns to the charge, but he abandons his former post altogether. Driven from his shattered redoubts, he advances a new set of accusations as groundless and unavailing as before; and as if a mass of errors could make a truth, or the authority of bigots justify bigotry, he quotes at length from the Courier and such pure sources, the oft-repeated and oftener answered calumnies; fills pages with the shallow arguments of others, as if no longer satisfied with his own; and finds it safer (O prudent parson!) to shelter himself beneath the *dicta* of Mr. Leslie Foster and my Lord Colchester, than to attack the pithy and puzzling reasoning which his opponents would fain press upon his attention. But he manages the weapons of others no better than his own, and obtains, in consequence, the thanks of an anonymous Catholic for the happy example he gives of the absurdity and folly of the species of arguments usually adopted by the anti-catholic party.

Mr. Ward is not, however, to be diverted by the shifting and the retracing of his opponent, but endeavours to bring him back to his original statements, while he proceeds to answer his newly-recruited arguments. The latter task is easy enough, but not so the former, for Mr. Cotterill is too shrewd to advert again to representations, whose absurdity and falsehood had been demonstrated; and yet it appears that, though utterly unable to withstand the proofs of misquotations, false assertions, errors and *oversights*, (the mild word with which the Catholic reproves the Protestant priest,) so abundant in the oration *to the assembled clergy at Wakefield*, he circulates more widely than ever that speech, as delivered, without the slightest reference to objections unanswered and unanswerable, and which, in fact, he has neither ventured to meddle with nor to meet. Such is the tribute which truth exacts from error.

These discussions do incalculable good. Let the friends of Catholic emancipation determine that their adversaries shall have the exclusive use of every disgraceful weapon. Their cause, and all other good causes, have suffered more from the intemperate vehemence of some of their advocates, than from all the attacks of their opponents: while on the other hand, they have been infinitely benefited by the intolerant ignorance of false accusers and feeble reasoners. The Catholics have, no doubt, more to excuse their warmth of expression than their oppressors. He who is trampled upon may be allowed to cry out; and yet it were well they should remember, that a hundred inflamed and violent *professed friends* of truth and liberty do more to oppose their progress and counteract their beneficent influence, than a hundred thousand weak arguments—and all such arguments *must* be weak—of open and active enemies.

J. B.

We have often occasion to regret that the small space within which our REVIEW is confined prevents us from giving an account of very interesting publications. Had we been able to obtain room, we should ere this have taken some notice of SIR JAMES EDWARD SMITH'S two pamphlets, one entitled "Considerations respecting Cambridge, more particularly relating to its Botanical Professorship," and the other, "A Defence of the Church and Universities of England against such Injurious Advocates as Professor Monk and the Quarterly Review." The occasion of these publications is not very creditable to Cambridge. Sir J. E. Smith is President of the Linnean Society, and is known throughout Europe as one of the first botanists now living. The Botanical Professor at Cambridge (Prof. Martyn) being unable from his years to discharge his public duties in the University, applied to Sir James to give in his place a course of lectures. Sir James consented; the permission of the Vice Chancellor was obtained, and the lectures were publicly announced; but the day before they were to have commenced, eighteen tutors of colleges delivered to the Vice Chancellor a protest against lectures by a person "neither a member of the University, nor a member of the Church of England," and in consequence of this opposition the plan was abandoned. In the pamphlets, Sir James well exposes the stupid bigotry of this proceeding, its departure from precedents in the University, and its injurious effects upon science. But Professor Monk and the Quarterly Review think it quite enough to shew that the President of the Linnean Society is a Dissenter, and worst of all, a "rational Dissenter," an Unitarian. Sir James is catholic enough in conscience, for he avows that he occasionally joins in the worship and receives the sacrament of the Established Church, purely for the sake of Christian communion; but this so far from disarming, only strengthens the enmity of his opponents, who seem to think that a Dissenter is a hypocrite if he be not a good hater of the Church and Churchmen, just as some Roman Catholics have defined a Jansenist, *Homo pius et doctus*, INIMICUS JESUITARUM. It was hardly to have been expected that the English Universities, and especially Cambridge, should at this time of day cherish such a mean and unworthy spirit; they will not receive knowledge from, nor impart it to a heretic: Dissenters are Samaritans, and these orthodox Jews resolve (as of old) "non monstrare vias eadem nisi sacra colenti."

Diocese of St. David's.—The Church Union Society's prizes for this year are adjudged as follow:—

"The premium (by benefaction) of £50. to the Rev. Harvey Marriott, of Claverton, near Bath, for the best essay 'On the Madras System of Education; its powers, its application to classical schools, and its utility as an instrument to form the principles and habits of youth in the higher orders of Society.'

"A gratuity of £10. to Mr. Thomas Hogg, master of the grammar-school in Truro, for a second-best essay on the same subject.

"A premium of £25. to the Rev. John Morris, of Nether-Broughton, Leicestershire, for the best essay 'On the Scriptural evidence of the doctrine of proportionate rewards, in the next life, considered as a motive to duty, an impulse to zealous

and faithful service, a ground of hope, a source of pious gratitude and humility, and, through the promises of the gospel, an earnest of final acceptableness with God for Christ's sake.'" (See CHRISTIAN REFORMER, V. 264.)

Synod of Ulster.—The most interesting question as yet discussed in Synod during its present sittings is decided, namely—Whether permission would be granted to Scotch clergymen to preach in the Presbyterian pulpits of Ireland. The same liberty is denied to the Irish in Scotland by the General Assembly of that country. The question was carried in favour of the Scotch clergymen preaching in Ireland, by a majority of six. We learn that the ministers divided equally. The elders, therefore, decided this very important, and in our minds, national question.—*Irishman.*

FOREIGN.

FRANCE.

THE Cardinals, Archbishops and Bishops in France have addressed a letter to the Pope, in which they draw a gloomy picture of the present state of the GALLICAN CHURCH, which they say is becoming daily more deplorable. They complain bitterly of impious books and pernicious doctrines, and, in short, predict that "the Church of France will fall, never to rise again."

The Pope has assented, it is said, to a CONCORDAT (or agreement) similar to the famous one negotiated by Buonaparte. A reserve, however, is made of certain papal pretensions. The vacant sees are soon to be filled.

But the REVOLUTION has given a shock to the papal hierarchy in France, from which it is not likely to recover. The church-lands were the foundation of this political church, and these being (we hope) for ever alienated, the edifice has nothing to stand upon but the superstition of the people, of which the Revolution has left little remaining.

THE priesthood has shewn its ancient spirit at Lyons. A woman died who had been divorced and had married a second time. Her second husband had wished the church to consecrate by the sacrament of marriage the union already made legal by the civil authorities, but this was refused. On the death of the wife, burial was also denied, on the ground that the deceased, though in the eye of the civil law a wife, was in that of the canon law a concubine. In vain did the Prefect issue his order. The grand vicar then interfered, but it was not till a second order of his that the priest consented to the interment; and, at last, the corpse was refused admission into the church, and would not have been carried thither if the populace had not broken open the door and compelled the performance of the whole ceremony. "This scandalous affair," says the foreign Journalist, "had nearly given rise to very serious consequences."

THE brutal persecution still rages against the Jews in Germany, but it is consolatory to learn that they find an asylum in France. A considerable number of them have emigrated thither in families. A Paris paper, of the date of Sept. 12, says of these unhappy people, "Among us they will enjoy constitutional liberty and that security which is its fruit. It is now 150 years since French Protestants went to Germany in quest of peace and liberty. What a progress have justice and public prosperity made in our country!"

WE are informed by a gentleman just returned from the SOUTH OF FRANCE, that the Protestants in that quarter are far from feeling secure, though at present in peace. The effect of their persecution has been so far good as it has put them upon serious investigation of the principles for which they have been called to suffer. They take much interest in the progress of opinions at Geneva and in England; and a religious journal is about to be established at Nismes to encourage and aid free inquiry.

DENMARK.

THE tremendous cry of "Hep, Hep," (the signal of persecution against the Jews in Germany,) has been propagated hither. A report, it seems, prevailed that protection had been promised at Copenhagen to the Jewish exiles from Hamburgh. The populace of Copenhagen, taking the alarm, attacked the Jews already in that city. A report that they would be driven from all the public promenades induced them to keep within their houses; but even here they were sought out, their windows were broken, their houses were assailed, and the presence of the military alone saved their property and persons. Placards are said to have been posted up by the rioters "against the Jews and the government." His Majesty has consequently issued a proclamation offering a reward for the discovery of the seditious, and appointed a commission for the immediate trial of such as should be apprehended. There is a mystery in this sudden and general rising against the Jews, who are, we believe, every-where distinguished by peaceable conduct, and by what might be almost called an abject spirit.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

The Theological and Miscellaneous Works of Joseph Priestley, LL. D. F. R. S. &c. With Notes by the Editor. Vol. XIII.

The Life of William, Lord Russell; with some account of the Times in which he lived. By Lord John Russell. 4to. Portrait. £1. 11s. 6d.

Some Account of the Life of Rachael Wriothesley, Lady Russell, by the Editor of Madame Du Deffand's Letters, followed by a Series of Letters from Lady Russell to her Husband, &c. 4to. £1. 7s.

Reasons in favour of a new Translation of the Holy Scriptures. By Sir James Bland Burges, Bart. 7s.

Animadversions on the Unitarian Translation, or Improved Version of the New Testament. By Thomas Rennell, A. M., Vicar of Kensington and Christian Advocate in the University of Cambridge; first published in 1811, by a "Student in Divinity." 5s. 6d.

The Theological Lectures of the late Rev. Benj. Wheeler, D.D. Regius Professor of Divinity, Oxford. By Thomas Horne, D.D. 12s.

The Rainbow and Eclipse; Poems. By T. Thomas, Wareham, Dorset. 8vo. 4s.

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By C. R. Maturin, Curate of St. Peter's, Dublin. 8vo. 12s.

Single.

The Importance and Means of Intellectual Improvement. A Sermon, preached before the Annual Assembly of General Baptists, at the Chapel in Worship Street, June 1, 1819. By James Gilchrist. 8vo. 1s.

Christianity and the Church of Scotland vindicated from the Charge of Priestcraft; preached before the Society for the Benefit of the Sons of the Clergy, May 22, 1818. By Andrew Thomson, A. M., Minister of St. George's, Edinburgh. 1s. 6d.

The Sin of Schism Demonstrated, and the Protestant Episcopal Church proved to be the only Safe Means of Salvation: preached in the Parish Church of Frome, Somerset, August 8, 1819. By Stephen Hyde Cassan, M. A. Chaplain to the Earl of Caledon and Curate of Frome. 1s. 6d.

CORRESPONDENCE.

Communications have been received from Messrs. M. Maurice; Fullagar; Sadler and Fairbridge; and E. S.; T. D. and R. D.

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State of Religion in Spain, 1819.

THERE are in Spain, according to Antillon's * calculations, two hundred thousand ecclesiastics. They possess immense revenues and an incalculable influence over the mass of the people; though it is certain that influence is diminishing, notwithstanding the countenance and cooperation of a government deeply interested in preserving their authority.

It would be great injustice to the regular clergy of Spain to class them with the immense hordes of monks and friars, scattered over the face of the Peninsula, some possessing rich and well-stored convents, large estates and accumulating wealth, and others (the mendicant orders) who prey more directly on the labours of the poor, and compel the industrious to administer to their holy, uninterrupted laziness. The former, though, doubtless, by far too numerous, are for the most part intelligent and humane; dispensing benevolence and consolation in their respective parishes; friendly, in many instances, to liberty and devoted to literature. The latter, with few, but striking exceptions, † are unmanageable masses of ignorance and indolence. ‡ They live (as one of the Spanish poets says) in a state of sensual enjoyment between the organ-loft and the refectory, to which all other enjoyment is but purgatory; * the link which should

* Antillon—I cannot mention this illustrious name without a tribute of admiration and gratitude. A life devoted to virtue and literature, an unwearied struggle in the cause of civil and religious liberty, rewarded by the fatal blow of a hired assassin, leaves behind it an impress on the hearts of the generous and the good which will not and cannot be erased.

† It cannot be denied that the seclusion of the convent is so friendly to contemplation and research, that literature has been, and still is, greatly indebted to it. A glance at the columns of Nich. Antonio's Biographical Dictionary will give striking proof of this.

‡ There are many convents in which no book could be found but the service of mass or the rules of the order. In others, there are excellent libraries, of whose value the friars have no idea whatever. In the convent of San Miguel de los Reyes, near Valencia, I examined some of the most interesting MSS. in existence, which are in charge of a brotherhood of unlearned Geronomites. The librarian refused to shew me a celebrated MS. of the Roman de la Rose, "because" (he said) "it was the work of a heretic;" though he added, he had written some verses in it to frighten any inquirer who might accidentally open it. He had been recommending *the burning* a noble illuminated MS. of the "Divina Commedia," apparently contemporary with Dante, as "the wretch had dared to send even Popes to hell." Ancient copies of Virgil, Livy and others, are in some danger, should our zealous friar stumble on their history, and learn that they never went to mass.

* Montalvan.

Es Purgatorio—
Toda dicha, comparada
Con la de un frayle, cifrada
Desde el coro al refectorio.

The whole description is admirable, and I am tempted to introduce it here.

Friend, thou art right! A world like this
Hath nothing equal to the bliss
Enjoyed by yonder lazy friar,
Between refectory and choir!
The morning pass'd in sacred song,
(The task is short—the triumph long!)
Why should our portly friar repine?
Enough for him—good man! to see
His cellar stor'd with rosy wine,
His table pil'd with luxury.
Come now, come with me, and partake
Our friar's *poor* and *modest* board:
Meek sufferer—for Jesus' sake!
Self-sacrific'd—to please the Lord!!
And is this rich and gay domain
His place of penury and pain?
That table *his*, where rang'd in state
I see so many jovial brothers,
Each with his fingers in his plate,
And his eyes fix'd upon another's?
O 'tis indeed a lovely sight
To see thus earth and heav'n unite;
And what an enviable union
Of church and kitchen in communion!

connect them with the common weal for ever broken; the ties of family and friend dissolved; their authority founded on the barbarism and degradation of the people, they are interested in stemming the torrent of improvement in knowledge and liberty, which must in the end inevitably sweep away these "cumberers of the soil." No society in which the sound principles of policy are at all understood, would consent to maintain a numerous body of idle, unproductive, useless members in opulence and luxury, (at the expense of the active and the laborious,) merely because they had chosen to decorate themselves with peculiar insignia—to let their beards grow, or to shave their heads; and though the progress of civilization in Spain has been greatly retarded, or rather it has been compelled to retrograde under the present system of despotism, yet, that great advances have been made since the beginning of the late Revolution, is happily too obvious to be denied. *

That Revolution, in fact, has produced, and will continue to produce, a very favourable influence on the ecclesiastical government of Spain. Leaving out of consideration the immense number of priests and friars who perished during the atrocious invasion of their country, the destruction of convents, the alienation of church property, and the not unfrequent abandonment of the religious vow, unnoticed amidst the confusion and calamities of active war, more silent, but more extensive changes have been going on. The Cortes, when they decreed that no Novitiates should be allowed to enrol themselves, * gave a death-blow to the monastic influence, and since the re-establishment of the ancient despotism, the chasm left by this want of supply has not been filled up, nor is likely to be; for, the greater part of the convents (except those very richly endowed) complain that few candidates propose themselves, except from the lower classes of society, who are not likely to maintain the credit or add to the influence of the order. Examples are now extremely rare of men of family and fortune presenting themselves to be received within the cloisters, and offering all their wealth and power as the price of their admission. Another circumstance, the consequence of the Revolution, has tended greatly to lessen the influence of the irregular clergy, where it is most desirable it should be lessened, among the lower classes. Driven from their cells by the bayonets of *enemies*, or obliged to desert them that their convents might become hospitals for their sick and wounded *friends*, they were compelled to mingle with the mass of the people. To know them better was to esteem them less, and the mist of veneration with which popular prejudice had so long surrounded them, was dispersed, when they became divested of every outward distinction, and exhibited the same follies and frailties as their fellow-men. † He who, in the imposing procession, or at the illumined altar, appeared a saint or a prophet, was little, was nothing, when mingling in the common relations of life he stood unveiled before his undazzled observers. For the first time it was discovered that the monks were not absolutely necessary for the preservation even of religion. Masses were

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While, hark! a voice at intervals,
The *pious* grace devoutly bawls
Gratias tibi, Domine!
While up and down their arms are moving
Like engines in a factory:
Thus most indisputably proving
How calm and meek and patiently
These pious souls submit to all
The *sorrow*, *suff'ring* and *privation*
Which may an earthly saint befal:
O unexampled resignation!!
Principe Perseguido.

* Much was apprehended from the recalled Jesuits: they came—not the learned, the illustrious fathers of former days, but a handful of ignorant, helpless old men, *incapable* of good, and, I trust, incapable *of evil*. Father Juan Andres died in Rome *in 1817*.

* They enacted this under the pretence that all young men were wanted for the defence of the country. Even the friars were obliged to be silent against such a plea.

† Nor are there wanting instances of friars atoning on the scaffold for crimes of the deepest dye; and I could mention examples of fraud, violence and murder committed since the king's return by individuals among them, whose monstrous atrocity it would be difficult to parallel.

as before: the host paraded with its accustomed pomp nity: the interesting cere- which accompany the en- the exit of a human being ley of vicissitude, were all with their wonted regu- ill less were they wanted e the blessing of Heaven ours of the husbandman, ts grew and were gathered varying abundance. With- he country was freed from le and degrading yoke of r, while success and martial ned the arms of their mili- sions, (the British,) who e for "all the trumpery" white, black, or grey;" and gion of their contempt did heir Catholic friends, they t least, the respect with inmates of the convent had g regarded.

anticipating a period in Spaniard shall be released ish influence, it must not en how interwoven is that ith his most delightful re- and associations. His fes- romerias,* his rural pas- ll connected with, and de- the annual return of some in honour of which he elf up to the most unre- joyment. A mass is with troductory scene to every gaiety, and a procession of friars forms a part of every which his memory most delights to dwell.—And a similar, though, perhaps, a stronger impression is created on his mind by the enthusiastic "love of song,"* so universal in Spain. He lives and breathes in a land of poetry and fiction: he listens with ever-glowing rapture to the Romanceros,† who celebrate the

as. That these acts of devo- rays attended with shameful s sufficiently known. Even rs testimony to their danger:

los los concursos
romerias,
zelo empiezan
en delicia;
nos con otros
se á la alegria,
al banquete
te á la risa,
bayle, al juego
, á la grita
n que siempre
on peligra.
A Maria el Corazon.

ays the old proverb, "Quien erias anda tarde ó nunca se

* The Roman Catholic Church has made a glorious league with the fine arts, each of which has been made subservient to its purposes, and has maintained its mighty influence. Poetry, painting and music can never pay the immense debt they owe to the gorgeous machinery of the Romish ritual.

† Perhaps I may be allowed to introduce a few specimens of the style of the Romanceros. For instance, their praises of the Virgin:

La reyna de los cielos
Emperatriz soberana
Fuente de amor y dulzura
Rio de bondad y de gracia
Pielago de perfecciones
Tranquilo mar de gracias
Iris de serenidades
Lucero de la mañana
Del cielo norte seguro.
San Onofre.

Sagrada Virgen Maria
Antorcha del cielo empireo
Hixa del eterno Padre,
Madre del supremo hixo
Del sacro espiritu esposa.
Jayme del Castillo.

Hermosisima Maria
Preciosisima açucena
Que con tu divina gracia
Nos libertais de la pena,
Florida y hermosa rosa
Palma, ciprés, virgen bella
Lirio, olivo, torre hermosa
De encumbrada fortaleza
Cielos, sol y luna hermosa
Fuente llena de clemencia
Que con tu divina gracia
Triunfos y lauros aumentas:
Gran Señora del Carmelo
Suplicote, sacra reyna
Que abogada y protectira
Con el rey de gracias seas.
Judio de Toledo.

Great, however, as is their devotion, it is less than their bombast.

Paren en sus movimientos
Ayre, fuego, tierra y ondas
Sol, luna, estrellas, luceros
Los planetas y la Aurora
Mientras mi pluma remonta
Su vuelo al mas sacro asunto
De la estacion dichosa
Quando vino la Cruz de Gran.
Cruz de Gran.

influence on literature is perhaps greater than ever; for though Spain possesses at the present moment a great number of admirable writers, the press was never so inactive. The despotism exercised over authors* and publishers is so intolerable, that few have courage voluntarily to submit to it. Often after authorizing the publication of a work, they order it to be suppressed, and every copy to be burnt, and never think of reparation to those who are so cruelly injured. Their presumption in condemning whatever they cannot understand, † their domiciliary visits, their arbitrary decrees, against which there is no security and no appeal, make them fearful enemies and faithless friends.

With the difficulty, delay, expense and frequent impossibility of obtaining a licence for the publication of any valuable work, may be well contrasted the ridiculous trash which daily issues from the Spanish press. Accounts of miracles wrought by the different virgins,* lives of holy friars and sainted nuns, romances of marvellous conversions, libels against Jews†

for many years. However, that monster in the form of man, Elio, the captain-general of Valencia, has dared to employ it; and when I was in that capital I was informed, (and the fact has had abundant confirmation,) that it had been applied a few days before to no less than 147 individuals, whose cries and shrieks were heard by all the inhabitants of Murviedro, where they were confined. This tiger might allege, indeed, the example of his royal master, who caused numbers to be tortured in Madrid, after the last conspiracy there.

* Don Gonzalez Carbajal, a poet of no common merit, whose verses have been well compared with those of Fr. Luis de Leon, is now publishing a metrical version of the Psalms. The MS. was sent to the inquisitorial censors, who replied, that, though they saw nothing absolutely objectionable in the work, they deemed it very extraordinary and very suspicious that no allusion was made in it to the Sumo Pontifice!

† I will mention one of a thousand instances of ignorance which I have individually witnessed. As I did not choose to expose myself to be annoyed by inquisitors, I travelled without any English books, except a small collection of hymns. They pounced upon it at Miranda del Ebro, where there is a rigid examination: there was some dispute whether or not it should be condemned, when some word like the name of a Spanish town, caught their eye: "O, 'tis a book of roads," said our learned scrutineer, and he returned it to me.

* Of the "different virgins" who divide the adoration of the devout in Spain, (each individual choosing his favourite,) it would be difficult to say which has the pre-eminence in general estimation. I believe "our Lady of Montserrat," in Catalonia, and "our Lady of the Pillar," of Zaragoza, have amassed for their guardian friars the largest piles of wealth.

† As an instance of the fraud, the falsehood and the folly of those who sway the minds of the lower classes, I would quote, from among many examples, the "Centinela contra Judios," a book of great popularity, introduced by several pages of inquisitorial praises. It gives the following account of the crimes and punishments of the twelve tribes:

"The tribe of Judah treacherously delivered up our Lord, and thirty of them die by treason every year.

"The tribe of Reuben seized our Lord in the garden, and therefore the curse of barrenness is on all they sow or plant, and no green thing can flourish over their graves.

"The tribe of Gad put on the crown of thorns, and on every 25th of March, their bodies are covered with blood from deep and painful wounds.

"Those of Asher buffeted Jesus, and their right hand is always nearly a palm shorter than the left.

"Those of Naphthali jested with Christ about a herd of swine, since when they are all born with tusks, like wild boars.

"The tribe of Manasseh cried out, 'His blood be on us and on our children,' and at every new moon they are tormented by bloody sores.

"The tribe of Simeon nailed our Lord to the cross, and on the 25th of March, four deep and dreadful wounds are inflicted on their hands and feet.

"Those of Levi spat on the Saviour, and the wind always blows back their saliva in their faces, so that they are habitually covered with filth.

"The tribe of Issachar scourged Christ, and on the 25th of March blood streams forth from their shoulders.

"The tribe of Zebulon cast lots for the garments, and on the same day the roof of their mouth is tortured by deep wounds.

"The tribe of Joseph made the nails for crucifying Jesus, and blunted them to increase his sufferings; and therefore their hands and feet are covered with gashes and blood.

"Those of Benjamin gave vinegar to

and heretics and Freemasons, histories of apparitions, and so forth, are generally introduced, not by a mere licence of the inquisitor, but by long and laboured eulogiums.

It is no novel observation, that the most cruel and intolerant persecutors have often been men wholly devoid of religious principle; men, who consider the religion of the state only as a part of its civil policy, and who treat the denial of a national creed with the same severity as the infraction of an established law, or rather as a species of treason against the supreme authority. No plea of modest inquiry, of conscientious doubt, or honest difference of opinion, is allowed to oppose for a moment their sanguinary and despotic sway. There are no terms of safety but those of unresisting, instant, absolute prostration. Such men are generally the prime movers of the gagging engine of religious intolerance; and such men are to be found too abundantly in Spain. Others there are who imagine they see in the pomp and parade of the Romish ritual, a system of delusion admirably adapted to beguile, or even to bless the ignorant. They fancy themselves beings of a higher and nobler order, and that, while they bask in the sunshine of intellect and knowledge, they may be well content that the uninstructed mass should trudge on in darkness below. Why should they throw their pearls to senseless swine; or shower down truth and virtue on those who fatten on vice and error?

But perhaps a larger class, which would include too the majority of the learned clergy of Spain, are they whose honest opinions are made up of heresy and infidelity; but their wordly interests are so inwrought with the existing system, that the thought of sacrificing those interests to the higher claims of right, has never occurred to them; or, if it has occurred, has never obtained a moment's attention. To them it is a glorious and gold-giving superstition. If they can persuade themselves that, on the whole, it is harmless, they are satisfied. They do more—they say it is beneficial, and they have repeated this so often, that they, perhaps, almost believe it is true. Would they look round them they might see the melancholy effects which superstition and intolerance have produced in their hapless country. What is Seville—the once renowned Seville, with its hundred and twenty-five churches and convents? The very shrine of ignorance. It was there that the Spanish chart of liberty was trampled under foot, amidst ten thousand shouts of "Live the King and the Inquisition!" "Perish the Constitution!" Or Cordoba, so long the cradle of the arts, the favourite seat of retiring wisdom? It is become the chosen abode of vice and barbarism! The press, which was established there in the short era of Spanish liberty, has been torn in pieces by a frantic mob, who, excited by the monks, paraded the streets of this unfortunate capital, threatening death to every individual whose name had been connected with that of liberty. How many a town and city, once illustrious, has sunk into nothingness!* "What remains of their ancient glory? The ruins of palaces, of fabrics, of store-houses and dwellings; and undilapidated churches and monasteries and hospitals, outliving the misery of which they have been the cause."†

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esus; they all squint and are palsied, and ave their mouths filled with little nauseous orms, which, in truth, (adds our author,) s the case with all Jewish women after the ge of 25, because it was a woman who streated the tribe of Joseph not to sharpen he nails used for the crucifixion of our ord."

This . a fair specimen of a book of 90 pages.

* Seville, Cordoba, Santiago, Burgos, Toledo—in a word, all the places where ecclesiastical authority is most active, have been the most strenuous opposers of the progress of civil, to say nothing of religious liberty. And these, too, are universally the most barbarous of the Spanish cities. How the clergy at Santiago frustrated the attempts of the heroic Porlier to establish the Constitution, is notorious.

† Informe de la Sociedad de Madrid sobre la Ley agraria, § 166.

At every step one finds in Spain enough to excite the most melancholy recollections. I went to Alcalá de Henares to visit the house in which Cervantes was born. (If I had undertaken a pilgrimage I could not have repaid the enjoyment, the delight, I have received from the works of this wonderful genius!) It had been

One might surely expect that in a country possessing eight archbishops, more than fifty bishops, and more than a hundred abbacies, with a jurisdiction almost episcopal; "in which," to use the language of a Spanish writer, "there are more churches than houses, more altars than hearths, more priests than peasants;" in which every dwelling has its saint, and every individual his scapulary;—one might expect to see some benefits, some blessings resulting from this gigantic mass of ecclesiastical influence. Let us, then, look upon a picture drawn by the hand of an acknowledged master.

"Our universities * are the faithful depositaries of the prejudices of the middle age; our teachers, doctors of the tenth century. Beardless novices instruct us in the sublime mysteries of our faith; mendicant friars in the profound secrets of philosophy; while barbarous monks explain the nice distinctions of metaphysics.

"Who goes into our streets without meeting cofradias,† processions or rosaries; without hearing the shrill voice of eunuchs,‡ the braying of sacristans, the confused sound of sacred music, entertaining and instructing the devout with compositions so exalted, and imagery so romantic, that devotion itself is forced into a smile? In the corners of our squares, at the doors of our houses, the mysterious truths of our religion are commented on by blind beggars to the discordant accompaniment of an untuned guitar. Our walls are papered with records of 'authentic miracles,' compared to which, the metamorphoses of Ovid are natural and credible.

"And ignorance has been the parent, not of superstition alone, but of incredulity and infidelity. The Bible, the argument and evidence of our Christian faith, has been shamefully abandoned, or cautiously buried beneath piles of decretals, formularies, puerile meditations, and fabulous histories.

"Monkish influence has given to the dreams and deliriums of foolish women, or crafty men, the authority of revealed truth. Our friars have pretended to repair with their rotten and barbarous scaffolding, the eternal edifice of the gospel. They have twisted and tortured the moral law into a thousand monstrous forms, to suit their passions and their interests. Now they describe the path to heaven as plain and easy,—now it is difficult,—to morrow they will call it impassable. They have dared to obscure with their artful commentaries the beautiful simplicity of the Word of God. They have darkened the plainest truths of revelation, and on the hallowed charter of Christian liberty, they have even erected the altar of civil despotism!

"In the fictions and falsehoods they have invented to deceive their followers, in their pretended visions and spurious miracles, they have even ventured to compromise the terrible majesty of heaven. They shew us our Saviour lighting one nun to put cakes into an oven; throwing oranges at another from the *sagrario;* tasting different dishes in the convent-kitchens, and tormenting friars with childish and ridiculous playfulness. They represent a monk gathering together the fragments of a broken bottle, and depositing in it the spilt wine, to console a child who had let it fall at the door of the wine-shop. Another, repeating the miracle of Cana to satisfy the brotherhood, and a third restoring a still-born chicken to life that some inmate of the convent might not be disappointed.

"They represent to us a man preserving his speech many years after death, in order to confess his sins; another throwing himself from a high balcony without danger, that he might go to mass. A dreadful fire instantly extinguished by a scapulary

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destroyed, that a herd of friars might enlarge their kitchen-garden! I inquired for the MSS. of Ximenes Cisneros: they had been cut up for sky-rockets to celebrate the arrival of some worthless grandee!

* Some of the Professors of the Spanish universities, those especially of civil law and medicine, and perhaps even some of theology, are enlightened men and lovers of liberty. This is decidedly the case at Salamanca and Alcalá, and partially so at Valencia. To the rest the text may safely be applied.

† Cofradias — assemblies for religious objects.

‡ Eunuchs are not now common in Spain. The inhuman practice, once so frequent, is now prohibited by law.

of Estamene. They shew us the Virgin feeding a monk from her own bosom; angels habited like friars, chanting the matins of the convent, because the friars were asleep. They paint the meekest and holiest of men torturing and murdering the best and the wisest for professing a different religious creed.

"We have indeed much *religion*, but no Christian charity. We hurry with our pecuniary offerings to advance any *pious work*, but we do not scruple to defraud our fellow men. We confess every month, but our vices last us our lives We insist (almost exclusively) on the name of Christians, while our conduct is worse than that of infidels. In one concluding word, we fear the dark dungeon of the inquisition, but not the awful—the tremendous tribunal of God!" *

This is the representation of a Spaniard. Though the colouring is high, it is a copy from nature, and the shades might have been heightened had he witnessed the conduct of numbers of the monastic orders during the late convulsions of Spain. There are, indeed, few examples of such infamous want of principle as was exhibited by many of them on the king's return. Those who had gone about preaching the rights of man, proclaiming the wisdom and exalting the blessings of the new constitution; exhorting their hearers, often with a vehemence little becoming their situation, to live and die for its preservation, and hurling their bitterest anathemas against those who dared to question the wisdom of a single article, —when the king refused to sign that constitution, became the eulogists of every act of tyranny, the persecutors of the *liberales*, and the chosen friends of Ferdinand.† They have had their reward: and though a few of them have occupied the vacant sees, and have been caressed and recompensed

* Translated from a little tract called "Pan y Toros," attributed to Jovellanos. It was written before the Revolution.

† Such men as Father Martinez, (Mercenario) who has been appointed one of the preachers of the royal chapel, should be held up to public detestation.

"¡Grande epoca de nuestra felicidad y de nuestra regeneracion! Rubricad la constitucion con un juramento inviolable, selladla con la sangre de vuestras venas. Sus legisladores han sido inspirados por la sabiduria divina—¡Gloriosa instalacion de las Cortes! Feliz transito de una casi mortal agonia á una vigorosa robustez politica. Mejor de los gobiernos—Cortes! precioso nombre qui despierta en nuestra alma todas las ideas de la antigua libertad y grandeza Española! Solo remedio de nuestros males, suspirados por todo Español, amante de su patria. Constitucion sabia y liberal —excelsa fabrica! ¿Que ofrecen Grecia y Roma comparable á nuestro augusto congreso y á su codigo tan completam ente acabado? ¡Nacion sabia y entendida, que proclama con voz enérgica su libertad, su independencia y soberania! Libre é independiente, y no el patrimonio de ninguna familia ó persona. *El Rey no puede. El Rey no puede.* Avergüenzense los brutales idólatras del Atila ó Gengis Khan de la Europa—la España tiene una barrera firmisima contra el despotismo. Emancipados Españoles—segunda vez, loor sempiterno, himnos de bendicion á nuestros sabios legisladores! Leyes fundamentales, liberales y sabias—despues del catecismo de la religion estudialas, meditalas, canonizalas —á la par del catecismo de la religion pon en las manos de tus hixos y nietos el codigo constitucional. Pronunciad con entusiasmo el juramento inviolable que va á ser rubricado con la sangre del divino cordero, y que los angeles habrán ya escrito en las columnas del empireo. Los corazones Castellanos dicen mucho mas que lo que los labios pronuncian; ardientemente desean que al lado de aquella ara augusta se erija una pirámide, donde sea escrita en letras de oro esta inscripcion sencilla, *Juramos ser fieles á la constitucion: por ella vivirémos gloriosos: y por ella, si menester fuére, gloriosamente morirémos.*" Sermon preached in Valladolid, 13th September, 1812.

This recreant friar in a letter to the Patriarch of the Indies, dated 20th February, 1815, thus writes:

Of the Cortes: "Hicieron publicar y jurar con la mas escandalosa premura una constitucion ignorada. Su formacion fué viciosa é ilegal; el codigo fué hecho por los amaños y malas artes de una faccion de unarquistas. Cortes—nombre hoy de infausto agüero—Junta de cabalas Gaditanas."

Of the constitution: "Se la publicó casi en la forma qui se publicó el Alcoran todo por sorpresa, todo premura y todo militar. ¡Sus dias de terrorismo! Juré un odio eterno á los principios democraticos de la llamada constitucion y las ideas anarquicas é irreligiosas del partido liberal."

Of Ferdinand: "Nuestro idolatrado rey.

with no sparing hand, the finger of hatred and of scorn points them out to the execration of betrayed and suffering millions, while their names will go down to posterity, accompanied with reproaches, curses and infamy. If those be forgiven who have gone on in one consistent career of servitude and degradation; who have betrayed no cause of liberty—for they are by habit and by election slaves; who have sacrificed no manly principles—for manly principles they had none;—still no charity can wash away the stains of those traitors to freedom, to humanity, to Spain, who so atrociously deserted the banners of their country's welfare, to range themselves around the standards of a profligate and unexampled tyranny.

The most notorious of those, however, who co-operated to establish that fatal and ferocious despotism which now degrades and oppresses Spain, have already become its victims. In their sorrow and suffering and exile, let the unshaken friends of constitutional liberty, who are scattered over Europe, console themselves with remembering that their personal fate is no more severe than that of the base tools of a wretched monarch, who have nothing to accompany their wanderings but sadness, shame and self-reproach, dark and barren prospects, and desolate remembrances; while *those* shall receive from all around them, the smiles and the praises of the wise and good. They may look back on the "bread" of virtue which they have "cast on the waters," and forward in the confident hope that they "shall find it again after many days:" but they who sacrificed their country to their cold-hearted and selfish avarice, have wholly erred in their calculations. Their country is fallen indeed, but they, too, have been buried in its ruins. Ferdinand, who has just as much of gratitude as of any other virtue,* has already trampled on the miserable tools of his early tyranny. It were well if those who "put their trust in princes," would study the many impressive lessons which the reign of the Spanish tyrant affords.

It is consolatory to turn from the profligacy and vice so often prominent amidst extraordinary political revolutions, to the spirit of truth and liberty which they always elicit; and Spain has had a most triumphant list of patriots. Their names must not be recorded: for, to receive the tribute of affection and gratitude from any hater of a tyrant, would be sufficient

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Nuestro suspirado monarca, el mas justo de los reyes."

Of himself: "Mi conducta me granjeó el favor de todos los buenos de Galicia, que me mirában como una columna del partido servil. El consejo de Castilla me honró confiándome la censura de varios papeles qui califiqué de sediciosos, subersivos é injuriosos á la soberania de S. M. El primer nombrado por la Junta de Obispos por la censura de todos los escritos revolucionarios é impios fué el Padre Martinez *nemine discrepante*. El ayuntamiento de Santiago me comisionó que diere gracias á S. M. por el reestablecimiento de la Inquisicion pidiendo á S. M. por los P. P. Jesuitas. 'El Rey en atencion al distinguido merito y servicios del Padre Martinez' me nombra su predicador supernumerario: y despues, 'S. M en consideracion á la solida literatura de V. S. y á los servicios hechos á su real persona, la religion y al estado,' le nombra Consexero de la Suprema de la Inquisicion!"

Of the above sermon: "Hablé con la ligereza y superficialidad de un orador que habla de lo que no entiende. Era poco instruido en el derécho publico Español. Hablé constitucional y por conseqüente disparatadamente. Sermon de adornos, flores, y exâgerados hiperboles, sedicioso, subersivo é injurioso á la soberania de S. M."

Another disgraceful example may be quoted in that of Father Velez, the present Bishop of Ceuta, who has lately published a book, entitled Defensa del Altar y del Trono, so infamous, so full of outrages, insults, and shameless mendacity, that the very Inquisition refused to license its impression; and our mitred libeller delivered a copy to the king, whose taste it so admirably suited, that he issued an immediate mandate, signed by his royal hand, ordering its instant publication. I believe it is the only book which has been printed for years without the Inquisition's authority.

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* The title of *Ingrato* is, in fact, the Spanish despot's right *par excellence*. A few more such examples would dissolve the spell which holds so many slaves in bondage, and lead them to doubt whether "*Such divinity* as doth hedge a king," can really be of celestial origin.

› subject them to his merciless fero-
ity. How wretched that country
here no meed of applause may
llow the track of talent or of virtue
-where knowledge and the love of
eedom are pursued and persecuted
› if they were curses and crimes!
therwise, with what delight should
speak of some who, buried in the
bscurity of the cloister, or retiring
nto solitude from the noisy crowd,
gh in secret and silence over the
retched fate of the land of their
irth, their admirable powers of body
id mind fettered and frozen by the
and of despotism! All around them
slavery and ignorance; to them
main alone the joy of holding con-
rse with the wise and the good of
parted time, and the ecstatic hope
at their country will one day burst
om its death-like slumbers, and
ring forth " into liberty and life
id light."

And let those illustrious exiles, the
artyrs of truth and freedom, who
ve been driven by an ungrateful
d cruel tyrant from their homes
d their country, and doomed " to
ander through this miserable world,"
ke heart; for a brighter and better
y is about to dawn upon Spain. I
ve expressed a hope, it should
ther be a conviction, that this
riod cannot linger long. If the
treme of evil brings with it its own
nedy; if human endurance will
ly support a certain weight of des-
tism; if " there is a spirit in man;"
there is a strength in virtue or in
erty—the intolerable fetters *must* be broken.

¿ Que es esto, Autor eterno
Del triste mundo? tu sublime nombre
Que en el se ultraja á moderar no alcanzas?
———¿á infelices venganzas
Y sangre y muerte has destinado el hombre?
¿ A tantas desventuras
Ningun termino pones? ¿ó el odioso
Monstruo por siempre triunfará orgulloso?

Melendez.

J. B.

Sir, *September* 23, 1819.

In referring to a Latin version of the Scriptures, in my possession, Tremellius and Junius, printed at neva, 1590, I found that this notorious text was omitted, and the reason assigned in a note affixed, as follows:

" Notum septimum versiculum Syrum Testamentum omittit, sicut etiam multi Græci codices: qui ita restitui posset, Nam tres sunt qui testificantur in cælo, Pater, et Sermo, et Spiritus Sanctus: et hi tres unum sunt. Sed quia non modo in impresso sed etiam in manuscripto codice Heidelbergensi omittebatur, nec in omnibus vetustis Græcis codicibus legebatur, textui inserere non sum ausus: ne tamen versiculorum fieret perturbatio, utque eorum numeri responderent numeris versiculorum Græci textûs, à sexto transilii ad octavum."

This affords an additional proof that the verse was not universally received, even at so late a period as the latter end of the sixteenth century.

J. W. FAIRBRIDGE.

Sir,

My attention has been lately recalled by a little publication, entitled " The Authenticity, and, consequently, the Genuineness of the Baptismal Commission in its present Shape, questioned upon the Evidence of the Apostolic History and of the Apostolic Writings," to a subject which at different times of my life has much occupied it, and never without increased conviction in favour of the conclusion contended for by the writer, that baptism in the received form, was not the practice of the apostles. The author is evidently little skilled in the art of composition, and, in my opinion, does not do justice to the subject of his inquiry: but he has said more than enough to invite others more competent to the investigation, to exercise their talents upon it, and particularly those of our fraternity. That baptism " in the name of the Lord," must either mean the baptism prescribed by our Saviour in the *questioned* form, or in a form that at once negatives the authenticity of the only remaining text to which orthodoxy can at all plausibly appeal in vindication of its unscriptural hypothesis, appears to me scarcely a problematical proposition. Yet our Essex-Street Liturgy seems to suppose that either form may be adopted at the pleasure of the party: a supposition surely quite indefensible. Can

it for a moment be believed that the apostles baptized in any other form than that enjoined by their Master? And if *they* baptized "in the name of the Father, and of the Son, and of the Holy Ghost," is their practice not absolutely imperative on the church? The only alternative seems to be the rejection of the text on the authority of the practice, or undeviating obsequiousness to its precise dictate. But, to my mind, this only surviving pillar of pseudo-orthodoxy is as certainly baseless as that of the Three Witnesses, nor can I entertain a doubt that mature reflection on the admitted facts connected with the case, would propitiate many a man "of sound understanding and honest heart," not only to the adoption of the conclusion, but to the more unwelcome duty of bearing his public testimony to its truth. The exclusive reference to Christ, wherever mention is made of baptism; the absence, upon the same occasion, of every association suggested by the *received* baptismal form upon any interpretation of its import; the moral impossibility (surely I do not use too strong a term) of any apostle familiarized to such a form, invariably *breaking off* with the Son at the beginning of every epistle; the uniformity of the mention in an elliptical manner; the . . . . But I am forgetting my object, which was not to reason myself, but "to set others on thinking." I will therefore abruptly take my leave.

R. D.

Evesham,

SIR, *August* 11, 1819.

AFTER the example of Mr. Drummond [Vol. VI. p. 75] and others, I send you as perfect a register as I can at present make out, of the succession of ministers to the Presbyterian congregation now assembling at the Great Meeting, Smithford Street, Coventry, which you may, perhaps, insert in the Repository. I have been for some years collecting information respecting the formation of the society; the persecutions they suffered; the zeal and perseverance they manifested under the frown of the reigning powers; their success and prosperity under various ministers of eminence in the Christian world; their falling off in latter times, &c., which, at a future opportunity, I may communicate to you, to make what use of it you may think proper.

It appears highly desirable that the attention of the present race of Dissenters should be called to the principle upon which our societies were founded, and what our forefathers *did* and *suffered* for the sake of a good conscience. The secularity and indifference of too many connected with our old places of worship, form a melancholy contrast with the zeal and liberality of their pious founders.

T. D.

Presbyterian Congregation now assembling at the Great Meeting, Coventry.

Dr. Obadiah Grew and Dr. John Bryan, ejected from St. Michael and Trinity Churches, had a numerous congregation in some licensed place at Coventry, in the year 1672, and Dr. Grew continued to preach, though not without interruption,* till the year 1682, when the liberty was recalled. From that period to the year 1687, Dr. Grew, when blind and compelled to leave the city by the Oxford Act, employed an amanuensis, and dictated a sermon to him every week, which being read afterwards to several short-hand writers, it was again transcribed and read at twenty different meetings of small numbers to avoid the penalties of the law. Upon King James's granting liberty of worship, in the year 1687, the Presbyterians at Coventry held their meetings in St. Nicholas' Hall, commonly called Leather Hall,† where they made seats

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* Which appears from a curious correspondence between the corporation of Coventry, the Earl of Northampton, Privy Counsellor to his Majesty, (also Recorder of the city,) and the Earl of Arlington, principal Secretary of State to Charles II., on the subject, recorded in the Common Council-book of the city of Coventry, a copy of which I was favoured with from Mr. Sharp, of Coventry, the Antiquarian, a respectable member of the Established Church.

† From an old MS. in possession of Mr. Nickson, of Coventry, a respectable member of the society of Friends, well known among antiquarians as a curious collector of every thing connected with antiquity. The late minister of Coventry having purchased a house in 1818, near the meeting,

ad galleries, and continued to as-
emble till the year 1700, when, find-
ng the place inconvenient, they built
meeting-house in Smithford Street,
which is their place of worship to
this day; a large substantial building,
40 feet 6 inches wide, and 65 feet
6 inches long, clear measure.

MINISTERS.	FROM		DIED	REMOVED TO	
r. Obadiah Grew - -	Coventry - - -	1672	1689		
r. John Bryan* - -	Coventry - - -	1672	1675		
sv. Jarvis Bryan - -	Old Swinford - -	1675	1690		
Thomas Shewell -	Leeds, Kent - -	1689	1693		
William Tong - -	Knutsford, Cheshire, in - - - -	1690	1727	Salters'-Hall, London, in - -	1704
r. Joshua Oldfield - -	Christ College, Cambridge, in - -	1693	* *	London, to succeed T. Kentish -	1700
sv. John Warren - -	Prestwood, near Stourbridge -	1700	1742		
Joshua Mersel - -	Uttoxeter, Staffordshire, in - - -	1704	1716		
Richard Rogerson -	Duffield, Derbyshire, in - - - -	1717	* *	Alcester, in - -	1723
John Partington -	* * *	1724	* *	Hampstead - -	1730
Francis Blackmore	* * *	1730	1761	Worcester - -	1742
Ebenezer Fletcher -	* * *	1742	1763		
Robert Atkinson -	* * *	1744	* *	* * *	1756
Thomas Jackson†	* * *	1756	1785		
Posthumous Lloyd -	Thame, Oxfordshire	1763	1777		
Peter Emons - -	Nottingham, - -	1777	1810		
Timothy Davis - -	Llwyn-rhyd-owen, Cardiganshire -	1810		Evesham - -	1819

Sir, *July* 10, 1819.

GIVE me leave to ask if any of your readers, especially those who have visited Rome, can account for the following extraordinary nar-

ration. I find it quoted in *Tomasini de Tesseris Hospitalitatis*, Amst. 1670, (p. 218,) from a description of Jerusalem, (p. 173,) by *Adricomius*, who died in 1585, at Cologne, where, in 1643, was published his *Theatrum Terræ Sanctæ*. The passage, which is in Latin, I have thus literally translated. The author is speaking of the field purchased at Jerusalem with the reward of Judas's treachery.

From this field the Empress *Helena* procured as much earth as several ships could contain, to be conveyed to Rome. This earth was deposited near the Vatican Hill, on a spot now called, by the natives, *Campo Santo*. Though in a different climate, its peculiar properties remain, as is shewn by daily experience: for, to the exclusion of *Romans*, it is devoted solely to the burial of strangers; whose flesh is, in twenty-four hours, entirely consumed, nothing remaining but their bones.

Tomasini was an Italian, who died in 1670, Bishop of *Citta Nova*. He says, indeed, of *Andricomius*, and the authors whom he followed, *mirum est quod de hoc agro scribunt*, (it is

and by the title-deeds that it stands on e site of Leather Hall, where the con-egation used to meet prior to the year 700.

* Ob. Musson appears also to be a issenting minister at Coventry at the me time, and probably to the same people; r I have seen a work by Dr. Bryan in rse, entitled "Harvest Home: being e Summe of certain Sermons upon Job 26, one whereof was preached at the neral of Mr. Ob. Musson, an aged Godly inister of the Gospel, in the Royally icensed Rooms in Coventry; the other ace continued upon the subject, by J. B., .D. late Pastor of the Holy Trinity in at ancient and honourable City. The st Part being a Preparation of the Corn r the Sickle. The latter will be the aping, Shocking and Tuning of that orn which is so Fitted. London: printed r the Author, 1674."

† It will be seen by the dates that the ngregation had always two ministers to e period of Mr. Jackson's death, when r. Emons became sole pastor.

extraordinary what they write of this field). Yet had there not been some tradition respecting this achievement of the Empress *Helena*, or some peculiar property in the earth of the *Campo Santo*, this scholar would scarcely have ventured to introduce the passage in his very curious and learned work. I cannot refrain from adding his compliment to our country (p. 225):

"*Britannos hospitibus* vocat Horatius. (*Carm.* L. iii. O. iv.) At nihil hodie ista gente amabilius. Tanta culturæ vis est, qua literæ animos cetero quin feros emollinnt." (Horace describes the Britons as ferocious to strangers. Yet, at this day no people are more courteous. Such is the powerful effect of cultivation, by which literature polishes the rudest dispositions.)

You have, I think, in some early Volume an account of the Empress Helena's transportation of the true Cross.

OTIOSUS.

The Nonconformist.

No. XIV.

An Essay on the Life and Character of Hugh Peters, Chaplain to Oliver Cromwell and the Parliament.

(Concluded from p. 532.)

HUGH PETERS was so great a favourite with the Parliament, that they made an order for £100 a-year for himself and his heirs; at another time they voted him an additional £200 a-year. After this they gave him an estate, which had been a part of Lord Craven's, and the whole of Archbishop Laud's private library, valued at £140,* besides continuing to him his annual stipend as a preacher. These were handsome rewards in those days; yet he says, "I lived in debt, because what I had, *others* shared in.†

This benevolent man saw how he was valued by the Parliament, and therefore embraced every opportunity of improving his interest with them in behalf of the unfortunate. When Archbishop Laud was prosecuted, Peters interested himself much in his behalf; and it was at his especial recommendation that a motion was made in the House of Commons to spare his life, and transport him to New England.* When Lord George Goring, Earl of Norwich, was in danger of losing his life, Peters himself petitioned the Parliament, and obtained his pardon. For this service the Earl made him a present of a valuable seal; and this he produced on his trial, saying that he should keep it for his sake as long as he lived. On the 9th March, 1648, James, Marquis of Hamilton, was beheaded for marching an army against the Parliament; but as Peters had presented a petition from Hamilton to the Speaker, it was imagined he would have been pardoned. See a Letter addressed to Secretary Nicholas, and preserved in Ormond's papers, published by Carte, which shews the opinion the public had of his interest with the House. A few months before this, viz. in December 1647, Henry Somerset, Marquis of Worcester, died at the age of 84 in the custody of the Parliament's Black Rod, and it appears that Peters interested himself in his behalf also; and so grateful was the Marchioness for this service, that when Peters was going to his trial, she gave him a certificate, written with her own hand, beginning thus: "I do hereby testify, that in all the sufferings of my husband, Mr. Peters was my great friend."† Lord Goring, the Marquis of Hamilton, and the Marquis of Worcester, were all of the opposite party to that which Peters had so warmly espoused; but to be unfortunate, seems to have been sufficient to entitle any man to his good offices.

Although Hugh Peters was an enemy to kingly authority, I have no doubt but he felt towards the king as a Christian ought to have done, and would have rendered him any service in his power;‡ for in his letter to his daughter he says, "I had access

* Respecting Laud's books, see Welwood's Memoirs, 12mo, London, 1710, p. 58.

† See the Last Legacy, p. 103.

* Biog. Dict. IX. 248.

† See Trials of the Regicides, p. 173.

‡ It has been said that Hugh Peters was the means of preserving the Royal Library at St. James's entire. Mon. Repos. II. 520, in a note.

the king—he used me civilly; I, requital, offered my poor thoughts ree times for his safety." * And r. Whitlock relates, that "at a nference between him and the king, e king desired one of his own chapins might be permitted to come to im, for his satisfaction in some scrules of conscience, and thereupon the ishop of London was ordered to go his Majestie." † At another time, hen Charles was in the hands of the my, Sir John Denham was entrusted y the Queen with a message to his ajesty, and he relates that he got dmittance to the king by the assistnce of Hugh Peters. ‡

In January 1649, the king was beended; and although Peters, by his equent addresses to the army, enouraged them to proceed in the buness of the Revolution, I do not find at he was employed at the time, or as in the least accessary to the actual eath of the king. That he was very strumental in promoting the views f the Republicans there is abundant vidence, and the zeal which he maifested in the cause is abundantly fficient to account for the inexorable evenge with which he was pursued y the Royalists. It is very well nown that he addressed the soldiers t Bridgwater, and again at Milford aven; and that, by a sermon he reached in the Market-place at Torington, he induced many, who had itherto adhered to the king's party, o leave that party and declare for the arliament. It appears also from a etter, written by Rushworth to the peaker of the House of Commons, hat the gentlemen of Cornwall were nduced to decide for the Parliament, y a persuasive harangue which Peers delivered to them on Bodmin Downs. § All this, however, may ave been done by a man of his seniments, with the purest and most hilanthropic intentions.

About the year 1649 or 1650, Hugh Peters was appointed by Cromwell o be one of the triers for the ministry, n appointment which was designed to keep improper men out of the church. Of this appointment Peters himself speaks with great modesty in his Last Legacy. * Butler has, however, endeavoured to turn the office into ridicule. †

I do not find any document to shew how Peters was engaged in the year 1650, but on the 20th January, in the year 1651, a committee was appointed to remove certain inconveniences in the mode of administering the laws of the land; and Peters, together with Mr. John Rushworth, the historian, Sir Anthony Ashley Cooper, afterwards Earl of Shaftsbury, and many other men of rank, were appointed on that committee. ‡ Upon this circumstance I shall merely remark, that Cromwell and his Parliament usually filled the offices of trust with men of talent and unimpeachable integrity; therefore the appointment of Peters by the Parliament of England to an office of such dignity and importance, and with such men, is of itself no small praise. Especially when it is considered, that the Parliament had ample means of rewarding all whom they chose to employ; § that they voted Milton one thousand pounds for writing his Iconoclastes, || and allowed him a weekly table for the entertainment of learned men and foreign ambassadors. ¶

The next affair of any importance, in which Hugh Peters was engaged, or rather, the next in point of time which has come to my knowledge, was at the instance of the Government of Holland. The Dutch having been much alarmed at the repeated defeat of their fleets by Admiral Blake, and the messengers whom they had sent to sue for peace having

* Last Legacy, p. 103.
† Whitlock, p. 370.
‡ Dedication of Denham's Poems to King Charles II. 1671.
§ Harleian Miscellany, V. 563.

* Page 109.
† See the Third Canto of Hudibras.
‡ Harris's Life of Cromwell, pp. 289, 291.
§ Ibid. p. 292.
|| See Richardson's Life of Milton.
¶ Toland's Life of Milton, Note, p. 110, 8vo. 2d edition. The munificence of Oliver and the Parliament were also displayed in their treatment of Major General Lambert, to whom, in consequence of his valour, they voted a thousand pounds for the purchase of a jewel; and afterwards Oliver granted him a pension of £2000 per annum.

been unable to appease Cromwell, though they made the most obsequious submission, and had offered to engage that the Dutch Ambassadors should in future stand uncovered in his presence, in the beginning of the year 1653, they employed Colonel Doleman and others to learn the sentiments of the leading men of the Parliament, and gain over Hugh Peters to plead for them.* This office Peters undertook, and it seems he was authorized to offer the sum of three hundred thousand pounds to purchase the amity of the Parliament and the Protector.† This attempt, however, did not succeed, and when the negociation was broken off, the Dutch fitted out another large fleet under Van Tromp, De Witt and De Ruyter, and appointed four other deputies to go upon another embassy to England. These men arrived on the 2d of July, 1653, and "all joined in one petition for a common audience, praying thrice humbly that they may have a favourable answer, and beseeching the God of peace to co-operate."‡ These ambassadors, like the foregoing, sought out Peters, and engaged him to present their petition. Hugh Peters received it with great affability, and having delivered it to Secretary Thurloe, that amiable man laid it before the Council of State, where it was immediately attended to. After a variety of interviews, peace was at last concluded, and the ratifications were mutually exchanged on the 2d of May, 1654; a circumstance which produced such universal joy in Holland, that the government ordered several medals to be struck on the occasion. That the Dutch thought Hugh Peters had sufficient influence to promote the pacification, is demonstrated by the circumstance of both deputations having besought his assistance; and that the English thought he had actually been of service in the business, is, I think, evident from the historian of that war, (who was a high Tory, and had no inclination to do honour to Peters,) having made choice of an engraved representation of the four deputies, in the act of presenting their petition to Peters, as a frontispiece to that work. The book to which I refer, is entitled "A Justification of the War against the United Netherlands, by Henry Stubbe, 1673."

That Hugh Peters, who had undoubtedly a great deal of benevolence and right feeling in his composition, was actuated by a good principle in this interference in behalf of the Dutch, I should have readily supposed, if nothing had been recorded respecting it; but Ludlow has informed us, that "*In gratitude* to the Hollanders for the sanctuary he had found among them in the time of his distress, he was not a little serviceable to them in composing their differences with England."*

This business was concluded in the year 1654, and in the beginning of the following year, a melancholy affair happened upon the continent, which demanded the interference and kind offices of the wise and good throughout Europe. Hugh Peters, who appears to have been always ready at the call of the unfortunate, was not backward in his duty, either as a man, or as a Christian minister, in this instance. What I refer to was the persecution and massacre of the Protestants in the Valleys of Piedmont. The afflictive story I need not relate, but I will recommend the perusal of a most interesting work, entitled "The History of the Waldenses, by Wm. Jones, in 2 vols. 8vo." where a very full account is given of the whole transaction, and of the persuasive and pathetic letters which the immortal Milton wrote, by the desire of Cromwell, to every Court in Europe, in behalf of this suffering people. Milton's beautiful Sonnet, beginning,

"Avenge, O Lord, thy slaughter'd saints,"

was written on this occasion. To the eternal honour of Cromwell it is recorded, that as soon as he heard of the persecution, he ordered a collection to be made through the kingdom for the sufferers, and that it amounted to upwards of thirty-eight thousand

* Stubbe on the War, quarto, 1673, Part II. p. 81.

† Life of Admiral Blake, printed for Miller, duodecimo, London, p. 71.

‡ Stubbe on the War, quarto, 1673, Part II. p. 83.

* Ludlow's Memoirs, III. 61.

In such a labour of Christy, it is not to be supposed, t has already been related of at he could remain unemo—Ludlow, a contemporary is told us, that "he was a nd earnest solicitor for the Protestants of the Valleys of "† and I trust there is laid an abundant reward.

ter the affair of the perseotestants was concluded, formed an alliance, offenlefensive, with the French, it was agreed that Dunkirk delivered up to him. In ce of this agreement, six nen were sent over to join h army; and Peters reommission to attend them The town of Dunkirk, in ce of this league, was taken Spaniards, and on the 26th 58, was delivered to Colort, Cromwell's Ambassador ench Court. On the 18th following month, the Cole from Dunkirk to Secreloe, *expressly* respecting the nd services of Peters. It I could not suffer our wor-Mr. Peters to come away kirk, without a testimony at benefits we have all reon him in this place;" and it with this remarkable paralt were superfluous to tell ship the story of our present either as to the civil go-the works or the soldiery. ath studied all these more I know here, can certainly st account of them. Whereenmit the whole to his in-and beg your Lordship's favourable eye upon such as he will offer to your for the good of this garri-

part of the above letter it at, during this expedition, nt twice to Berg, and had four interviews with the il-Cardinal Mazarine respectnterests of England. The time, however, of his usefulness was now drawing towards a close—for in less than two months after the aforesaid letter was written, his great patron and friend, Oliver Cromwell, died; and in less than two years afterwards, the Royalist party having obtained the ascendancy, this indefatigable and intrepid patriot, who had spent his best days in instructing his countrymen in the nature of their rights, civil and religious, was apprehended as a regicide, and closely confined a state prisoner in the Tower of London.

It was expected that Peters would have been included in the Bill of Indemnity, and there is reason to believe that the House of Commons wished to have saved him; but some of the Lords being clamorous, the Commons consented, and his death was determined upon. The charges made against him, part of which he denied upon his trial, were "for compassing and imagining the death of the king, by conspiring with Oliver Cromwell, and procuring the soldiers to demand justice; by preaching divers sermons to persuade the soldiery to take off the king, by comparing him to Barabbas; in applying to him that part of Psalm cxlix. where the saints are exhorted 'To bind their Kings with chains and their Nobles with fetters of iron;'—and by reminding his hearers of the blood which had been unjustly shed by the king's orders, and assuring them, that if they would look into their Bibles they would see 'that whosoever sheddeth man's blood, by man shall his blood be shed,' and that there is no exception from this general rule in favour of kings." *

While Peters was in the Tower, he endured much from depression of spirits, "fearing," as he would often say, "that he should not go through his sufferings with courage and comfort." The sequel of the history will shew, however, what little reason there was for these apprehensions. During his imprisonment in the Tower, he employed himself in drawing up several sheets of advice to an only daughter for her conduct in life, which were delivered to her a little

's Life of Cromwell, p. 398.
r's Memoirs, III. 61.
e's State Papers, folio, Lon-VII. 249.

* Ludlow's Memoirs, III. 60.

before his death, and in the following year were published in a small volume by two of his friends, under the title of "A Dying Father's Last Legacy," as before mentioned. This little book is a most interesting publication; and I think it impossible to read it without forming a very high idea of the good sense and the amiable character of the writer.

On Wednesday the 10th day of October, 1660, the Lieutenant of the Tower, according to his warrant, delivered the regicides, together with Peters, to the Sheriff of London, when they were all conveyed in several coaches, with a strong guard of horse and foot, to Newgate. On the Saturday following, Peters was put upon his trial at the Old Bailey, when he behaved with great firmness, and openly contradicted many things which were sworn against him, particularly in the evidence of Dr. Young. This man had been a violent declaimer for the Parliament, and had entertained Peters in his house for ten weeks, in order "to get within him," as he expressed it, "and learn his intentions." Then, when Peters came upon his trial, this treacherous and unprincipled wretch volunteered his evidence against him. Sir Orlando Bridgeman, the Lord Chief-Baron, and Finch, the Solicitor-General, seem to have been determined to convict the prisoner. The latter in his charge to the jury told them, "the death of this man will preach better than his life; and I hope," said he, "you will make an example of this carnal prophet." In passing sentence, the Lord Chief-Baron paid him a compliment respecting his liberal education; and then, having enlarged much upon the enormity of inflicting death upon a king, he ordered him to be carried back to Newgate, to await the execution of the law.* On the next day, which was Sunday, Peters was so composed as to be able to preach to his fellow-prisoners in Newgate, and others who came there to visit them. The text which he made choice of for the occasion was from Psalm xlii.: "Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God, for I shall yet praise him," &c.*

Some memorable occurrences in the last hours of this unfortunate man, and which were published soon after his death, must not be overlooked.

A night or two before he suffered, two of the king's chaplains paid him a visit in prison, to persuade him to repent of his activity in the Parliament cause, which they endeavoured to enforce upon him by a promise of pardon from the king; but though his spirits were at that time much oppressed, he told them boldly, and with a noble animation of spirit, that "he had no cause *in the least* to repent of his adhering to that interest; but rather, that he had in the prosecution thereof *done no more* for God and his people in these nations:" and then, dismissing his visitants with civility, he addressed his conversation to some other ministers who were present, and whom he judged better able to comfort him at that trying season.†

On Tuesday the 16th day of October, Mr. John Cook, who had been Solicitor-General under Cromwell, and Hugh Peters were drawn together on two hurdles to Charing Cross, the place of execution; and the wretches who conducted the business had the brutality to place the head of Major-General Harrison, who had been executed on the Saturday before, all gory and uncovered, upon the hurdle which carried the Solicitor-General, on purpose to intimidate him; but it seemed to produce a contrary effect, and to animate him with courage, while it occasioned the warmest expressions of detestation from the populace.‡

"Being thus carried upon the sledge to execution, and made to sit therein within the rails at Charing-Cross, to behold the execution of Mr. Cook, one came to him and upbraided him with the death of the king, bidding him (with opprobrious language) to repent: he replied, with a truly Christian meekness of spirit, "Friend,

* See the Trial of the Regicides, quarto, 1660, pp. 153—184.

* See Speeches and Prayers of some of the late King's Judges, quarto, 1660, p. 58.

† Ibid. p. 61.

‡ Ludlow's Memoirs, III. 62.

not well to trample upon a
nan, and you are greatly mis-
for I had nothing to do in the
f the king."
n the Solicitor-General was
vn and his body was laid upon
ge to be quartered, a person
they called Colonel Turner,
l the Sheriff's men to bring
near, that he might see what
ing to be done to the remains
friend; and, by-and-by, the
ner came up to him, all be-
l with blood, and rubbing his
hands together, he tauntingly
"how do you like this Mr.
how do you like this work?"
nerable martyr only returned,
not, I thank God, terrified at
may do your worst."
e stood upon the ladder, he
ed the Sheriff in the following
ive words: "Sir, you have
e of the servants of God before
yes, and have made me to be-
on purpose to terrify and dis-
me; but God hath made it
nance unto me for my strength-
nd encouragement." His last
vere, "Oh, this is a good day!
ome that I have long looked
I shall be with him in glory."
storian adds, "and he smiled
e went away."
n the bodies had been dis-
ed, and were divided into
, the quarters were sent
the streets back to Newgate,
ie same hurdles that brought
hen alive. The head of Mr.
Cook was set upon a pole, on
th-east end of Westminster-
n the left of Mr. Harrison's,
th their faces towards Lon-
nd the head of Peters on Lon-
dge. The quarters of these
were exposed, like those of
General Harrison, upon the
ome of the city gates.
was the return that this good
ceived for all his benevolent
s, and for the labours of a
ife devoted to the service of
w-creatures. "Surely there is
that judgeth in the earth;
here is a reward for the righ-

S. P.

Botanical Elucidations of Scripture.

[From Sir J. E. Smith's *Considerations respecting Cambridge, &c.* See Mon. Repos. pp. 37—39.

IF mathematical science be more peculiarly the associate of natural knowledge, classical studies often derive illustration from an acquaintance with the different branches of natural history. The Botanical Commentary on Virgil, by the elder Professor Martyn, is, or ought to be, in the hands of every student, who wishes to know what he is reading about. Nor is the subject exhausted even by that able bonatist. The *Acanthus* of Virgil is still undetermined. That it is not the Ακανθα of Dioscorides, the supposed origin of the Corinthian capital, any attentive reader of the Roman poet must perceive. He speaks of it as an evergreen with flexible twigs, forming thickets, clipped by the gardener in winter, and bearing berries. All this is very unsuitable to the real *Acanthus;* and I am persuaded of what no commentator has hitherto conjectured, that Virgil's plant is our common Holly, a shrub not indicated in any other part of his writings, though frequent in Italian gardens and thickets, as well as elsewhere throughout Europe. Commentators not versed in natural history, are apt to suppose the same name must always mean the same thing. Thus in Scripture botany, the Hebrew דודאים, dudaim, or love plants, mentioned twice in the Bible, and described in Solomon's Song as having a sweet smell, may be any herb or flower to which the qualities of a charm or philter, had been attributed, without applying precisely to any one in particular; nor does it by any means follow that the dudaim of Genesis and of Solomon's Song are the same. Here botanists have lost their labour, in searching for this famous plant amongst all the fragrant flowers, fruits, or even *fungi*, upon record. In another instance botany has very happily elucidated a most obscure text. The second book of Kings, chap. vi. ver. 25, records, that during the siege of Samaria, "dove's dung" sold for an enormous price. In vain have critics laboured to explain this; some imagining the dung

of pigeons was used as fuel, others as a manure. Linnæus first pointed out that the roots of *Ornithogalum*, or Star of Bethlehem, being the common food of the poor in Palestine to this day, must have been the article in question; the name of *ornithogalum*, (bird's milk,) which had puzzled all etymologists, applying to the streaks of green and white in its flower, which thus resembles the dung of birds. There is a celebrated text, of great beauty, to which I have ventured to apply a botanical elucidation. Our Saviour says to his disciples, Matt. vi. 28, "Consider the lilies of the field how they grow." This is commonly supposed to apply either to the white lily or the tulip, neither of which is wild in Palestine. It is natural to presume the Divine Teacher, according to his usual custom, called the attention of his hearers to some object at hand; and as the fields of the Levant are overrun with the *Amaryllis lutea*, whose golden liliaceous flowers, in autumn, afford one of the most brilliant and gorgeous objects in nature, the expression of "Solomon, in all his glory," not being "arrayed like one of these," is peculiarly appropriate. I consider the feeling with which this was expressed as the highest honour ever done to the study of plants; and if my botanical conjecture be right, we learn a chronological fact, respecting the season of the year when the sermon on the Mount was delivered.

Account of the late Dr. Tennant, Professor of Chemistry in the University of Cambridge.

[From Sir J. E. Smith's *Defence of the Church and Universities of England, &c.*—Pp. 38—40.

I PASS on to what concerns my long-valued friend, the late Dr. TENNANT, an honour to science and mankind. Professor Monk corrects me, for having spoken of this eminent character as a Dissenter. I hope the following statement will clear me of wilful misrepresentation. Dr. Tennant and myself were much acquainted during our residence at Edinburgh. We frequently met also in London, between the years 1783 and 1796, and more than once at Mr. Lindsey's Unitarian Chapel in Essex-Street, where I have a strong persuasion that Dr. Tennant first introduced me. At least I know that he repeatedly expressed there the warmest admiration of Mr. Lindsey, comparing him to the old Reformers, and declaring his remarks on certain points to be unanswerable. I knew also that my friend was much acquainted with Dr. Priestley, and with Mr. Wood, an eminent Dissenting clergyman at Leeds, whom I had heard lament, that he had in vain tried to persuade Dr. Tennant's mother, to put him earlier in the way of good classical instruction. By these circumstances I might well be led into error. I have much more precise authority for here asserting that Dr. Tennant's religious opinions did not subsequently approximate more to those of the Church, nor was this any secret. He was but too open and sincere. Of one thing I am sure, that he never meant to act dishonourably. Having been brought up to the Church, and having no design of disturbing its ordinances, whatever were his theoretical speculations, he might think subscription justifiable; nor is it for us to judge his conscience or that of any man. How harsh, therefore, is Mr. Monk's "severe reflection upon his character," so readily forthcoming, upon the supposition of my being correct! I deeply regret having been unintentionally the cause of this discussion, but I cannot take any blame to myself for my mistake; especially as I have known many similar instances, both of subscribing Dissenters and of heterdox subscribers. The latter I have always found most ready to exclaim in public, unawares, perhaps, against such conformity.

On Mr. Robinson's "History of Baptism."

(Continued from p. 241.)

SIR,

SOME time since the writer of these letters apologized for his much talking: he now makes an apology for his long silence. With the occasion of it the Editor was made acquainted: and it may be proper just to hint here, that it proceeded from business quite unforeseen, and altoge-

her unconnected with our present subject;—that during the interval he has seen no reason to alter his opinion relative to Tertullian, Mr. R and Mr. B., nor been sufficiently at leisure to add one to the little stock of his ideas on the subject of baptism. Perhaps, indeed, by suffering his thoughts to move in a different direction, he may have lost some of his original ideas, instead of adding to them:* he is, however, now endeavouring to rally them, and to proceed, as nearly as he can, in the line of his former letter.

Enough, then, of one poor word, *corint;* still it remains to shew, with respect to *grossly misrepresenting* and *mistranslating* Tertullian on the *subject* of *baptism*, with which your Correspondent charged Mr. Robinson, that if the latter gentleman made a lip, he has himself made a fall, indeed many falls, and, in my humble opinion, of greater consequence on the subject of baptism.

The primary and generally-received rule for translation, is, to express the true idea, where that is possible, of the original; and our practice, where conformity is required, is to be tried by the same rule. Now, without inquiring at present whether the word *baptism*, in its different modes, according to the practices of different Christians, by sprinkling, affusion and immersion, can express the original idea affixed to it in the New Testament, I beg leave to remind your readers, that with respect to *Tertullian's*, that may be correctly ascertained: many passages in continuation, translated, both on the subject and mode of baptism, having been given in a former Number of your Repository, and the more amply, that all readers might, in the proper place, have a rule for judging, whether Mr. R. or Mr. B. had delivered the true ideas of Tertullian on the subject; and to those passages the attention of your readers is now recalled. They shall be supposed then to have turned to such passages: and your Correspondent, it is hoped, will point out any misstatement or mistranslation on the subject of baptism, if any occur to him.

The *subject of baptism* (your Correspondent's phrase) embraces two ideas, the mode of baptism, and the person to be baptized. According to Mr. R.'s representation of Tertullian, the mode was immersion, the person, one capable of being taught and of believing. According to Mr. B. the mode ought to have been sprinkling, and the subject a new-born babe. Now which of these best agrees with Tertullian's description? It is not meant to say here that Mr. B. insinuates Tertullian approved his notion; on the contrary, he maintains that the father disapproves *Infant Baptism*. He uniformly connects Tertullian with Infant Baptism; and in one place (in his "Plea for Infant Baptism") he says, "that it is *agreed on all hands*, that Tertullian is the first ecclesiastical writer by whom the baptism of infants is *expressly mentioned;*" and then in a note, "it is very true," &c. of which more in the proper places. Now, here, if your learned Correspondent is not guilty of a misrepresentation, he is, I apprehend, of a mistake. For even his great friend Dr. Wall shall speak for the Pædobaptists, who, while explaining after his manner a passage in Hermas,* asserts the contrary, "This being to the same effect (Dr. Wall's words) as our Saviour's embracing *infants*, and saying, *of such is the kingdom of God:* this is one of the reasons used *(by Hermas)* to *prove that they are fit to be admitted into the covenant of God's grace and love by* BAPTISM; and whereas the Anti-Pædobaptists expound our Saviour's words, not of children themselves, but of men that are of an innocent temper, like children; not only that is *affirmed here*, (in Hermas,) *but it is*, moreover, *said of the infants themselves*, that they are greatly valued and esteemed of God."—Nay, farther, notwithstanding this learned pleader's large way of talking concerning its being on all hands agreed concerning Tertullian and Infant Baptism, with all due deference to his authorities, I venture to affirm, that Tertullian, in the Treatise *de Baptismo*, never once speaks of Infant Baptism. Your

* Hermas, Pastor. Lib. iii. Simil. ix. C. 29. It matters not that Dr. Wall has either misrepresented or mistaken the meaning of Hermas, (which indeed he has,) he says enough to prove what credit is to be given to Mr. B. about its being on *all hands agreed*, &c. See Wall's Hist. of Infant Baptism, I. 41. Edit. 1819.

learned Correspondent's universal testimony here, is like his *universal practice* in another case. And whether Hermas's PASTOR be a genuine book or no, it may be said, with more truth than what your Correspondent says, it is on all hands agreed, that it is an earlier book than Tertullian's Treatise *de Baptismo*.

It is unnecessary to produce further testimony from Pædobaptist writers, against what is *so on all hands agreed*, seeing we have your Correspondent's own declaration to the contrary (in his Letter in your Repository for April, 1818). Speaking of Justin Martyr's important testimony to Infant Baptism, ὁι εκ παιδων εμαθητευθησαν τῳ Χριστῳ, your Correspondent adds, amidst much more, the *children* who were thus *discipled*, were, *no doubt*, baptized. Now, according to your Correspondent's way of using the term *expressly mentioned*, Justin Martyr *expressly mentions* Infant Baptism. It is only necessary, according to him, that the *thing* should be strongly implied, so as to admit, in your author's judgment, of no doubt. His not introducing the term *Infant Baptism* into the text cannot, on your Correspondent's principles, affect the matter in the least. Hermas, Justin and Tertullian, being in the same predicament with respect to that; for neither one nor the other *mentions* the *words* Infant Baptism; notwithstanding what your author says, so confidently, yet, I conceive, so incorrectly, of Tertullian's *expressly mentioning* it in the Treatise so often referred to.

The opinion of Baptist writers on this matter may be gathered from what is said by Mr. Robinson: "Few writers," says he, "have been so often quoted on the controversy concerning Infant Baptism as Tertullian, and yet the *subject* is not so much as *mentioned* by this father." This is speaking more closely than I have done; for if the Baptists maintain that Tertullian never once mentions the subject, it is much if they will agree on all hands, that he is the first who *expressly mentions* it. "They are boys and not babes," continues Mr. R., "of whose baptism he (Tertullian) writes."*

Now I admit that some Baptist writers speak of Pædobaptism, or the baptism of children, as being gradually at first introduced in Africa in the time of Tertullian.* But this is a different thing from saying he was the first who expressly mentions Infant Baptism. And if any writers, whether Pædobaptist or Baptist, have so spoken, they have spoken incorrectly, for the reason already given—he never mentions it at all in the passages produced by them.

Such passages as that above quoted from Mr. R.'s History, must have been the mark in your Correspondent's eye, though his arrow falls, harmlessly enough, on the word noriut: for however it may fare with that *word*, the *subject* of *baptism* stands untouched by it. That passage affects both the *mode* of *baptism*, and the *person* to be *baptized*, and your Correspondent must wish, no doubt, your readers to understand that Mr. R. has therein mistaken and misrepresented the subject. But I think I shall be able to shew that Mr. Robinson is perfectly correct, and if Mr. R. is right, your Correspondent himself must be wrong.

Now, according to your Correspondent's statement of baptism as a Christian rite, obligatory on Christian parents, in lieu of Jewish circumcision, to the uniform tenor of his Plea, and his own practice according to his Form for the Administration of Infant Baptism, his infant, we have said, is a new-born babe: but that was not Tertullian's *parvulus*, (the word used by him). According to Mr. B.'s practice, his baptism is sprinkling, affusion, or applying water to some part of a child's face; but that was not Tertullian's baptism: and if so, Mr. B.'s Infant Baptism was not Tertullian's, so that, as far as concerns the subject of baptism, Mr. R. appears to me to be perfectly correct: let us see, then.

1. Tertullian's *parvulus* was not a new-born babe.

It has already been observed that Tertullian, in his Treatise on Baptism, never uses the term Infant Baptism:

* Hist. of Bapt. p. 164.

* Antonio Van Dale. *Hist. Baptismorum.* "Audiamus, hic, quæso Tertullianum, cujus tempore ille Baptismus (Pædobaptismus) videtur introductus sensim, vel potius exortus."

but further, no term introduced into it by him, can be applicable, in his adaptation of it, to a new-born babe. This, indeed, has already been shewn, in the passages introduced from that father, in a former letter, and I think they amount to a proof. I shall venture here on arguments somewhat different.

Of the several ends aimed at in this Treatise, the principal was to establish the obligation of water-baptism, in opposition to those who entirely rejected it. For several pages, every syllable relates to that subject, as does considerably more than half the Treatise: all the other points which he speaks to, he mentions as comparatively inconsiderable; questiunculæ quædam (his own expression). This circumstance I more distinctly notice, because it is too slightly considered by others; (there is not the slightest notice taken of this circumstance by Dr. Wall, in his chapter about Tertullian;) and because, from Tertullian's studious manner of discussing water-baptism, no less than from his positive assertion, it appears the party that rejected water-baptism was numerous. He, indeed, expressly says, *plerosq. rapuit*, and the followers of Montanus, who was a member of this church, became widely disseminated in the Christian world. Now among persons, of whom some set the rite entirely aside, while others, we know, practised it by immersion, and on adults, the presumption is, that none would lay such stress on it, as to be for hurrying it on to new-born babes.

Mr. R. remarks, that Tertullian, being a lawyer, had been consulted, before he became a Christian, as a man eminent in his profession, and that in the contested passage about baptism he delivers his opinion somewhat as a lawyer; and it is more than probable, at least, considering the condition of children in this Roman province, Africa, that his opinion may at some time have been so taken, Tertullian being at the time not only an eminent lawyer, but of high character in the Catholic Church, an elder, distinguished by his talents and learning. And, if his advice had been asked about the baptism of these children, it is probable that the children alluded to were the first baptized children of that party, perhaps, in all Africa; for it would have been inconsistent with the serious character of those who consulted Tertullian, to have practised the rite first, and ask advice afterwards, nor was a person of Tertullian's character to be so trifled with. Be this as it may, though Tertulliando es not expressly mention new-born babes nor infants, *mere* infants, as Dr. Waterland expresses it, yet he appears to be the first of the early Christian writers, who even alludes to any rising opinion relative to Pædobaptism, or the baptism of children, though prior to him, there were several who do expressly mention it, by describing the mode and the subject of baptism, in another form and under another character. And the opinion of many learned men, just now alluded to, is highly probable, that Africa was the country, and the time of Tertullian the period, of the commencement of the baptism of children. At all events, it appears to me that the parvuli (the word used by Tertullian, not infantes), could not be according to that Father's own illustration, your Correspondent's new-born babes. It is a vague word, and circumstances must determine its meaning and limit. Mr. Robinson gives examples of readers, *(lectores,)* who were *martyrs* and choristers, who, in Carthagenian language, being infantuli and parvuli, were taught to read and sing by Theucarius, the church schoolmaster. *

* Eugenio pastore jam in exilio constituto universus clerus Ecclesiæ Carthagenis cæde inediaque maceratur, fere quingenti vel amplius: inter quos quamplurimi erant lectores *infantuli*, qui gaudentes in Domino procul exilio crudeli trnduntur. *Victoris Velensis Hist. Persecut. Vandal.*—Ibi et Infantuli fuere quamplurimi, quos genetrices materno sequebantur affectu, aliæ gaudentes, aliæ tristes, aliæ retrahentes: aliæ gaudebant se martyres peperisse. Dum iter ageremus, cum Dei exercitu comitantes, conspicimus mulierculam sacculum et alia vestimenta portantem, manu Infantulum unum tenentem, atq. his sermonibus consolantem, Curre, Domine meus;—Respondit, benedicita, benedicita, et orate pro me et pro isto Parvulo.....Respondit cum hoc Parvulo servo vestro ad exilium pergo, ne inveniat eum solum inimicus, et à via veritatis revocet ad mortem. Id. Lib. ii. Cap. ix.

Dr. Waterland observes, "It seems to be a mistake to imagine that infant communion (if we understand it of *mere* infants) was the *ancient* practice of the church. There is no appearance of any thing of the kind before the middle of the third century, the time of Cyprian, and *that in the African churches only.*" This is a proof, by the bye, that the baptism of children also originated in Africa, infant communion being a consequence of Infant Baptism, and an accommodation to it. For none were admitted to the holy communion, but the initiati, βαπτιζομενοι, such as had been baptized. They received this communion immediately after baptism in the church.* Dr. Waterland properly observes, however, of these children, they were not *mere* infants, but boys and girls.† He elsewhere remarks, that the practice of giving the *communion* to children at five or seven years of age, or somewhat sooner, was ancient, though the practice of communicating mere infants came not in before the eighth or ninth century.

Dr. Priestley, in a pamphlet on Baptism, which I have not at hand, ranks them, I recollect, thus: *infans, parvulus*, &c. This is by no means, I apprehend, *universally true;* for infans may descend beyond parvulus, even up to puberty and further, and parvulus *may* ascend above infans, and be *recens natus*, new born, as it occurs in Cyprian; and Virgil uses even *parvus* for one cut out of its mother's womb.

Inde Lychan ferit, exsectum jam matre
parempta,
Et tibi, Phœbe, sacrum: casus evadere
ferri
Quod licuit *parvo*.

Æneid, Lib. x. 315.

But Dr. P's distinction is, I submit, in particular cases, or rather *generally* true, viz. that *infans* claims priority to *parvulus*. In short, this word parvulus, with others of a like ambiguous nature, resembles one of those escutcheons in heraldry which is divided into a great number of parts, in order to have placed in it distinctly the peculiar arms of divers families, or the differences (to borrow another word from heraldry) of children of the same family: and, if we would know distinctly the peculiar ages of human life, as laid down by the respective writers, we must attend, in like manner, to the circumstances of the description, the actions assigned to the period, the adjuncts dependent on the substantives, and the like. Circumstances, then, and particular relations must settle the meaning of such a vague word: sometimes it is used figuratively: thus Christ, in reference to his own character as the teacher, and to his followers as his disciples, frequently calls them children—"Suffer little children to come unto me, for of *such* is the kingdom of heaven;" such are *my disciples; children, there is no bread*, &c. They are so called from the humility, teachableness, and other like qualities, supposed to belong to children. This form of speech is frequently introduced in the epistles: as "Little children, keep yourselves from idols;" and numerous other passages, wherein, besides the teachableness attached to the character, the writer speaks sometimes according to his stated relation to them, whom he had *begotten again to a lively hope*.* This form of speech,

* This is stated clearly and fully by Justin Martyr. He gives an account of the whole proceedings with respect to the baptized person, beginning with his baptism, and proceeding immediately to the eucharist, at the time when the brethren were assembled together in the church for public prayer, κοινας ευχας ποιησομενοι. Apol. pro Christianis, I 81.

† "An Enquiry concerning the Antiquity of the Practice of Infant Communion." Dr. Waterland first published "A Review of the Doctrine of the Eucharist." The Enquiry was the result of his further investigation into the subject, a posthumous work, subjoined to his volume of Sermons on Several Important Subjects.

* It is with some such words, and in some such sense, that the Œdipus Tyrannus of Sophocles opens:

Ω τεκνα, Καδμου τϑ παλαι νεα τροφη,
O sons, the new-born race of ancient
Cadmus;

where the scholiast adds (to τεκνα) εμε. my: Œdipus bore the relation to them, of king, and would have removed the public calamities if he could;—he therefore calls them indiscriminately, with sympathy and tenderness, Παιδες οικτροι, wretched children, though the crowd of suppliants con-

borrowed from the New-Testament writers; (it has sometimes misled our critics;) in short it became at length a sort of professional, church word, tantamount to initiati, discipuli, illuminati, baptizati, electi, and other such words as are found, for professing Christians, in early writers.

Where the passage is not figurative, the literal meaning of the word is to be fixed by the peculiarities and weaknesses and habits and manners of the particular periods of human life, as exhibited in the descriptions of them by the respective writers, as in two admired and well-known passages, one in Shakespeare, the other in Virgil. The meaning of Tertullian shall be fixed by himself, in *reference to his quotation from the New Testament*, and the *circumstances connected with that quotation.*

It has been observed, then, that Tertullian never once uses the word (infans) throughout this Treatise in any form, though in other parts of his works he frequently uses the simple forms, infans, infantia, the compound form infanticida, infanticidum, and the verbal form infanto. The word he uses is, parvulus, and, in my humble opinion, he so uses it, as to bar out your Correspondent's new-born babe. This father remarks, that baptism ought rather to be delayed than hurried forward without due preparation and knowledge, and, præcipuè circa parvulos, "particularly with respect to little ones or children." The question then turns upon the word parvulus; and without inquiring whether Mr. R. is right in comprehending the parvuli among the petentibus dato, "give to them who ask," as he seems to do, (though it occurs to me, that Gregory of Nazianzum speaks in his Oration on Baptism, of accommodating the words, in which baptism was asked for, to the capacities of children, according to the form, I mean, that was used by catechumens or *competentes,*) I observe that Tertullian refers to Matt. xix. 14; and it occurs to me, that certainly the parvuli of Tertullian and his Africans must have been of the same description of characters as those to whom the quotation relates. Else, how would it apply? Christ beheld little children before him, and says, "Suffer the little children to come to me, for of such is the kingdom of God:" Μη κωλευετε αυτα (παιδια) ελθειν προς με: "*forbid them not to come to me.*" The word is usually translated parvuli, and I have elsewhere observed, that the very turn of the words proves they were neither new-born babes nor babes at the breast; and I take leave to repeat it here: and if this passage will not satisfy, let the parallel passage be considered, Mark x. 16, where it is more directly said, he *called* them to him. These circumstances do not accord to the character of *mere* infants, *new-born babes.* Had such been brought, the mothers, probably, rather than his disciples, would have been rebuked. And, what does Christ perform on these children? With the kind affections, which all amiable beings possess towards children, he put his hands on them and blessed them, that is, he used a Jewish form, in giving a benediction, which we have borrowed in our confirmations and ordinations. He grounds on it, further, agreeably to his mode of instruction, a monitory hint to his disciples, for whose sakes, indeed principally, this exhibition seems to have been made: but is there the most distant allusion to baptism? Not the most distant, at least to my apprehension; and it is expressly said, Christ did not baptize. Your Correspondent, (by the bye,) I perceive, brings this passage forward into the foreground (in his Plea) with a q. d. "Infants will be admitted into the new community," &c. *

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sisted of children, of old and of young men.

——ὁι μεν ουδε πω μακραν
Πτεσθαι σθενοντες· ὁι δε συν γηρα βαρεις
Ιερεις, εγω δε ζηλος, ὁι δε τ' ηιθεων
Λεκτοι.

I admit that there were children among them, perhaps in arms, but he addresses the whole group, as Παιδες οικτροι, on which the scholiast remarks, Ουκ εις ηλικιαν, &c. He speaks not this so much with respect to their age, but that it might accord with his benevolent feelings, as he had said at the beginning, Ω τεκνα, *O Sons.*

* Similar to this q. d. is what Calvin says in a Comment on the above verse: "Hâc voce tam parvulos, quam eorum similes comprehendit. Insulsi enim Ana-

So much for the word parvulus. But further still; had the word used by Tertullian been really infans, I am not aware that your Correspondent could have reasoned from it, in favour of his new-born babe, unless some adjective had been placed beside it, determining its limits, as Cyprian applies recens-natus, or unless some circumstance preceding or accompanying or following infans, determined its meaning, as we have seen in the example of parvus, from Virgil. We have already spoken of infantuli martyres and infantuli lectores, and that is a diminutive of a lower order than infans. If infans should be what they call in Scotland a wee thing, infantulus would be a *wee, wee* thing. Infans is undoubtedly used for νηπιος, one who cannot speak, or speak plainly, corresponding to our word babe, bambino, bambolo, bambolino, βαβαζειν, βα βαζειν, loquor, to speak indistinctly as children do; and even so used, it would not carry precision, as our old English words *suckling*, cradle-child, would. Infans, too, was taken for one *who could not speak his mind in law;* and by the Roman law, (under which Africa, as a Roman province, was,) though males arrived at puberty at 14, and therefore à tutelâ erant liberati; yet they were not of complete age till 25, being then under *curators*, that is, they were infants or minors. In this sense the word has passed into different languages, as we know it has into our own, in which a minor * is, in law, an infant; at 14

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baptistæ pueros excludunt, à *quibus initium fieri debebat*. He had before said, Itaque hunc clypeum Anabaptistis opponemus. Never was shield or a non temerè more wantonly placed; before passages, Matt. xix. 13—15; Mark x. 13—16; Luke xviii. 15, 16, 18, where there is not the slightest mention, nor, in my humble opinion, the most distant allusion to water, even as those passages are *harmonized* by himself. *Harmonia* ex *Tribus Evangelistis Composita*, cum comment. p. 244.

The word in each of the above verses, in the Greek Testament by Dr. Harwood, (who professes to have followed in his edition the Cambridge and Clermont MSS. "as approaching the nearest of any MSS. now known in the world to the original text of the Sacred Records,") is παιδια, which the Latin Vulgate translates parvuli, with the exception of Luke, where it has infantes, to correspond to βρεφη, which some MSS. have in Luke, and which Griesbach has in his text of that place. Some versions have pueri and pueruli.

With respect to βρεφος, it must be admitted that it is more commonly used in its lowest form for, recens-natus, and even lower still, for the fœtus in the womb, the human species, (en ventre sa mère) εσκιρτησε το βρεφος εν τη κοιλια αυτης, Luc. i. 41, and of mere animals, as in Homer, βρεφος ημιονου. Iliad. Ψ. Still even βρεφος has its vagueness. In Anacreon Cupid talks like a sufficiently stout boy, βρεφος ειμι, μη φοβησαι, and does execution enough for a man, βρεφος μεν εσορω, φερουτα τοξον·

Αλλα δ' αλλεται καχαζων·

Συ δε καρδιην πτωησεις.

Od. iii.

The English word child, is liable to the same ambiguity; it is used by ancient writers for boys of almost any age, and particularly for a noble youth, or son of a king: thus in Spenser we have Child Arthur and Child Tristram, in Shakespeare's King Lear we have Child Roland; hence, too, Childe Harold; though child (cylde, Saxon, probably from the Hebrew word *chil*, filius) is analogous to the Scotch word barne, which means not only one in a state of childhood, but often one advanced in life, as implying relation to a parent; Barnis, (says Sanct Paul,) "obey your father and mother in all points, for this is God's command." See Jamieson's Scotch Dictionary: and yet barne is used for a young man, and for one of almost any age; thus John Baptist is called a barne in one of our old legends, quoted by Mr. Robinson, (and innumerable passages of a similar import might be produced from old English and Scottish writers,)

Seint Johan was the beste bern, the holi baptist,
That of wommen was i bore, without Jhesu Crist.

In short, nothing but circumstances can limit the meaning of all such-like vague words.

* Blackstone observes, (Commentaries, B. iv. Ch. i.) that the civil law distinguished the age of minors, or those under 25 years old, into three stages; "*infantia*, from the birth till seven years of age; *pueritia*, from 7 to 14; and *pubertas*, from 14 years upwards." Mr. Robinson refers to some Digest or some African Code, with the distinct titles of *de Tutelâ*, *de Infantiâ*, &c.: and, I doubt not, he is correct both as to the titles and the reason of the reference, though he does not specify

years of discretion, and may r choose a guardian, but he is ull age, and therefore cannot

referred to: but I do not find, ther of the four books of Justi- stitutes, though there is a dis- , de *Tutelis*, Lib. i. Tit. xiii. is any title, de *Infantid*, or that infans occurs once, though it is l complete in stating the limits tion of nonage.

binson seems to speak, as though nd tutor or guardian, was one ame office. Now I must doubt his was strictly and necessarily

What he says of the office of and *curator*, according to the of the Romans, is strictly con- to what is laid down in the In- But though the words *tutors* and re mentioned hundreds of times, occur to me that sponsor is any roduced as a synonysm, or as and necessarily related to them, ed, that it is once mentioned. nce, therefore, seems to be, that r was not, as a matter of course, with the office of tutor or guar-

t Christian writer who mentions sponsor is Tertullian; and it m to be one connected merely Christian profession. When the children was first stirred, (and observed, in the judgment of ned men it was first stirred in difficulty would naturally arise the questions usually put to asked for baptism, and the pre- at was to be made by them; nsors engaged for them. It en, indeed, that a sponsor might or guardian, but I know of no provided that no Gentile could or guardian of the child of a and it does not appear how a or could be a Christian sponsor. or, therefore, seems rather to a sort of Christian fide-jussor, e was his tutor or not. The t be considered a sort of god- the sponsor what we now call r. It does not, therefore, seem rect to say the tutor (i. e. guar- onsor, because in certain cases ly where a guardian was not in the will of a parent, and the in, on the male side, became gitimi. Instit. Jur. Civ. I. i. in the case of Tutores Fidu- Tit. xiv. where the *Tutela* was me) they might, it should seem, t characters. The office of tutor n is thus described in the Insti-

aliene (*has no voice* in the disposal of) his lands, goods and chattels, and is therefore considered an infant. At all events, infans was used for children of various ages, and is so used by Tertullian. But the word parvulus, as Mr. Robinson properly observes, is more vague still; and yet vague as it is, by the reference made, and the circumstances attending that reference, it cannot, in my humble judgment, be brought down to your Correspondent's babe, whether newborn, or at the breast.

This shall suffice for the former part of the compound, Infant-Baptism, in reference to Tertullian: with respect to the latter part, Baptism, quotations in abundance have been given long since from that father, in reference to the mode practised, and the persons baptized: and after combining together the above observations with those quotations, the reader will form his judgment on the point submitted to him, whether Mr. R. or Mr. B. is most incorrect with respect to Tertullian on the *subject of baptism*. For my own part, I scruple not to express my humble opinion, that Mr. B. is fundamentally wrong, that he stumbles at the threshold, and goes on stumbling: nor can I do justice to the subject, without tracing him a few steps further, licet non passibus æquis.

D.

Brief Notes on the Bible.

No. VIII.

THERE are three resting-places, which the orthodox are accustomed to occupy, when pressed with arguments against the possibility, either of there being a second God, or of the existence of a second person in the Godhead; (can a more prominent

tutes, Tit. xiii.: Est autem Tutela (ut Servius definivit) Vis (aliter Jus) ac Potestas in capite libero ad tuendum eum qui propter ætatem se defendere nequit, jure civili data et permissa. Tutores autem sunt, qui eam vim (al. Jus) ac potestatem habent, exque ipsâ re nomen acceperunt. Itaque appellantur tutores, quasi tuitores atque defensores, sicut æditui dicuntur, qui ædes tuentur. The *sponsor* was a *surety;* a word used several times by Cicero, and from him, I suspect, it was derived.

example be cited of a *distinction without a difference?*)

The miracles of Jesus.

His remission of sins.

His office of presiding at the final judgment.

The miracles of Christ fall infinitely short of proving his divinity, inasmuch as Moses and other preceding prophets had worked stupendous miracles before him; and as he encouraged his apostles by an assurance* that they who believed (or felt an unwavering faith) in him, should be able to effect *greater works* than his: which I consider as disposing of this branch of the subject.

The power to forgive sins would have a more formidable aspect, had not Jesus himself supplied an answer to the assumption founded upon it by committing the like, and even an extended power to his apostles in the declaration, † "If ye remit the sins of any, they are remitted unto them. If ye retain them, they are retained." As their authority to remit sins was that which he conferred upon them, so was his own in like manner derivative—as he was uniformly anxious to impress upon his hearers—from his Father.

The power, therefore, to dispense with the penalty of moral transgressions, though an original attribute of the Deity, is no more a proof in one instance, than in the other, of the commissioned possessor of it being super-human.

Presiding in judgment upon the human race is, indeed, an awful and magnificent prerogative; for, to what being but the Creator, to whom alone all are responsible, could such a jurisdiction be assigned? Let the words of our Saviour answer that question also, who (not to dwell in this place on the Father's having *committed* all judgment to the Son ‡) animated his apostles with the prospect of "sitting on twelve thrones, judging the twelve tribes of Israel."§ Even this high prerogative, therefore, being communicable, must be rejected as a proof of divinity accompanying the possession of it.

A question of some curiosity, at least, if not of some importance, arises out of this designation of the apostles. The promise was given to the selected twelve, including Judas the traitor. It was, in its terms, positive and unconditional; but, are we not to presume a condition implied,* and that the glorious appointment was forfeited by the subsequent treachery of Judas?

The question also occurs, whether Matthias, who succeeded Judas in the apostleship, succeeded to the promise: otherwise, one of the thrones would be vacant.

I touch these matters but gently, and with a view to the consideration of them by some of your Correspondents, better qualified than myself to discuss their bearings.

In the way of postscript, (premising a reference to my exordium, No. VII.) I would observe it to be somewhat remarkable that Jesus had intimated the defection of one of the twelve,† just before his ordination of them to the office of judging the tribes.

It would be very gratifying to have this singularity explained.

BREVIS.

Permit me a few words upon a very different subject. In your last Number [p. 558] Mr. Luckcock has introduced an extract from Mr. Russell's (the resident at Hydrabad) letter, announcing, first, that the Fort of Nowah had been taken by assault; and, secondly, that the greatest part of the garrison, upwards of 500 men, had been put to the sword. Mr. Russell commences with "I have the *pleasure* to inform you;" and Mr. Luckcock ventures to infer that he contemplated the massacre with pleasure; than which there never was a more outrageous inference. Had he written, "I have the pleasure to inform you that the Fort was taken, *and* that the garrison was put to the sword," Mr. Luckcock's premises might have justified the inference; but the contrary appears. He communicates, with pleasure, the taking of the Fort, with a full stop; and proceeds, as was his official duty, to state the afflicting consequence, which

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* John xiv. 12. † John xx. 22. ‡ John v. 22—27. § Matt. xix. 28.

* For an implied exception, see 1 Cor. xv. 27.

† Luke xxii. 21—30.

e does simply and dryly. No man cquainted with Mr. Russell can beeve that he had any pleasure in it, r did not deplore the necessity of aaking such a communication. And vhen Mr. Luckcock was apostrohizing at such a rate in the cause of umanity and Christian forbearance, t ill became him to sport an unchaitable assumption, which, in the nildest character of it, is purely grauitous.

B.

Sir,

EXAMPLES of pre-eminent virtue, and what must ever be nited with it, pre-eminent suffering, ire worthy of the notice and recomnendation of every work, however :onnected as to sectarian and subor-linate opinions. I presume, therefore, o recommend to your readers the :haracter of Lady Russell, wife of Lord William Russell, put to death n the reign of the most unprincipled of our kings, Charles II. Some ac-:ount of the Life of this Lady has been lately published in quarto, with ner Letters to her Husband, when ne happened to be a few days absent rom her, which seems always to have been against the inclination of each of he attached parties.

These Letters breathe an affection which Lady Russell evidently felt to be too powerful for expression. Be-tween the parties it is evident that conjugal affection existed in its most powerful character. Such examples seem natural, and, indeed, where extremely distressing circumstances do not agitate the mind, one wonders that they are not universal. Yet it s not the case, though it seems difficult to say how it comes to be otherwise.

The most infamous Court of Charles had no temptations for Lady Russell. All the delight of her existence centered in domestic love. Her husband well appreciated, before his death, the great disparity of their several circumstances. He said justly, his sufferings were nothing, the cutting off his head was like the drawing of a tooth; but he knew that She would abhor life, after his removal, and to induce her to submit to drag on so painful and hateful an existence, he gently suggested their children as a motive to his wife, for such grievous submission. She submitted to exist for thirty years! a devoted martyr to duty, to morals, to religion. And I am much mistaken, Mr. Editor, if this martyrdom were not infinitely more painful and illustrious, than those of the different ages which history has handed down to us with so much triumph! It is easy to die like Lord Russell, but not to live like Lady Russell! And, let me add, that the women of England, are many of them worthy to class with this their illustrious example, martyrs to duty and patient in well-doing!

HOMO.

Dr. Carpenter on Divine Influences.

(Concluded from p. 550.)

BY intermediate agency, God often aids, influences, and directs his rational offspring without their expressly seeking for his mercy and favour; but whatever be the nature of his immediate influence on the human heart, I see no scriptural warrant for the opinion, that he employs it without our seeking for it. The best of spiritual blessings are promised to the faithful, humble, and devout servants of God, to those who trust in the Lord with all their hearts, and lean not to their own understanding, who acknowledge him in all their ways, whose chief aim is to serve and please him, whose chief desire is to obtain his approbation; but where is the authority for believing that he affords more than the opportunity of knowing and doing his will, to those who do not fear the Lord, and endeavour to walk in the path of his commandments?

The fact undoubtedly is, (I say undoubtedly, because every one who has observed the workings of the heart in connexion with extraordinary acts of sincere and earnest devotion, or who has traced out the influence of habitual piety, on the dispositions, the conduct, and the happiness of the servants of God, knows it to be so, and the Scriptures most strongly and expressly declare the same thing)—the fact undoubtedly is, that he who knoweth our frame has made the exercises of piety, and especially the act of prayer, the means of cherishing, purifying, and strengthening the affec-

tions which have things invisible for their object, and of obtaining all the blessed effects of religious principle or the divine life. The power of prayer is often felt to be great beyond our anticipations, in soothing the restless solicitude of the soul, in calming its perturbed passions, in strengthening its holy purposes and desires, in clearing away the obscurities produced by earthly fears and earthly hopes, in comforting the afflicted, sorrowing heart, in elevating the affections above the world, and raising them to the unseen object of devotion —in realizing his presence and affording cheering hope of his gracious approbation;—in fine, in preparing the pious servant of God, to know, to do, and to bear the will of his Father in heaven. The degree in which these effects are produced, and, above all, the impressiveness and vividness of them, will much depend upon the natural constitution, and upon the views entertained of divine truth and divine agency: and still more upon the degree in which the heart and life are submitted to the will of God; but it is probable that no one who has sat at the feet of Jesus, and, encouraged by his precepts and example, has come, with stedfast faith and filial confidence, to the throne of grace, would be unable to testify, by his own frequent experience, that such are the blessed influences of prayer.

If to account for these effects, it is said that the great Father of our spirits has so formed the human soul, that prayer operates merely as a means of producing such effects in it, without his immediate agency, I have only to reply, that even then they would be in the strictest sense *divine influences*, for they would equally have their origin in our heavenly Father's wisdom and goodness and paternal care. But I cannot believe that this is all: I believe that the humble, faithful servant of God, has solid reason to conclude, that in answer to prayer, persevering trustful prayer, directed to those objects for which we cannot be too solicitous or ask amiss, God does by his immediate influence or agency, (not supernatural, not miraculous, yet immediate agency,) afford supplies of strength, of consolation, and of direction; and I rest most upon this argument, that if, in the exercise of devout supplication, the thought should occur to the mind, that its effects in no sense directly proceed from the spirit or influence of God, but solely arise from the usual operations of our own hearts, the fervour of prayer is checked, its efficacy impeded, and we no longer feel ourselves engaged in the supplication that God would grant the desired blessing, but in devout desire that we may obtain it. The supposition appears to me inconsistent with the nature of prayer, in its more limited but peculiar and appropriate sense; and I am sure, that for prayer, in that more limited sense, we have abundant warrant in the Scriptures as well as encouragement, and even direct command.

But if any devout person, under the influence of those philosophical views on the subject, which have been held by men of undoubted piety and sound understanding, believes that the influences of prayer are not thus immediate, I have only to urge him, as he desires the growth of grace in his heart, not to be less assiduous and earnest in his applications to the Father of lights; and let them be made in the firm assurance, that he is addressing a Being who heareth and who answereth prayer; and in the exercise of faith, that He will answer it in that way and by those means which he knoweth to be wisest and best. And this firm assurance, and this pious faith, we should all exercise, when we draw near unto God; and we may then indulge a cheering belief that our prayers will be acceptable in his sight, and obtain his blessing.

But it should never be forgotten that our heavenly Father affords his gracious aids, (whatever be the precise nature of them,) duly to those who diligently employ those means of spiritual knowledge and holy obedience which he has placed in our power. As well might we expect his miraculous assistance to enable us to cultivate the ground, or to acquire science and literature, if we will not use our hands and feet, or our senses and our intellectual powers, as expect that he will implant in us the principle of piety, without our employing the means of piety—or deliver us in

he hour of temptation, if we exercise o watchfulness to preserve ourselves rom it, no resolution under it—or uide us to the knowledge of his will, f we will not use our eyes and understandings. The earthly parent who oes nothing, with the expectation hat the heavenly Parent will do every hing, must have forgotten that it is aid, "Parents, bring up your children in the nurture and admonition of he Lord." Whatever spiritual aid r holy influence is granted, it is ranted only to those who seek it, nd use faithfully whatever measure f it they obtain.

I see no reason from Scripture, or rom the experience of wise and good nen, to believe that God does *now* ommunicate by his direct and immediate agency on the human heart, ny supplies of *knowledge* as to Christian truth and duty. Inspiration, in he strict sense of the term, referring o the supernatural communication of nowledge, without the intellectual fforts of the individual, is not to be xpected. God hath given us unerstanding; he hath given us conscience; he hath given us means of nowing him and his will, in his orks, in his ways, and in his word. hese are the sources of religious nowledge; and in his great wisdom e hath made pious, humble, honest, eachable hearts, the best preparation or the illumination of divine truth; nd as far as his holy influence aids in herishing those qualities of the heart, nd in strengthening the disposition o seek for that guidance, which in arious ways he graciously affords to is pious servants, so far may that nfluence or spirit be itself said to illuminate the mind. I think that rayer, and the divine aids which it btains, bring the mind into the best tate for discerning the way to heaven.

do not doubt that they co-operate o dispel those mists by which pride nd worldly passions continually obcure the radiance of divine truth: nd further, that where the darkness f the understanding is that of ignorance or unavoidable prejudice, havng no sinful character, they introduce such beamings from the Sun of ighteousness, as either gradually emove error, or make it harmless to he individuals: in short, that they ommunicate that wisdom which is profitable to direct in the duties and difficulties of the divine life. But that God in any way directly *communicates doctrinal truths*, I see no where taught in the Scriptures; and I perceive no room to doubt that it is contrary to fact and experience. Pious men of all denominations (and I rejoice in the belief that such there are) have prayed, I doubt not with equal sincerity, with equal perseverance, with equal faith in the divine power and disposition to guide them, and yet have walked, nay, have thought themselves led, in different roads of speculative *faith*. But they have walked in the same principle of Christian duty and filial obedience; and if the darkness of their *intellect* has not been removed, that of their *affections* has been; and they have been guided by that light which shineth more and more unto the perfect day of unclouded truth and holiness and happiness.

The strong and sudden impressions of the mind, and impulses of the feelings, the flash of conviction, of which we sometimes hear, as the basis of belief in certain religious opinions, are always suspicious. They shew that the mind is not in that calm state which is peculiarly important in the search after truth: they shew that the imagination and feelings are at work, rather than the understanding: and as they have been frequently experienced, where afterwards persons have seen reason to believe that they were the mere play of the fancy or the heart,—as they have often been brought to prove or support opinions which are contradictory one of another,—and as no promise of the Scriptures, extending beyond the age of the apostles, (if beyond the apostles themselves,) authorizes to expect that God will, by his divine influence or holy spirit, communicate to men the *knowledge* of the truth,—it is wise not to expect it by any such means; and, at any rate, not to regard opinions as indisputably true, contrary to the evidence of the external word, contrary to the plain dictates of the understanding, because, in a way for which we cannot account, conviction has suddenly entered into the heart, and impressed views before unknown or rejected. I have no doubt that God now gives a holy spirit, or divine influence, to those who seek for it,

lightning, which for a moment dazzle the eye of the spectator, and then leave him in deeper darkness. And such circumstances surely should make us careful, lest we build hay and stubble on the foundation which is alone a secure one: lest we confound religious *principle* with *frames and feelings:* lest we mistake the anguish of an overheated imagination and over-excited sensibility, for repentance unto salvation; or their fervours of transport, for that love to God and love to man in which religion chiefly consists.

Perhaps the views of Christian truth, entertained by the Unitarian Christian, may give less transport to the sinner; but they give him that hope which maketh not ashamed; that hope which, cherished by faithful obedience, will communicate what is infinitely more valuable than religious ecstacy, religious peace and comfort, founded on the testimony of heart, that God and Christian duty are now sincerely sought, and that he is now earnestly and steadily endeavouring to comply with the terms of love and mercy.

As a conclusion of the whole, let it be deeply impressed on our hearts, that if we hope for divine aid in the work and trials of the Christian life, we must earnestly work out our own salvation with watchfulness and holy fear; that if any man have not the spirit of Christ, he is none of his; and that the fruit of the spirit, by which alone we can be secure we have received the influences of our heavenly Father, are piety and purity, uprightness and benevolence, meekness and patience, and, in a word, a holy life and conversation. In such fruits may ye abound, and may ye be finally owned as the disciples of Jesus Christ.

Mansfield,

SIR, *September* 28, 1819.

THE various replies which have been given to the queries proposed by my friend L. J. J., may be thought to furnish a sufficient answer to his inquiries; but if the following extract from a sermon, addressed to young persons, from Prov. iii. 6, appear to you to be apposite, you will, perhaps, admit the passage into a corner of your valuable Repository. It will, at least, serve to explain the sense in which an Unitarian minister recommends the use of such addresses, and the result which he supposes to be connected with them.

"The text assures you, my young friends, that if you 'acknowledge *God* in all your ways, he will direct your steps.' Possibly the journey of life which lies before you may be long and intricate; but it will not be less happy on that account, if you conduct yourselves wisely and virtuously amidst the various scenes and events of it; if you are favoured with the direction and blessing of that Being, without whom our strength is weakness, our prescience the most presumptuous folly, and our animated and confident expectation, the most absurd and mortifying delusion. But if your thoughts and desires be directed to God; if your prayers be offered to him; if you seek that wisdom 'which cometh from above,' and do not wholly rely upon your own sagacity and circumspection, then will you be able to perceive the leadings of Divine Providence, then will you hear, as it were, 'a voice behind you, saying, This is the way, walk ye in it.' I presume, my young friends, that you will not any of you imagine that I am leading you to expect any supernatural impression, any impulse or bias upon your minds, or any suggestion to your understanding which is not consistent with the usual and ordinary operation of causes and their effects. You will not expect that, without any effort on your part, you will retire from the throne of grace, where you have been seeking that direction or consolation which you need, with greater wisdom, or with greater composure and tranquillity than when you presented yourselves there, if you have not been *accustomed*, 'in every thing by prayer and supplication, with thanksgiving, to make known your requests unto God;' for all your superior discernment, all your increased acquiescence and confidence and joy, must result from the more lively perception of the Divine agency, and the deeper conviction of the Divine presence and care, which will thus be impressed upon your minds, and proportionably influence your conduct. You will feel nothing of that inspiration, or of that supernatural guidance, of which some have presumptuously

d, and which their behaviour dicts; but if your affections been engaged; if your views been comprehensive and en- ; if your faith have been lively ctive, which they will be in tion to the exigencies of the it; if you have accustomed your- to serious and devout prayer, ll rise from the exercise with nd tranquil minds, without any bias, without any inordinate r desire, without any selfish or ming feeling, prepared to judge alternative which lies before choose that which appears to st extensively connected with uty, and to leave the issue in ds of that Being, 'who doeth gs well,' and not less prepared iesce in his appointments, whe- ey accord with your wishes or hus acknowledging the Divine , you will be careful to act he best principles and motives, rmine with the greatest caution lgment; you will endeavour to ate every possible consequence decision, and thus you will be ed from those errors and obli- into which they are liable to o know not God, who do not nd who do not seem to value ction and blessing."

J. W.

York,
September 15, 1819.

E biographer of the late Mr. appe's Memoirs, begs leave to in answer to the suggestion of p. 494,] that it would give her leasure to prepare a republica- the manner he suggests, and in form, if she should find upon , that the Tract Societies would osed to promote the circula-

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July 21, 1819.

your work is sometimes the ehicle of scientific intelligence, ny of your readers feel inte- n those events that have a ten- either to accelerate or impede rch of knowledge, perhaps the g communication, which has ence to what I consider the nfortunate view of the subject, t be unacceptable.

are probably aware that during the last winter, a controversy was afloat amongst the medical professors and students at St. Bartholomew Hospital. The subject in dispute was one of considerable importance, refering to nothing less than the origin of the vital principle in man, or the immediate cause of the phenomena of life. Upon this difficult question, the lecturers maintained what they considered opposite theories, and they condescended to back their arguments by language and arts that are disgraceful to the professors of a liberal science. The pupils of each lecturer became enlisted under the banners of their master, and the controversy assumed an acrimonious appearance that savoured much of the *odium theologicum*, which unfortunately is not confined to doctors in divinity. Although the dispute is now terminated, and that in a way not very honourable to the parties, yet the effect likely to be produced upon the minds of the young students may be easily calculated; for, not only has a stop been put to inquiry, but religion has been brought in to inflame the passions, and confirm the prejudices of another generation.

The lecturers having made the public a party to their disputes by the publication of their lectures, there can be no indelicacy in repeating their names, or animadverting on their productions. With the nature of the controversy your readers may make themselves acquainted, by consulting the Physiological Lectures delivered at Bartholomew Hospital by Mr. Abernethy and Mr. Lawrence, two of the surgeons to that institution. Upon the subject matter of it, all that will be necessary to be observed here is, that the theory of life contended for with so much asperity by Mr. Abernethy, is, that it is a principle distinct from, and super-added to organization, being the same as was maintained by the late eminent Mr. John Hunter. What this principle is, he does not inform us, but intimates that it is either electricity, or something analogous to it. He is more silent still as to the period or stage of organization when he supposes this principle to be communicated. Mr. Lawrence rejects this theory as fictitious, and following Cuvier, Bichat, and other French surgeons, maintains that

life is an essential part, and the result of organization.

Now, Mr. Editor, whichever of these opinions be right, or whether, indeed, there be any essential difference between them, there certainly can be nothing in either to warrant a declaration of war, or the indulgence of any other feelings in a wise man than a wish to see the truth promoted by fair and peaceable discussion. Unfortunately, however, medical men are slaves to system as much as theologians, and they can descend to the same arts to silence an opponent. Neither of the gentlemen referred to has been sparing in the language of abuse; but Mr. Abernethy, by the dextrous use of a weapon peculiarly his own, has contrived to put down his adversary beyond the power of a resurrection. If you ask me what this weapon is; I answer, the cry of heresy. Mr. Abernethy has discovered that the tenet of his opponent upon the subject of life is sceptical, and of a demoralizing nature, and therefore dangerous to society.

In the progressive state of science, it often happens that men outlive their early opinions. If this proves nothing else, it is at any rate a good argument for proposing them with modesty, and will save us eventually much shame and self-reproach. To stigmatize an opinion with ill names is oftentimes a substitute for argument; but when this is not the case, it is the mark of a bad temper, and shews plainly that we are not willing to trust solely to the evidence of truth. It is also unfair and unphilosophical to measure an opinion by its supposed consequences. Medical men, above all others, should abstain from such a mode of reasoning; for they ought to know that a strong religious prejudice prevails in the world against the profession itself, on account of the supposed sceptical tendency of their studies.

The most obnoxious passages in Mr. Abernethy's work are to be found in his first Lecture; where he takes frequent opportunity of designating his opponents as "sceptics," "modern sceptics," and "professed sceptics." This term he well knows to be of innocent signification, and rather honourable than otherwise, as implying reflection and judgment: but then it acts differently upon the great mass of society, with whom it serves as a scare-crow, and therefore the better suits his purpose. Medical men are generally supposed to derive their opinions from demonstrable facts; and whatever is not of this sort is, with them, matter of doubt or scepticism. Mr. Abernethy may fancy himself exempt from the charge; but I have reason to know that in what is called "the religious world," he is considered as much a sceptic as his opponent.

He tells us that in France, "a nation where the writings of its philosophers and wits have greatly contributed to demoralize the people," he does not wonder that physiological studies should be rendered conformable to what is esteemed most philosophical or clever; but that their principles should be extolled in England, he thinks "cannot but excite the surprise and indignation of any one fully apprized of their pernicious tendency." With reference to the system of his opponents, he says, "Whoever, therefore, inculcates opinions tending to subvert morality, benevolence, and the social interests of mankind, deserves the severest reprobation from every member of our profession, because his conduct must bring it into distrust with the public." If this passage stood alone, no person would object to it; but applying, as he means it, to the theory of his opponent, it savours too much of the disingenuous arts of controversy. For myself, I am not prepared to say whether the system of materialism, which I suppose to be the result of Mr. Lawrence's theory, be true or false; but I really cannot see that the belief of it involves the serious consequences imagined by Mr. Abernethy. That this gentleman does not always reason accurately, even where he appears to be most at home, is evident from the following passage: "What Mr. Hunter thought about sensation, I know not; what I think, I willingly declare, which is, that it can be neither the result of organization, nor an affection of mere life. In reasoning on the motions of the matter which surrounds us, and also of that of which we are composed, we must grant either that the atoms are motive, or that they are impelled to move. So also in reasoning with respect to sensation, if the atoms be

not sentient, it is impossible to suppose that sensation can result from the arrangement or motion of insensible atoms." This argument may be refuted by the analogy of a watch, which, when taken to pieces, is destitute of motion in any of its parts; but when put together again in a skilful manner, acquires motion as the result of combination.

I have no wish in any thing I have said, to derogate from the professional merit of the above gentleman, whose fame, I believe, stands deservedly high, and his works fraught with solid instruction. But great men are not always wise, and superior talent is sometimes neutralized by acerbity of disposition.

But the worst part of the drama remains behind. The governors of the charitable institution to which both gentlemen are surgeons, having decided that Mr. Lawrence's opinions are of a dangerous tendency, suspended him from two of his appointments, and there is no saying how much further they would have proceeded, had he not appeased them by suppressing his book. This circumstance he announced in his opening Lecture of the present season, in which he stated that he had acted in deference to the opinion of his friends, who considered his work as having a bad religious tendency; his own views in it, however, were purely physiological, referring merely to explanations of the animal economy, the actions it is capable of performing, &c. He apologized to Mr. Abernethy for the asperities of his pen; but declared, at the same time, that he saw no reason for changing his opinions upon the point in debate. With this partial compromise the disputes at the hospital have pretty well subsided.

I shall not detain your readers further than by expressing my regret that the researches of scientific men should be controlled by the religious prejudices of persons who are incompetent to estimate the value of their labours. The facts of science must be tried by their own merits, by their consonance to nature, which is always an infallible guide. It is true, we may sometimes mistake the mode of her operations; but when this is the case, it is the province of reason to set us right. The exertion of any other authority in matters of science is always dangerous, and fails to answer the end. It may restrain the actions, but cannot fetter the mind. It may impede the march of knowledge, but cannot extinguish it. To judge of a question by its supposed tendency, is to begin at the wrong end of the argument; for if a fact be ascertained, we may safely leave its consequences. These are often imaginary, always exaggerated, and the less the mind is inured to reasoning, the more easily will it be operated upon by the passion of fear. The safest way to get rid of error is to let it take its course, and it will be sure to melt before the sunshine of truth.

W. W.

On the Rev. Samuel Newton's Objections to the Improved Version.

Letter IV.

Sir,

7. THE wrathful writer of the "Trinitarian's Appeal Defended," in his Seventh Letter vents his displeasure in his usual indignant style against the Editors of the Improved Version, for having presumed to interpret the language of the New Testament in a sense favourable to the suspension of perception during the interval between death and the resurrection. Every theological scholar knows that there has always been a diversity of opinions among inquisitive persons upon this subject. Luther was a zealous advocate for the suspension of thought: Calvin was equally, or even more, zealous in supporting the commonly-received doctrine of the intermediate state. In this country the question has been ably dissussed between Mr. Hallett and Mr. Grove: and the writings of Bishop Law, Dr. Peckard and Archdeacon Blackburne, seem almost to have set the question at rest in the estimation of the thinking part of the community. But this writer, just as if he had never heard of the subject before, calumniates the Editors of the Improved Version, as if they had been the inventors and first propagators of a novel and dangerous heresy.

"There is one point," says he, pp. 76, &c. "in which the *New Theology* proposes nothing grateful except to the wicked. I refer to the doctrine of an intermediate state between death and the resurrection. This state, according to the *new opinions*, is an unconscious one. . . . The Editors of the New Version come forth to offer us the grave instead of paradise: and the darkness of continued death for the joys of light and life. Do you think we shall be disposed to listen to them and believe them? . . . . Trifling, indeed, and worse than trifling, are the arguments adduced by the Authors of the New Version on this subject. Criticism must be all mouth and no argument, if their conduct in this matter be deemed critical and weighty."

Is it possible that this writer should never have heard of the controversy concerning an intermediate state, till he looked into the Improved Version! and does he set himself up as a critic and a judge? His arguments in defence of the popular doctrine are trifling in the extreme; but with those we have at present no concern. He takes upon himself, however, to be very angry at the translation and interpretation of certain texts relating to this subject, particularly Heb. xii. 22, where he accuses them, in his usual polite style, of "playing their pranks again with angels." He is also highly offended with Mr. Lindsey's interpretation of 1 Pet. iii. 18, 19, who explains the words "spirits in prison," of idolatrous Gentiles, and not of human ghosts now in hell, whom Christ visited and instructed, as this gentleman would have us believe: and in the plenitude of his critical authority he denounces Mr. Lindsey's interpretation, as adopted by the Editors of the Improved Version, to be "a most confused and blundering method of setting aside the faith of Christ's pre-existence, and of the existence of spirits now in prison." And if this gentleman says that it is blundering, who shall say it is not? It is true, that Mr. Lindsey was known and respected at Cambridge as an excellent scholar, as eminent for learning, as for piety, for humility, and for charity. But Mr. Newton says Mr. Lindsey was a gross blunderer in his interpretation of Scripture: and Mr. Newton "is an honourable, a very honourable man."

8. The next charge which is alleged against the Editors of the Improved Version is the old story, p. 85, that "they have but little reverence for the writers or writings of the New Testament." This learned critic is one of that good sort of divines who receive every book as canonical, which they have been taught to call canonical; and who believe that every canonical book is inspired. This easy and lumping faith is also a most convenient faith. It saves all the labour of inquiry, all the trouble of discrimination, and obviates all difficulties at once: "Alps are no Alps to that: difficulties are no difficulties to that." If it cannot understand it can believe; and if it cannot remove mountains, it can *at least* swallow them. To such a faith the Epistle of Jude is of equal authority with the Gospel of Luke: and it yields as ready an assent to the tale of a quarrel between Michael and the devil about the body of Moses, as to the momentous and strongly authenticated narrative of the crucifixion and resurrection of Jesus Christ.

It is but too true that those graceless and "*impudent writlings*," the Editors of the Improved Version, were not gifted with this wholesome faith. In a far different way do these "ignorant and childish blunderers" manifest their respect to the records of divine revelation. Being strongly impressed with the conviction that whatever bears the stamp of divine authority, is to be received with the most unreserved submission, they regard it as a sacred and imperative duty to make the most rigid inquiry into the character and evidence of whatever lays claim to this high distinction; that they may not, through indolence and negligence, admit erroneous traditions and human inventions as the word of God. And as the books of the New Testament, which contain the doctrine of Christ and his apostles, were not all written at the same time, are not all of equal authority, and were not collected and put together by any supernatural direction, their first concern was to inquire what books were really writ-

ten by the apostles, and by apostolic men: and then to examine in what respects and to what degree any of these writings may have been corrupted by the inadvertence or unfaithfulness of transcribers: and, finally, to distinguish with the utmost care and caution between those portions of holy writ which were penned under the impression of immediate inspiration, and which justly demand unqualified assent, and those facts and arguments which may reasonably be regarded as the production of the writer's natural powers, and which, of course, are open to sober and candid examination and criticism. All this takes up much time, and requires no inconsiderable portion of patient application: and notwithstanding every precaution, they may, after all, deviate into some erroneous conclusions. They will be sure to see many things in a different light from the vulgar herd of implicit believers: and they may certainly depend upon being stigmatized with every epithet of disgrace and infamy by those who either cannot, or dare not, or will not, examine for themselves. And it is only such "*witlings*" as the Editors of the Improved Version, who value truth and a good conscience, and the Divine approbation above all other considerations, who will either give themselves the trouble, or expose themselves to the obloquy of such an examination as I have described.

Upon these grounds the Editors of the Improved Version make a distinction between those books of the New Testament which were received unanimously by the Christians of the three first centuries, and those whose genuineness was called in question by early Christian writers; and whatever respect they may see reason to pay to the latter, as writings venerable for their antiquity, they perfectly agree with the judicious Lardner, that "they are not to be alleged as affording *alone* sufficient proof of any doctrine." This distinction, however, will not do for our learned critic, who would find himself sadly at a loss for a proof of the fall of angels, if the second Epistle of Peter and the Epistle of Jude were (as the latter unquestionably ought) to be withdrawn from the canon.

This writer, p. 88, gravely acknowledges, "I believe it has not been very common for a very long space of time for serious, learned and curious individuals to have doubts concerning particular parts of the sacred writings." The whole of his injudicious and uncandid performance pretty clearly shews that the line of the Author's reading extends to a very short distance beyond the writers of his own sect and persuasion. Yet still one would have thought that so very learned a critic might perchance have heard the name of the Rev. Edward Evanson, who was as "serious" as "learned," and as "curious" an inquirer after truth as ever graced the annals of literature or of Christianity; and who had better opportunities than many have, of manifesting the strength of his principle by the costly sacrifices which he made at the shrine of conscience. This gentleman questioned the authenticity of all the sacred historians excepting Luke; and denied the genuineness of many of the Epistles of Paul. I admire the ingenuity, and revere the integrity of Mr. Evanson; but I do not adopt his conclusions. I have, however, known some persons of sense, of learning and of serious inquiry, who have been convinced by Mr. Evanson's arguments. But I never heard the terms "impudent and blundering witlings," or the like, applied to them, because of the peculiarity of their persuasion. It was my happiness to have been brought up in a school in which such language was not in use. And after all, how little is this angry gentleman qualified to pronounce a judgment in the case, when, by his own confession, he is quite ignorant that any differences of opinion had "for a very long time" subsisted among the learned upon these subjects. And, indeed, the whole tenor of his intemperate work corroborates his honest confession of ignorance, and too plainly proves that his criticisms, such as they are, were more frequently the result of irritable feelings, than of calm inquiry, or extensive information.

9. This writer quarrels with the Editors of the Improved Version, p. 90, for representing the language which describes our Lord's exaltation as highly figurative. "Christians," says he, that is, those of his own sort,

of the true orthodox faith, "have been accustomed to believe that their Saviour's exaltation is real, not figurative, over all in heaven and upon earth: accompanied with complete dominion over all opposing powers of darkness. They have thought that he was really the Lord of angels, and that he was in truth interceding at the right hand of God. Heaven has been realized in their view, and their communion with it enlarged and elevated by the belief that Jesus of Nazareth is really there."

The Editors of the Improved Version, not having been favoured with these "realizing views," and judging only by common sense and analogical reasoning, have presumed to conjecture that, in the present state, we are incapable of forming distinct ideas of the invisible world: and, consequently, that the language which is used to express the present exaltation of Jesus Christ, is to be understood rather in a figurative than a literal sense. Mr. Locke, in his admirable Note upon Ephesians i. 10, explains the words "heaven and earth," in the apostle Paul's writings, as often figuratively expressing Jews and Gentiles. And Mr. Lindsey, in his explanation of Ephesians i. 20, which is referred to by the Editors with approbation, interprets the exaltation of Christ to heavenly places, and his superiority above all principality and power and might and dominion, as expressing the superiority of Christ over all the prophets and ministers of the old dispensation: and in the same way they explain some other texts to the great annoyance of this pious critic; who, probably, was not aware that any "serious, learned and curious individuals" had ever advanced any such interpretations; and who, to get rid of them in the shortest and easiest way, pronounces them all to be "idle, ill-formed, unfounded and mischievous." And to save himself further trouble, he adds, p. 92: "Let Christians judge of these things for themselves; and if they judge these to be the men who have given us the fairest view of Christian truth, and a Version the nearest possible to the apostolical and evangelical Scriptures, I have erred greatly concerning their sentiments, and will weep in secret for their infatuation." This, to be sure, is very pathetic; and in the estimation of the *Christians* to whom he alludes, it will probably have more weight than solid argument.

The learned gentleman now draws to a close: and what is a little surprising, he "feels no fear of being reckoned a calumniator, unless it be by those who cannot, or by those who will not see the truth." But, perhaps, of all the various kinds of ignorance which this eminent critic has displayed in his intemperate libel upon the Improved Version, self-ignorance may not be the least conspicuous. He even takes credit for moderation and forbearance; for he tells us that the "arrows of his quiver are by no means spent." Indeed, how should they? For as long as the English language will supply him with vituperative epithets, and as long as his own vanity, his want of information concerning the principal topics in discussion, and his confidence in the ignorance and implicit faith of his readers shall prompt him to write, I do not see why he might not go on publishing a pamphlet every month, till the world itself should not be able to contain the books that should be written.

The conclusion of this modest writer's animadversions upon the Improved Version, is too curious and too characteristic not to be exhibited in his own words.

"At present, at least, I think I have done enough: and if you, Sir, or any other man can defend this Version and its Notes against the odium and neglect which I firmly believe they deserve, you must have a storehouse of argument out of the common reach and apprehension of mankind, and an effrontery in opposition to truth as foolish as it is bold and daring. I believe there are Unitarians who are ashamed of this work —or if there be not, prejudice, which has neither eyes nor ears, has blinded the minds and weakened the faculties of the whole sect."

Poor gentleman! What must have become of his own eyes and ears, his own mind and faculties, when he penned the above extraordinary paragraph, if he could for a moment suppose, that it could excite any other feelings than those of pity and sorrow in his friends, and contempt and scorn in the breasts of those against whom

malignant shafts are levelled. Yet
ll charity will make some allowance
n for the uncharitable. This an-
critic was smarting under the
h of a well-informed and ingenious
man, who had written an unan-
erable reply to the "Trinitarian's
peal;" and who, in the course of
argument, had exposed the futility
ome bitter remarks which the Tri-
arian had made upon the Improved
rsion. Writhing under the agony
this stinging castigation, it is no
nder that the wounded author
uld give vent to his angry feelings;
being too prudent again to exas-
ate his acute opponent, like the
quimaux dog, which, when it feels
lash, instead of turning upon its
ilant, snaps at its nearest neigh-
r, this valiant critic exhausts
his fury upon the unoffending
tors of the Improved Version.
ou see, Sir," says he to the Lay-
'to whom his Letters are ad-
ssed, "I have not spared the Ver-
, though I have wished to be civil
ou." How far animadversions, so
unded and intemperate, are cal-
ted to injure the character of the
roved Version or its Editors, the
ler of these Letters is competent
udge.

'his worthy gentleman expresses
firm belief, that the Version and
Notes deserve both odium and neg-
, and it is no doubt his ardent
h that they may meet with what
deserve. And truly, as to the
er, his wishes must be gratified
s great an extent as he can rea-
bly desire; for never was any
lication so universally reprobated,
o bitterly anathematized by all
l their number who can recount?)
"love darkness rather than
t." But as to neglect, thanks to
inveterate and purblind enemies
'ruth and unadulterated Christi-
y, *that* is not likely to happen yet.
no sooner has the Bampton Lec-
r of one University ceased to ful-
ate his anathemas, than the Chris-
Advocate of another responds to
peal. And lest the artillery of
llied powers should not be suffi-
t to crush the adversary, the Dis-
ing minister of Witham aids with
pop-gun the grand explosion.
if all does not succeed in keeping
n the hydra of this hated Version,

it is not owing to a want of good-will in any one of the parties. But to what extent the attacks of these gigantic adversaries actually succeed in producing that *neglect* at which they profess to aim, the publisher of the Improved Version can best satisfy the curious inquirer.

I cannot conclude these Letters without expressing my regret that the Author of the "Trinitarian's Appeal," whose abilities are respectable, and whose character is in many respects worthy of esteem, should have degraded himself so far as to have set his name to so intemperate and unprovoked an attack upon the Editors of the Improved Version. As a minister of the orthodox church, Mr. Newton might well be excused in expressing, in strong terms, his dislike, and even his horror at this open and undisguised attack upon principles which he had always been accustomed to regard as sacred; and in warning his readers of the danger of giving up what he holds to be primary and fundamental truths. And if his zeal had carried him somewhat beyond the limits of sound discretion, the importance of the subject might have been accepted as an excuse.

But no apology can be made for his constant vulgar and contemptuous abuse of the Editors of the Improved Version, who, for any thing that Mr. Newton knows, are as serious, as diligent, and as impartial in their inquiries after revealed truth as himself: and who, however erroneous their own conclusions may be, have at least abstained from all unbecoming and uncharitable reflections upon those whose opinions are different.

The misfortune is, that this gentleman having determined to place himself in the chair of criticism, seems to have fallen into the strange mistake, that, because arrogance and illiberality have too often been the infirmity of great scholars, therefore to be violent and intemperate would secure him the character of a profound and sagacious critic. But the time is past when lofty pretensions and sarcastic sneers were competent to supply the place of calm reasoning and accurate discrimination. And something more is now necessary to prove a man to be a scholar, than reviling his adversary as a blockhead.

The next time Mr. Newton employs his pen, it may be advisable for him to acquire a little more information concerning the existing state of theological controversy: and if he thinks fit to animadvert upon the publications of others, it will by no means detract from his reputation, if he should recollect to combine something of the courtesy of a gentleman, with the pretensions of a scholar, the profession of a Christian, and the zeal of a polemic.

B.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

NO. CCCLV.

Markland on the Text of Scripture.

On the 13th of December he [Jeremiah Markland] tells Mr. Bowyer, "It rejoices me to find that you have laid aside the design of publishing the New Testament. I think we are both now too old to be engaged in that undertaking; I above 40 years, and you above 30: I speak according to the usual measure of the life of man. And though I know there are many depravations there, and am very well satisfied of the truth of several of the restitutions, yet I chuse to keep them to myself, ενωπιον τ Θεο, as being only matters of curiosity chiefly; except one, which, perhaps, I may mention some other time. I never read Dr. Clarke's Sermon on the Doctrine of the Trinity. I believe Mr. Lindsey to be a very worthy man; though far from being of his opinion in all things."

Literary Anecdotes of the Eighteenth Century. IV. 305.

No. CCCLVI.

Sir Walter Raleigh's History.

Sir Walter Raleigh thus beautifully closes the first part of the "History of the World."

"By this which we have already set down, is seen the beginning and end of the three first monarchies of the world; whereof the founders and erectors thought that they could never have ended: that of *Rome*, which made the fourth, was also at this time almost at the highest. We have left it flourishing in the middle of the field; having rooted up, or cut down, all that kept it from the eyes and admiration of the world; but after some continuance it shall begin to lose the beauty it had; the storms of ambition shall beat her great boughs and branches one against another; her leaves shall fall off, her limbs wither, and *a rabble of barbarous nations enter the field and cut her down.*"

No. CCCLVII.

Pulpit Picture of the Epicure.

"If thou beest for dainties, how art thou then for spread-tables and plenished flagons? Thou art but a pastry-worm and a pastry-fly; thou art all for inlandish meat and outlandish sauces; thou art the dapifer to thy palate, or the cup-bearer to thy appetite, the creature of the swallow, or the slave of the weasand. The land hath scarce flesh, the sea fish, or the air fowl curious enough for thy licorous throat: by thy good-will thou would fit eat nothing but kids and fawns, carps and mullets, snipes and quailes; and drink nothing but Frontiniack, white Muscodines, Lesthick-wine, and *Vine-de-pary*. Thy olies and hogoes, creepers and peepers, Italian cippets and French broaths, do shew what a boudman to the paunch thou art; even the idolator of the banqueting-house. *Thy belly is thy God.* Thus doth the glutton waste out his pilgrimage: this is the epicure's day."

Reeve's Sermons, 1657, p. 25.

No. CCCLVIII.

Fallen Man.

"Let me skin thee and unskin thee. What art thou? The cracht sherd of a ruine, the broken bough of a windfall, the splintered plank of a shipwreck; Adam's ulcer, the wrimpled skin, stark hand, blind eye, chap-fallen lip of that old man; the lake-diver, the furnace-brand, the brimstone-match of that cursed man. Above all evills man is the worst; every beast hath one evil, but man all."

Ibid. p. 28.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—Pope.

ART. I.—*A new Version of some of the Epistles of St. Paul, &c.*

(Continued from p. 572.)

WITH the view of assisting our readers to form an impartial estimate of this Version, we shall notice some of its more remarkable variations from the received translation:

Coloss. i. 1. "Paul, by the appointment of God, an apostle of Jesus Christ:" the R. V. follows the order of the Greek, "Paul an apostle of Jesus Christ, by the will of God."

—— 2. "To the holy and faithful Christian brethren at Colosse:" in the R. V., "to the saints and faithful brethren in Christ," (εν Χριστῳ,) &c.

—— ["And the Lord Jesus Christ."] *Philalethes*, together with King James's translators, retains these words, which are omitted however by Griesbach, in both his editions. See, too, *Mill*, Prolegom. No. 885.

—— 5. "Because of the object of hope which is laid up for you in heaven:" in R. V., "for the hope," (δια την ελπιδα,) &c.

—— "Of which ye were first informed." The original word is προηκουσατε, which the Received Version renders, and, we think, accurately, "whereof ye heard before." We refer to *G. Raphel, Annot. in loc.*

—— 6, 7, 8, 9. Dr. Symonds observes that the adverb *also* occurs in these four verses successively. With this inelegance *Philalethes* is not chargeable: the first clause, nevertheless, of ver. 9, he would have done well in rendering, after the P. T., "for this cause *we also*," (δια τουτο και ημεις,)—not, "for *this cause also*," &c.

—— 15. "Representing the invisible God, he is the first-born of the whole creation." In R. V., "who is the image," &c. (ος εστιν εικων).

—— 16. "For in reference to him" (ὁτι εν αυτῳ): in R. V., "for by him were all things created," &c. We transcribe the late Mr. Simpson's note on this clause, Essays, &c. I. 273, "Εν, *quod attinet ad, respecting* or *relating to*; Rom. i. 9; 1 Cor. ix. 18, iii. 18; Acts viii. 21." Yet we doubt whether all these texts are pertinent. The *Vulg.* has, *in ipso*; *Diodati, en lui*; *Wakefield, in him.*

Coloss. i. 16. "Whether *occupying the highest stations or subordinate in dignity.*" Such is *Philalethes'* translation of the words, ειτε θρονοι, ειτε κυριοτητες, ειτε αρχαι, ειτε εξουσιαι; in his marginal notes, he has, "whether those occupying thrones, or exercising dominion, whether princes, or those in authority." Here we give the preference to the R. V., on account of its being more literal.

—— 24. Philalethes reads, "*my* sufferings;" as did King James's translators. But the word μου finds no place in the text of Griesbach.

—— 26. "That mystery which hath been hid," &c. So likewise the P. T. But in Wakefield and the Improved Version, "hidden."

—— "From all former generations:" in the R. V., "from ages and from generations" (απο των αιωνων και απο των γενεων). The French Genevan Version has, "caché de tout tems."

—— 27. "Christ the foundation of the hope of glory." This is a paraphrase rather than a translation. The R. V. adheres to the original, Χριστος * * * * η ελπις της δοξης. And see the fifth verse.

—— 28. "This we preach:" in R. V., "whom (ὁν) we preach;" and this rendering is better—the word *Christ* being really the antecedent.

—— 29. "Perfect in Christ *Jesus*." *Philalethes* has this reading in common with the R. V. Griesbach omits the latter noun.

—— ii. 1. "What earnest care." Thus too Newcome and the I. V. In the *P. T.* it is, "what great conflict" (ηλικον αγωνα).

—— 9. "In him, as in a body, whatever is divinely complete, abideth." According to the R. V., "in him dwelleth all the fulness of the Godhead bodily." Schleusner appears to have suggested the alteration made by *Philalethes*: "σωματικως, tanquam corpus, cujus caput est Christus;" which sense the present translator supports in a note.

Coloss. ii. 16. "Let no one therefore decide for you," &c.: in the R. V. "let no man judge you." (Μη ουν τις ὑμας κρινετω.) We subscribe to Rosenmüller in loc: "κρινειν, pro κατακρινειν, condemnare."

—— 23 "Though those *practices* have an appearance of wisdom in a kind of voluntary worship, and humility, and personal severity, without any regard to pampering the flesh:" in R. V., "which things have indeed a shew of wisdom in will-worship and humility, and neglecting of the body, not in any honour to the satisfying of the flesh." The translation by *Philalethes*, is free from the incorrectness and obscurity here attending the Common Version. His omission of the comma after εν τιμη τινι serves to render the apostle consistent with himself. Schleusner, in verb. τιμη, has, "δυκ εν τιμη τινι, scil. του σωματος, ita, ut nulla corporis cura habeatur," and *Worsley*, "*as* having no regard to the satisfying of the flesh."

—— iii. 1. "If ye be reanimated with Christ: in the R. V., "if ye be risen with," &c. (συνηγερθητε). See ii. 12.

—— 4. "Christ, the source of our life:" in R. V., "Christ *who is* our life" (ἡ ζωη ἡμων). *Philalethes*, it will be seen, indulges in paraphrastical translations.

—— 13. "As Christ hath forgiven you: in R. V., "as Christ forgave," &c. Perhaps it should be, "has forgiven you." So Wakefield and Newcome: and so, freely, King James's translators themselves, in Luke vii. 42, "he frankly (freely, *Worsley*) forgave them both, (εχαρισατο,) where the original word is exactly the same.

—— 16. "Let the doctrine of Christ, with all its wisdom:" but in the R. V., "let the word of Christ dwell in you richly in all wisdom." We prefer a still different punctuation, and connect the clause εν πασῃ σοφιᾳ with what follows, διδασκοντες, κ. τ. λ. See Griesbach in loc. So chap. i. 28. Bowyer's Conjectures, &c.

—— 18. "As becometh those in union with the Lord:" in R. V., "as it is fit in the Lord." We take the phrase to be elliptical, (ὡς ανηκεν εν Κυριῳ,) and render it "as becometh *those* in the Lord," i. e. "Christians."

—— 22: "Servants, always obey *those* who in temporal concerns [in the margin, *as to your bodies*] are your masters:" in R. V. "your masters according to the flesh" (κατα σαρκα). This is more literal and exact: and we are of opinion that κατα παντα is better rendered *in all things* than *always*.

Coloss. iv. 5. "Walk prudently towards those not in union with us, and improve opportunities." Agreeably to the R. V., "walk in wisdom towards them that are without, redeeming the time:" which translation has at least the praise of being verbal. Surely it is the province of the expositor, not of the translator, to interpret such phrases as τους εξω, τον καιρον εξαγοραζομενοι.

—— 13. "I am a witness for him," (μαρτυρω αυτῳ,) which is preferable to R. V., "I bear him record."

1 Thess. i. 1. "The church *of* God the Father:" in R. V., "which is in God (εν Θεῳ) the Father."

—— 9. "Those who were with us, declare what kind of an admission we had among you:" in R. V., "they themselves shew of us," &c. (αυτοι περι ἡμων απαγγελλουσιν). We cannot admit the sense here assigned by *Philalethes* to the preposition.

—— ii. 2. "But that after we had suffered:" in R. V., "after that we had suffered before (προπαθοντες). Still better perhaps, "though we had before suffered." See *Noldii Concord. Partic.* 297, (ed. Tymp.,) who however retains και; and Symonds' Observ. &c. in loc.

—— 6. "When we might have asserted our importance as apostles of Christ:" in R. V., "when we might have been burdensome" (δυναμενοι εν βαρει ειναι). Schleusner's translation (in verb. βαρος, No. 3), is, "quum possemus in summo honore et auctoritate esse, utpote Christi apostoli:" that of the I. V., "might have used authority."

—— 16. "And forbad us to speak to the Gentiles, that they might be saved, thus continually filling up the measure of their sins:" in R. V., "forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway." This is so confused as to be nearly unintelligible. The clause, εις το αναπληρωσαι, refers to the Jews: and Mr. Wakefield's rendering is very happy, "not suffering us to declare salvation to the

Gentiles; thus always filling up the measure of their sins."

1 Thess. ii. 19, 20. "What is our hope, or joy, or the crown of which we may boast" (στεφανος καυχησεως)? Are *they* not *to be derived from* you? &c. In R. V., "what is our hope, or joy, or crown of rejoicing? (2 Cor. i. 12.) Are not even ye?"

—— iii. 7. "By this *report*, brethren, we have consolation in you on account of your faith, amidst all our affliction and distress:" in the R. V., "therefore, brethren, we were comforted over you, in all our affliction and distress by your faith." The original is εφ' ὑμιν, to which the I. V., we think, has done justice, "concerning you."

—— 8. "Now we receive while ye stand fast in the Lord" (νυν ζωμεν). Worsley has, "we are revived:" but the R. V., "we live."

—— 13. "That your hearts may be confirmed" (εις το στηριξαι ὑμων τας καρδιας). In R. V., "to the end he [the Lord, ver. 12) may stablish your hearts." This is more in agreement with the grammatical form: *Worsley* however gives the same translation with *Philalethes*.

—— iv. 1. "Finally" (το λοιπον): in R. V., "furthermore:" and so Wakefield.

—— 4. "Every one of you must learn to keep his body (σκευος). And thus Wakefield, Newcome and Symonds: in the F. G. Version, "son corps." The R. V. has, "his vessel."

—— 9. "Ye yourselves are divinely taught" (θεοδιδακτοι): in R. V., "taught of God."

—— 13. "I would not have you ignorant, brethren, concerning the dead:" in the R. V., "concerning them who are asleep" (των κεκοιμημενων). The Greek word occurs in Matt. xxvii. 52, where *Campbell* does not depart from the P. V.

—— 15. "Shall not be before those that are dead." This translation avoids the ambiguity of the R. V., "prevent." Symonds proposes, "will not go before those who are asleep." With *Philalethes*, Worsley and Newcome substantially agree.

—— 16. "With an animating sound, as the voice of an archangel:" but the R. V., "with a shout, with the voice of the archangel" (εν κελευσματι, εν φωνη αρχαγγελου). Wakefield has it, "with a commanding voice of an archangel."

1 Thess. iv. 18. "Comfort one another with these considerations (τοις λογοις τουτοις): in R. V., "these words."

—— v. 1. "The time and occasion *of this event:*" in R. V., "the times and the seasons:" in Wakefield, "the exact time:" in Newcome, "the time and the season" (των χρονων και των καιρων).

—— 12. "Your guides in the way of the Lord:" in the R. V., "are over you in the Lord" (προϊσταμενους ὑμων εν Κυριῳ). *Philalethes* is singular in his rendering. Wakefield has, "who are set over you:" Worsley and Newcome, "preside over you:" so Doddridge: so Macknight. In Castalio we read, "qui vobis præsunt:" in Diodati, "che vi zon preposti:" in F. G. V., "qui vous gouverent." Luther employs the word *vorstehen:* and Schleusner, who refers, pertinently enough, to Rom. xii. 8, 1 Tim. iii. 4, has, "qui vobis præsunt."

—— 24. "Faithful is he who hath called you; and he will do this:" a great improvement on the R. V., "Faithful is he that called you, who also will do it."

2 Thess. i. 6, 7. "While divine justice will recompense with affliction those that afflict you, *it will reward* you who are afflicted with rest together with us, when the Lord Jesus shall be revealed from heaven, with the miuisters of his power:" in R. V., "seeing *it is* a righteous thing with God (επερ δικαιον παρα Θεῳ) to recompense tribulation to them that trouble you; and to you who are troubled rest with us (και ὑμιν τοις θλιβομενοις ανεσιν μεθ' ἡμων) when the Lord Jesus shall be revealed from heaven with his mighty angels," (μετ' αγγελων δυναμεως αὐτου).

—— 9. "Punished with everlasting destruction by [in R. V. from] the presence of the Lord." The preposition is απο: and Rosenmüller's translation and note are "procul. à Domino Potest tamen απο etiam designare causam, pro ὑπο, παρα."

—— ii. 7. "That mystery of iniquity already operateth, which will alone be a hinderance until it be removed." [*Philalethes'* marginal rendering is, "only there is one who will

restrain it until he be removed."] In R. V., "the mystery, &c. doth already work only he who now letteth, &c." (μονον ὁ κατεχων). We have already seen that *Philalethes* suggests the reading το κατεχον. For this alteration however no external evidence can be produced: it opposes the canon which we quoted in our introductory remarks; nor is it required—the alleged difficulty being altogether a difficulty of interpretation. Under the neuter article in ver. 6, a person is comprehended, of which we have a similar example in Rev. xvii. 5.

—— 9. "Who will come as an agent of Satan:" in R. V., "whose coming is after the working of Satan" (ου εστιν ἡ παρουσια, κατ' ενεργειαν του Σατανα). Worsley translates the clause, "who comes through the efficacy of Satan." In Wakefield and in Newcome the grammatical form of the original is preserved: and to *Philalethes* we must object that he sometimes departs from it without necessity. We were not surprised at reading in the F. V. of Geneva "*viendra*," while in the Vulgate and in Castalio, in Diodati and in Luther, we notice a strict adherence to the Greek. If further authorities were needed, we should find them in the Syriac translation and in the Great English (Cranmer's) Bible.

—— iii. 1, 2, 3. "Finally, brethren, pray for us, that the word of the Lord may advance rapidly, and be highly esteemed, even as *it is* among you; and that we may be delivered from unprincipled and wicked men; for all men are not to be trusted. But the Lord is to be trusted," &c. In R. V., "Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified (τρεχῃ και δοξαζηται) even as it with you; and that we may be delivered, &c.: for all men have not faith (ου γαρ παντων ἡ πιστις). But the Lord is faithful, &c. (Πιστος δε εστιν ὁ Κυριος)." The important variations are evidently in the two last clauses. In making these changes, *Philalethes* seems to have greatly improved on preceding translators. We copy some of the observations of Rosenmüller, in loc.: "*Non enim omnibus confidere possumus.* Rara fides. Πιστις hic videtur esse *integritas, animi candor. Hessius* recte: *Wie denn Treu und Glauben sehr selten ist.* Hæc interpretatio bene respondet v. 3." —— "Πιστος εστιν ὁ Κυριος, *fidem* servat Dominus; tuto ei confidere possumus, etiamsi omnes homines fidem fallerent."

—— 6. "Now we charge you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother who walketh in a disorderly way, and not according to the instruction which he received from us." In R. V., "Now we command (παραγγελλομεν) you, &c. every brother that walketh disorderly (ατακτως περιπατουντος), and not after the tradition (την παραδοσιν) which he received of us." The rendering by *Philalethes*, like that of Doddridge, is admirable for clearness and precision: so in Coloss. ii. 8; 2 Thess. ii. 15. But why should he in this instance follow the received instead of Griesbach's text, of both editions? Why does he read παρελαβε, in preference to παρελαβον or παρελαβοσαν?

ART. II.—*Grecian Stories; taken from the Works of Eminent Historians, with Explanatory Conversations.* By Maria Hack. Darton and Co. 6s.

THE intelligent authoress of this little volume, being of opinion that *true* are preferable to *fictitious* tales for children, has already added to the juvenile library four small volumes, entitled "Winter Evenings."* And notwithstanding the pleasure we have felt, "ever lively, ever new," at our reiterated perusal of the "Evenings at Home," of Mrs. Barbauld and Dr. Aikin, we consider the tales of Mrs. Hack, selected, as they are, from "respectable authorities only," to be a valuable addition to the stock of books for children. Mere tales, intended for very young readers, consist of unusual occurrences in the reports of travellers, combining amusement with a sufficient degree of the wonderful, to command attention from children. In the Grecian Stories, Mrs. H. has provided a volume for older readers; for though in the preface she states that she believes nothing will be found in this work unintelligible to well-educated children of ten years old, its contents are well

* "Winter Evenings, or Tales of Travellers, 4 vols half bound, 10s."

calculated to interest, and to refresh the memory of those who, in their younger days, studied at length the history from which they have been judiciously culled. Seventeen Conversations comprise the volume: by these we are introduced to the Argonauts, the Oracles, Lycurgus, the Tyrants, the exploits of the Persians under Darius and Xerxes, the Expedition of Cyrus, the Retreat of the Ten Thousand, and the Acts and Death of Socrates. It is not a volume from which we can well select any part as a specimen, nor is it needed; it is sufficient to say, it is well calculated to promote the great objects of education, as enumerated by the authoress herself, in the preface, in the following words:

"To prompt the youthful mind to acquire further knowledge for itself, to put it on the method of exercising its judgment, to cherish the growth of moral and religious principle, are the great objects of education; to these every other attainment ought to be deemed subordinate; and whoever engages in the work of *instruction* should often call to mind the observation of Montesquieu, 'Il ne s'agit de faire lire, mais de faire penser.'"

ART. III.—*A Sermon delivered at the Ordination of the Rev. Jared Sparks, to the Pastoral Care of the First Independent Church in Baltimore, May 5*, 1819. By William Ellery Channing, Minister of the Church of Christ, in Federal Street, Boston. 8vo. pp. 72. Baltimore, printed 1819.

THIS is an able and eloquent defence of Unitarianism, which will, we doubt not, make a deep impression upon the American public. With the exception of perhaps one passage relating to the efficacy of the death of Christ, Mr. Channing's statements and arguments are such as the Unitarians of this country are accustomed to put forth and approve; and we hear with great satisfaction that there is an intention of publishing an English edition of the sermon at Liverpool.

Mr. Channing thus expresses the faith of the Transatlantic Unitarians with respect to the person of Christ:

"Having thus given our views of the unity of God, I proceed to observe, that we believe in the *unity of Jesus Christ*. We believe that Jesus is one mind, one soul, one being, as truly one as we are, and equally distinct from the one God. We complain of the doctrine of the Trinity, that, not satisfied with making God three beings, it makes Jesus Christ two beings, and thus introduces infinite confusion into our conceptions of his character. This corruption of Christianity, alike repugnant to common sense, and to the general strain of Scripture, is a remarkable proof of the power of a false philosophy in disfiguring the simple truth of Jesus.

"According to this doctrine, Jesus Christ, instead of being one mind, one conscious intelligent principle, whom we can understand, consists of two souls, two minds, the one divine, the other human; the one weak, the other almighty; the one ignorant, the other omniscient. Now we maintain, that this is to make Christ two beings. To denominate him one person, one being, and yet to suppose him made up of two minds, infinitely different from each other, is to abuse and confound language, and to throw darkness over all our conceptions of intelligent natures. According to the common doctrines, each of these two minds in Christ has its own consciousness, its own will, its own perceptions. They have in fact no common properties. The divine mind feels none of the wants and sorrows of the human, and the human is infinitely removed from the perfection and happiness of the divine. Can you conceive of two beings in the universe more distinct? We have always thought that one person was constituted and distinguished by one consciousness. The doctrine, that one and the same person should have two consciousnesses, two wills, two souls infinitely different from each other, this we think an enormous tax on human credulity."—Pp. 19, 20.

ART. IV.—*The Causes, Evils and Remedy of False Shame in the Affairs of Religion: a Sermon delivered June 30*, 1819, *before the Southern Unitarian Society*. By John Evans, A. M. 12mo. pp. 34. 1s. Eaton.

THE author of the "Sketch of the Denominations of the Christian World," a work which has contributed much to the spirit of liberality that prevails amongst young persons, has here avowed "Unitarianism, in the most comprehensive sense of the word," including "the Unity of God, the Placability of the Divine Character, and the Remedial Efficacy of Future Punishment" (p. 18). He treats these as doctrines of which the believers ought not to be ashamed, but which, on the contrary, they "should be careful to profess." And

he advances considerations which can scarcely fail of animating the serious reader to zeal for "the faith once delivered to the saints;" while, at the same time, as every one who knows the preacher would expect, he endeavours to temper zeal with charity.

By a mistake, we suppose, in copying a quotation from Robinson, (p. 27,) *Newton* is placed among the *poets*.

ART. V.—*The Father of Jesus the Christian's God, or the Doctrine of Scripture concerning the Object of Religious Worship contrasted with Prevalent Forms of Prayer: a Sermon preached at the Seventh Anniversary of the Association of Scottish Unitarian Christians, held at Edinburgh, April* 25, 1819. By Benjamin Mardon, Minister of Union Chapel, Glasgow. 12mo. pp. 24. 8d. Hunter and Eaton.

MR. MARDON is mindful of the apostolic injunction, to fight the good fight of faith. He here contends earnestly for the primitive Christian doctrine concerning the true object of worship, and he must contend successfully with such Trinitarian readers as will allow plain scriptural testimony its due authority. He concludes his sermon with part of the Athanasian doxology, applying it of course to the Unitarian doctrine, which he regards as the ancient, imperishable and (by anticipation, and according to prophecy) the finally universal doctrine: "As it was in the beginning, is now, and ever shall be, world without end. Amen."

POETRY.

THE PROGRESS OF NOVEMBER.

An Ode. By a Lady.

[From Moore's "Full Inquiry into Suicide," 4to. Vol. I. pp. 352—355.]

Now yellow Autumn's leafy ruins lie
In faded splendor on the desert plain,
Far from the noise of madding crowds I fly
To wake in solitude the mystic strain:
A theme of import high I dare to sing,
While Fate impels my hand to strike the trembling string.

Bright on my harp the meteors gleam,
As glancing through the night they shine;
Now the winds howl, the ravens scream,
And yelling ghosts the chorus join:
Chimeras dire from fancy's deepest hell
Fly o'er yon hallow'd tower, and toll the passing bell.

NOVEMBER hears the dismal sound,
As slow advancing from the pole,
He leads the months their wintry round:
The black'ning clouds attendent roll,
Where frown a giant-band, the sons of care,
Dark Thoughts, Presages fell, and comfortless Despair.

O'er Britain's isle they spread their wings,
And shades of death dismay the land;
November wide his mantle flings,
And lifting high his vengeful hands,
Hurls down the demon Spleen; with pow'rs combin'd
To check the springs of life and crush th' enfeebled mind.

Thus drear dominion he maintains,
Beneath a cold inclement sky,
While noxious fogs and drizzling rains
On nature's sick'ning bosom lie:
The op'ning rose of Youth untimely fades,
And Hope's fair friendly light beams dimly through the shades.

Now prowls abroad the ghastly fiend
  Fell Suicide;—whom Phrensy bore;
His brows with writhing serpents twin'd,
  His mantle steept in human gore.
The livid flames around his eye-balls play,
Stern Horror stalks before, and Death pursues his way.

Hark! is not that the fatal stroke?—
  See where the bleeding victim lies!
The bonds of social feeling broke,
  Dismay'd the frantic spirit flies.
Creation starts, and shrinking Nature views,
Appall'd, the blow which Heav'n's first rights subdues.

Behold the weight of woes combined
  A *Woman* has the pow'r to scorn;
The infant race to shame consign'd,
  A name disgrac'd, a fortune torn,
She meets resolv'd, and combating despair,
Supports alone the ills a *coward* durst not share.

On Languor, Luxury and Pride,
  The subtle fiend employs his spell;
Where selfish, sordid passions bide;
  Where weak impatient spirits dwell;
Where thought oppressive from itself would fly,
And seek relief from time in dark eternity.

Far from the scenes of guilty death
  My wearied spirit seeks to rest,—
Why sudden stops my struggling breath?
  Why throbs so strong my aching breast?
Hark! sounds of horror sweep the troubled glade,
Far on a whirlwind borne, the fatal Month is fled.

I watch'd his flight, and saw him bear
  To Saturn's orb the sullen band;
There Winter chills the ling'ring year,
  And gloom eternal shades the land:
On a lone rock, far in a stormy main,
In cheerless prison pent, I heard the ghosts complain.

Some pow'r unseen denies my verse
  The hallow'd veil of fate to rend:
Now sudden blasts the sounds disperse,
  And Fancy's inspirations end:
While rushing winds in wild discordance jar,
And Winter calls the storms around his icy car.

SONNET.

en there are, of base and barren
ay,
ur'd of the chains of slavery:
bow their necks, and bend their
pple knee
s, meaner, baser e'en than they:
aner, baser, earthly thing can be:)
le they bask in fortune's courtly
y,
unmoved, their father-land decay,
vel 'midst its shame and misery.

Such men are honour'd by the insects vile
That buzz about a palace; such receive
Honours and wealth, and all that *kings* can give:
Such men are *faithful*, *loyal*, *noble*;—while
Patriots, that never sought a regal smile,
In dungeons die, or in opprobrium live.

A.

INTELLIGENCE.

DOMESTIC.

Religious.

Unitarian Chapel, Brighton.

Hove-House, near Brighton,
Oct. 16, 1819.

Sir,

Permit me to avail myself of the opportunity of your Repository, to acquaint your readers, that the design of erecting a more commodious and spacious Unitarian chapel at Brighton, to which you have often invited their attention, as one of great importance, is now carrying into effect. The first stone was laid on the 15th instant, and it is contracted, that the place shall be covered in before Christmas. In the progress of the ensuing spring it will be completed, and it will be opened for public worship before our next season. The exertions which have been made in Brighton and its vicinity, together with the very liberal contributions of friends in London, and in more distant parts, have already raised the subscription to nearly £1200. The plan of the building is simple, and not inelegant, and it is hoped that it will not be thought costly for the dimensions, (forty feet by fifty,) when it is known that the expense is limited by contract to £1800. nearly. The spot of ground on which the chapel will stand, cost not quite £700., the value of ground in eligible situations in Brighton being greater than in most other places. It will consequently be necessary to raise rather more than another £1200. before the place will be free from debt. This, of course, cannot be accomplished immediately; but it is hoped that those of our friends who think with us on the utility of the design, and those especially who, as visitors in Brighton, have felt the want of such an accommodation as the present building will afford to themselves and their families, will aid us by their contributions in the gradual reduction of the debt. Donations have been received from Fellowship Fund Societies at Birmingham and Leicester. Shall I be thought officious if I suggest, that supposing a mortgage to be left upon the place equal to the price of the land, by receiving and funding an annual donation of ten pounds from ten Fellowship Fund Societies, we shall be able to discharge the incumbrance in less than five years.

JOHN MORELL.

Gainsborough and Hull Unitarian Association.

The Fourth Half-yearly Meeting of the Association of Unitarian Christians, residing at Gainsborough, Hull, Thorne, Lincoln and Doncaster, was held at Hull, on Wednesday evening, the 29th, and Thursday, the 30th of September, 1819.

Considerable benefit was found to have arisen from the publication of the texts intended to be preached from, which were posted on the walls, and inserted in the newspapers. Mr. Turner, of York, preached on Wednesday evening from John v. 39, "Search the Scriptures;" when a very large and attentive congregation was assembled. Mr. Hutton, of Leeds, preached on Thursday morning from Mark xiii. 32, "But of that day and that hour knoweth no man; no not the angels which are in heaven, neither the Son, but the Father." The announciation of Mr. Hutton's intention of preaching from this text, had excited both curiosity and alarm in the town. *The minister of a flourishing Independent congregation had preached from the same text*, on the Sunday intervening between the appearance of the advertisement and the holding of the meeting: and the Methodist pulpit had been employed in serious warnings to the young, against the *seducing doctrines* which were about to be delivered, accompanied with a recommendation, instead of going to hear them, *to stay at home, and read Mr. Wardlaw's book*. It happened very fortunately, that Mr. Hutton particularly noticed, and ably refuted Mr. Wardlaw's ingenious solution of the difficulty which this text presents to Trinitarians—that the Son was ignorant of the day of judgment in his "*official* capacity, or by divine communication!" So far from "staying at home," several members of the orthodox congregations, and even *four Trinitarian preachers* were present at the delivery of the discourse. After the business of the society had been transacted, forty-five persons dined together. Mr. Lee, the chairman, made some forcible remarks on the animating prospects of the society, particularly on the alarm which their proceedings had excited in the minds of the supporters of the orthodox system, which, he said, proved that they did not feel much confidence in the strength of their arguments, or the truth of their system. The language of persons persuaded that they maintained nothing inconsistent with the plain declarations of Scripture, would not have been, "*stay at home, and hear and read only on one side of the question*," but "*listen with attention to what both parties have to offer, and truth will be the gainer.*" Dr. Alderson, in proposing the health of Wm. Smith, Esq., M.P.

orwich, expressed the high sense he ained of the importance of that gen- n's services to the Unitarian body. marked, that when a disposition had shewn to put in force the common law it Unitarians, it was particularly desi- that they should have one who openly ed Unitarian principles, near the seat vernment. When the health of Mr. n, and thanks for his services, was sed, Dr. A. expressed, in the warmest , his admiration of the discourse which een delivered that morning, and his it wish to see it printed. This hint armly seconded by the meeting, and rds of 200 copies were subscribed for e persons present, and Mr. Hutton ed to publish the discourse very y.

the evening, a larger congregation has ever been witnessed before, as- ed in the Chapel in Bowl-Alley Lane, ting of Methodists, Calvinists, Qua- and members of the Establishment, all appeared cordially to unite with nitarians in singing the praises of One

The discourse, by Mr. Hawkes, of ln, was from John xx. 17, on the ority of Jesus to Jehovah, and it is hoped that the arguments in favour ndour and impartiality, which the her urged upon his hearers in con- n, would not be lost upon any of

e fourth Meeting of their Association nspired hopes in the breasts of the rians at Hull and adjacent places, i they never entertained before. They iat great numbers are willing to listen iat they have to say, and that the al of prejudices is preparing the way far more extensive diffusion of their iples than they have yet witnessed.

G. K.

Hull, October 4, 1819.

S. A Fellowship Fund is intended to tablished in the Chapel in Bowl-Alley , on Sunday next; one object of which be to contribute towards the gradual lation of a debt of £650 upon the ing; for which purpose a Sinking has likewise been set on foot.

ncashire and Cheshire Unitarian Association.

a General Meeting of the Unitarian itians of Lancashire and Cheshire, held e Unitarian Chapel, Renshaw Street, pool, on Tuesday, October 19, 1819, ell Wood, Esq. of Edge Hill, in the , It was unanimously resolved, to lish an Unitarian Association of the counties of Lancaster and Chester. the objects of this institution were red to be, to promote greater union g the different congregations; to co-operate with the Unitarian Fund in promoting Christianity by means of popular preaching; the employment of permanent missionaries in the two counties; by forming districts for preaching around the populous towns; by promoting the interchange of ministers with each other; by supplying those congregations which are destitute of ministers; and by the distribution of tracts in those places to which the missionaries are sent. (Further particulars in our next.)

G. H. Sec.

Somersetshire and Dorsetshire Association of Ministers.

On Tuesday, October the 5th, was held at Crewkerne, the Third Half-yearly Association of Ministers and Friends residing in part of Somersetshire and Dorsetshire, who are united in the important principle that God the Father is alone the object of worship. Dr. Southwood Smith, of Yeovil, opened the service with prayer and reading of the Scriptures; the Rev. Samuel Fawcett, of Yeovil, prayed, and the Rev. Mr. Tingcombe, of Bridgwater, delivered a serious and instructive discourse from Acts xx. 36, "And when he had thus spoken, he kneeled down, and prayed with them all." The congregation was respectable and attentive. Eight ministers were present, and several friends, the greater part of whom were ladies, from neighbouring places. With the two-fold view of defraying some incidental expenses of the society, and of ascertaining with more precision who may be considered members, it was resolved, that every person on becoming a member should pay an annual subscription of not less than half-a-crown, and ministers and friends were requested to endeavour to obtain members from among their respective congregations and circles. The more often these meetings are attended, the more deeply it is felt, and the more deeply it will continue to be felt, that they are well calculated to accomplish the important objects for which they were instituted, viz. to cherish in ministers and friends that interest in each other's welfare which ought to distinguish the disciples of Jesus Christ, to animate each other to the performance of their respective duties, and of those especially which are connected with the comfort and prosperity of their congregations, and the promotion of what they deem true evangelical doctrine and practice.

The next Meeting will be held at Dorchester on the Tuesday in Easter Week. The Rev. Mr. Davies, of Taunton, is appointed to preach.

S. S.

Yeovil, October 11, 1819.

Sussex Unitarian Association.

SIR,

Permit me, through the medium of the Monthly Repository, to announce to the Unitarians in the South, that a Society has been recently established here, for the promotion of Christian truth within the county of Sussex. The distribution of books forms the principal object which the Society has in immediate view, whilst at the same time it is intended to operate as a county Fellowship Fund. The subscribers to the Association have the option of selecting books, to the full amount of their respective subscriptions; to any amount less than they subscribe; also, to any higher amount, by paying the additional sum to the collector. The value of the books not claimed by subscribers, will be thrown into a fund that is appropriated to the assisting of old and establishing new congregations, as also to any other objects which may have a tendency to promote the spread of Christian truth, within the county.

When the benefit which has resulted from other societies of a like nature, is considered, it is but fair and reasonable to conclude that the present Association will not be altogether unproductive of good. Neighbouring counties have given birth to Book Societies and Unitarian Funds, which have had the two-fold good effect of extending the knowledge of what we conceive to be true Christianity, and of uniting in closer bonds of friendship, the scattered individuals who supported them. The congregations of Sussex have, however, been in a great measure unconnected, and the members composing them almost unknown to each other. There has been but little union, and but little activity amongst them, and the consequence has been, that Unitarian sentiments have made but comparatively little progress. It is to be hoped that the worst is past, and that brighter days are dawning upon us. A local interest has been excited by the Association: four congregations are already connected with it, and a considerable number of subscribers has been obtained. Whatever other effects the Association may have, we cannot but anticipate with pleasure the union that it will produce, and the activity that it will call forth; whilst it will give the power of diffusing religious knowledge, and the means of conferring pecuniary aid.

Lewes, Oct. 19, 1819. T. W. H.

Rules of the Sussex Unitarian Association, for Promoting Christian Truth.

1. THE objects of this Association shall be the promotion of Christian truth by the distribution of books, by giving assistance to old, and establishing new Unitarian congregations, and by any other mode that may be deemed desirable.

2. This Association shall be supported by donations, and annual subscriptions of not less than five shillings each.

3. All subscribers shall have the option of selecting books from such catalogues as may be presented, to the full amount of their subscription; to any amount less than they subscribe; also, to any higher amount, by paying the additional sum to the collector at the time the selection is made.

4. Every person making a donation of five guineas shall be considered a member for life, and entitled to every privilege of a yearly subscriber of five shillings, with a proportionate advantage for every extra guinea that may be given.

5. The surplus money which may be in the hands of the Treasurer, shall be expended in the county of Sussex for such purposes as are stated in the first rule.

6. A central committee, consisting of 9 members, with power to add to their number, (three of whom shall be a quorum,) together with a Treasurer and two Secretaries, shall be appointed to manage the affairs of the institution; whose business shall be to correspond with different Book Societies, to procure for the members such tracts or books as they may have chosen from the catalogues, and to dispose of the money which may be in the hands of the Treasurer.

7. Local committees, consisting of not less than three members, shall be formed in every congregation, where it may be necessary; whose province it shall be to correspond with the central committee, to order of the central committee the books which may have been selected by the subscribers, and to transmit the surplus money to the Treasurer.

8. The annual subscriptions shall be considered due on the first of January.

9. All subscribers, having paid their subscriptions and wishing to receive books, shall give notice to the Collector within three months after the first of January, or lose their nomination for one year.

10. An annual meeting of the society shall take place some time in the month of July, in every year, when a report of its proceedings shall be read, a new committee chosen, and officers elected for the ensuing year.

Officers for the present Year.

EBENEZER JOHNSTON, Esq.
Treasurer.

REV. T. W. HORSFIELD, } Secretaries.
MR. THOMAS FISHER, }

Central Committee.

MR. ROBERT ASHDOWNE, } *Lewes.*
WILLIAM GRAYLING, }

Mr. Henry Browne, F. Billingshurst,	*Southover.*
Rev. John Morell, L. L. D. Mr. William Stevens, Samuel Francis,	*Brighton.*
James Brown, Henry Acton.	*Ditchling.*

Sheffield Fellowship Fund.

Oct. 17, 1819.

At a *special* Meeting of the Fellowship Fund, held in the school-room of the Unitarian chapel, it was resolved, first, That we unanimously and most cordially join in the recommendation of the case of the native Unitarian Christians of Madras, given by the committees of the Loughborough and Mount Sorrell Fellowship Funds, to our brethren at Exeter, and by them supported: and that we are ready to unite with them in any practicable plan for promoting and extending the interests of pure Christianity in that part of the British empire.

Secondly, it was resolved, That the sentiments and wishes expressed at this meeting shall be communicated to the congregation at large, the next Lord's day, and our respected pastor, Dr. Philipps, is requested to add such observations as he may deem best calculated to produce attention to the case before us, and to the improvement of our Association, by additional members—an Association which, while it forms a bond of Christian fellowship amongst ourselves, unites us with other societies, and may enable us, at a very small individual expense, to create an ample stock for the liberal support of our common cause.

NATH. PHILIPPS, Chairman.
F. W. EVERET, Treasurer.

Miscellaneous.

London, August 23, 1819.

Address of the Committee, appointed by a Select Meeting, held at Freemasons' Hall, on Saturday 26th June, 1819, and reappointed by a General Public Meeting, held at the City of London Tavern, on Monday the 26th day of July, 1819, for the purpose of Investigating and Reporting on Mr. Owen's Plan for Providing for the Poor.

The Committee referring to the resolutions and reports adopted by them, and confirmed by a most numerous and respectable general meeting, beg leave further to submit the following considerations to the public:—

1. That Mr. Owen has for twenty years had under his sole management, as acting partner, one of the largest manufactories in the kingdom, in which upwards of 2000 workmen are employed: that he has conducted it in a method which is very materially different from the ordinary course, and which has nevertheless been found to produce the most important advantages both to the employers and the workmen. Without entering into minute details it may be here stated, that the hours of labour have been shortened from 16 in the 24 to 10½, that upwards of £700 *per annum* are expended by the proprietors in the education of the children of the workmen; that in the schools used for this purpose no corporal punishment is ever inflicted; that no child under 10 years of age is employed at all in labour; and that a certain portion of land is kept in garden cultivation by the same persons who work in the manufactory. Under all these peculiarities, and notwithstanding the difficulties of the times which have overwhelmed so many others, this establishment has continued, eminently to prosper; and, according to Mr. Owen's opinion, the profits of it depend mainly upon those parts of the system of management which are peculiar to itself. On the other hand, the officers of justice have not in a single instance during the last fifteen years executed any criminal process in New Lanark. All persons agree in representing the manufactory to be in order, cleanliness and good arrangement, inconceivably superior to the generality; and (of late years especially, and since the more perfect formation of the schools) the health, cheerfulness, intelligence, and excellent dispositions of the children, seem to have struck every one who has visited the place with pleasure and surprise.

2. It is now proposed to form a new establishment in which agricultural and manufacturing employment shall both be used; but of which agriculture shall be the basis: Mr. Owen's increased experience, and the advantage of beginning *de novo*, will enable him to make arrangements much superior to those which exist at New Lanark: he expresses the most confident opinion that the capital employed will be rapidly repaid with interest; that the labourers may be placed in a state of comfort hitherto unknown to that class: he offers to take upon himself the superintendence, at the same time that he entirely precludes himself from deriving any profit, and he is desirous to communicate in the most open and unreserved manner the whole details of his plan.

3. Those details are before the public; and the Committee having considered them, are of opinion that to a certain extent they are not only practicable, but as sure, as human institutions can be sure, of produce-

ing the results which Mr. Owen anticipates. To those who may have rejected them without examination, the Committee would suggest, that Mr. Owen has already tried an union of agriculture with manufactures; that from his patience, his experience, and his success, there is every reason to suppose that he would proceed with cautious steps in arranging the proportions in which the two should exist in a new establishment; that the effect of economical arrangement in diminishing waste and saving space and time, has never been tried in agriculture and domestic economy upon so extensive a scale as that which is now proposed; that the effects of a combination of labour upon a large scale are likewise not at all known in agriculture; but that those who are acquainted with them in other departments anticipate the happiest results from them in that most important province of human exertion: and that, above all, no one can calculate the increase of power and of happiness which may be derived from a well-regulated system for the formation of moral habits and a general improvement of the character of the working classes. *

4. The Committee are aware of many objections which have been urged against Mr. Owen's system, but none of those stated, have appeared to them as founded in reason or in fact.

5. The private opinions which Mr. Owen has been supposed to entertain on matters of religion form one of such objections. This is a point on which it has not been thought fit to require Mr. Owen to make any public declaration; it is deemed sufficient to have ascertained that Mr. Owen is not known to have in any one instance endeavoured to alter the religious opinions of persons in his employment; that the desires of his workmen to attend their respective places of worship are complied with and aided to the utmost extent; that a minister has long been paid by the proprietors of the manufactory under Mr. Owen's management for performing divine service, in the Gaelic tongue, to the Highland workmen; that Mr. Owen's own house is a house of daily prayer; that he is the father of a large well-regulated moral family, that his conduct appears to be free from reproach, and that his character is distinguished by active benevolence, perfect sincerity, and undisturbed tranquillity of temper.

6. Several other objections rest upon a supposition that Mr. Owen's plans necessarily involve a community of goods; this is a great mistake or misrepresentation. In the establishment which is now proposed there would be no community of goods nor any deviation from the established laws of property. Mr. Owen, it is true, has expressed on a former occasion some opinions in favour of a state of society in which a community of goods should exist, but he has never considered it as essential to the success of such an establishment as is now proposed, nor required it as the condition of his superintendence. Mr. Owen's opinion upon this point need scarcely be regarded with apprehension by any part of society, when it is considered that the present laws of

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* The Committee are desirous of availing themselves of the authority of that enlightened philosopher and sound moralist Professor Stewart, as in accordance with the sentiments they have expressed:—

"These views, with respect to the probable improvement of the world, are so conducive to the comfort of those who entertain them, that even although they were founded in delusion, a wise man would be disposed to cherish them. What should have induced some respectable writers to controvert them, with so great an asperity of expression, it is not easy to conjecture; for whatever may be thought of their truth, their practical tendency is surely favourable to human happiness; nor can that temper of mind which disposes a man to give them a welcome reception, be candidly suspected of designs hostile to the interests of humanity. One thing is certain, that the greatest of all obstacles to the improvement of the world, is that prevailing belief of its improbability, which damps the exertions of so many individuals; and that, in proportion as the contrary opinion becomes general, it realizes the event which it leads us to anticipate. Surely if any thing can have a tendency to call forth in the public service the exertions of individuals, it must be an idea of the magnitude of that work in which they are conspiring, and a belief of the permanence of those benefits which they confer on mankind by every attempt to inform and to enlighten them. As in ancient Rome, therefore, it was regarded as the mark of a good citizen never to despair of the fortunes of the republic, so the good citizen of the world, whatever may be the political aspect of his own times, will never despair of the fortunes of the human race; but will act upon the conviction, that prejudice, slavery and corruption must gradually give way to truth, liberty and virtue; and that, in the moral world, as well as in the material, the farther our observations extend, and the longer they are continued, the more we shall perceive of order and of benevolent design in the universe."—*Elements of the Philosophy of the Human Mind*, I. 27, second edition.

real property make a community of profits from land quite impossible, and that the legislature are not likely to alter the laws in this respect upon any suggestion of Mr. Owen's.

It has also been said that these plans have a tendency to the equalization of ranks. This notion is connected with, and depends upon, the erroneous one that they involve a community of goods. If the laws of property are preserved, and the plan rests as it does, upon the supposition of its being a profitable mode of investing capital, it has no other tendency to equalization than all plans which have for their object the extension of the comforts, the intelligence, and the virtues of the poorer classes of society.

7. It has also been said that injury is to be apprehended from the withdrawing of capital, now employed advantageously in other concerns. The Committee are at a loss how to appreciate this objection unless by considering it to have been made under the mistaken notion that the capital was to be advanced as matter of charity. This is not so: Mr. Owen pledges himself that the capital shall return an adequate profit; and the grounds on which the Committee have reason to believe that the expectation may be well-founded are stated above; unless that should be the result it is acknowledged that the plan must be considered as having failed, and must be abandoned; but if it should turn out to be a profitable mode of investing capital, the Committee are at a loss to understand what objections will apply to the withdrawing of the necessary quantity of capital from other concerns which will not apply to all ordinary cases of the shifting of capital.

8. Again it is objected, that this is a scheme for perpetuating the poor-laws, and for adding to the amount of relief bestowed upon paupers. This objection must be founded on another mistaken notion, that it is intended to apply to Parliament for an act to authorize the support of paupers in this way. The Committee beg leave most distinctly to deny any such intention, and to express their opinion that it would be mischievous if it were feasible to support the plan artificially or by any law. If it shall turn out to be profitable, it will live by the operation of individual interest; if it is not profitable, it will have failed. As far as a subscription can be deemed artificial support, it is resorted to solely for the purpose of trying the experiment whether the plan be profitable or not; and of subjecting to actual observation details which are not likely to be generally comprehended while they rest in statement.

9. The objections, that the plan has a tendency to promote too rapid an increase of population, rest upon the same supposition of the community of goods, and that supposition being removed, fall to the ground. If the encouragement to population consists merely in the increase of comforts, which capital, thus employed, may bestow upon the labouring classes at the same time that it repays the capitalist, the Committee conceive that there can be no objection to such encouragement.

10. A different class of objectors represent that it will destroy the independence of the peasantry, break up their domestic habits, and place them too much under the control of their employers, deaden their faculties, and convert them into mere machines. It is believed that these apprehensions have arisen almost entirely from one part of the plan, namely, that arrangements should be formed to enable the labourers and their families, in each establishment, to eat in common. Little doubt is entertained that the advantages of this plan would be so evident, that it would be generally adopted; but no sort of compulsion or even persuasion would be resorted to: the workmen might receive their wages in money, and the mode in which they might dispose of them would be entirely at their own option. The Committee wish to remind those who value domestic habits and independence so highly, that the domestic enjoyments of the manufacturers, who now work sixteen hours a-day in the mills, cannot be very great: and that the independence of all labourers is greatly affected by the present state of the poor-laws, particularly the independence of those labourers in agriculture, who, in the prime of life, and in full health and vigour, have their wages systematically eked out by an addition of weekly relief from the overseer. The proposed plans, while they would afford greater comforts, would, it seems probable, afford greater opportunities of saving; and as there would be the most perfect liberty of leaving the establishment at any time, it is not easy to see how the independence of any one could be diminished. The objection that the faculties would be deadened by a system, of which universal education and varied employment is the basis, seems to the Committee to be a singlar one: in fact, one of the most questionable parts of the system, as far as its profit is concerned, is the union of manufacturing and agricultural employment; but the efficacy of that arrangement, as far as it can be carried into practice, in putting a stop to the brutalizing effects which have been produced by forcing the division of labour to a point at which it defeats its own object, cannot be doubted.

11. The Committee, on the whole, submit to the public, that the present state of the poor and labouring classes cannot continue, and that some remedy must be

found; that no plan can be effectual which has not for its main object the creation of moral habits and social feelings in those classes:

That none have hitherto been proposed of which it is so much the object as the present one; that there is at least a sufficient prospect of the proposed establishment succeeding to warrant a trial; that no alteration of the laws is asked for; that no evil is to be apprehended, whether the Committee are right or wrong in their anticipations, but that incalculable good must follow if they are right, and that if they should succeed no further than in shewing by one more example that it may be even profitable to themselves for our manufacturers to apply time, money and attention to the improvement of the comforts, feelings and happiness of their workmen, the whole of the money required would be well bestowed. Under these circumstances, and on these grounds, the co-operation of all who sincerely desire the welfare of all ranks of society, and especially the improvement of the general character of the labouring classes, is most earnestly solicited.

APPENDIX.

GENERAL ADVERTISEMENT OF THE COMMITTEE.

London, August 11, 1819.

Plan for Providing Employment for the Poor.

The Committee appointed at a General Meeting, convened to consider Mr. Owen's plan, held at the city of London Tavern, July 26, 1819, have proceeded under the persuasion that the public mind is fully impressed with a conviction, that the increased and increasing evils of pauperism call for some adequate remedies.

They apprehend that such remedies will be most readily found in any plan that may provide employment for the poor, principally in *agricultural labour*, which, while it shall tend to secure industrious habits, may be rendered conducive to a system of training up the young in improved moral conduct, and in dispositions calculated to counteract and prevent the continuance of the evils generally admitted to be inevitable from the very defective system of our parochial work-houses.

The Committee consider that the plan proposed by Mr. Owen combines many practical results connected with the advantages above stated, and therefore are of opinion, that an establishment should be formed by way of experiment, and which, it is computed, may, in the first instance, require an advance of capital *not* exceeding £100,000. And without entering into details, which would exceed the limits of an advertisement, they earnestly recommend a subscription of the above sum by way of loan at £5 per cent. interest, a large proportion of which will be vested in land, and progressively improving in value by the most careful cultivation.

The Committee are persuaded, that the sum so applied will be amply sufficient to effect the object proposed with a view to the employment and benefit of 1000 persons at least, and also to pay the interest, and provide for the gradual repayment of the capital subscribed. They are likewise of opinion, that the proposed experiment, in its numerous and beneficial results, cannot fail to afford a salutary example for the future application of parochial relief, and in that confidence they rely on the success of this appeal to the public.

Subscriptions of £50 and upwards will constitute the subscriber a manager, and as such entitled to the usual privilege of acting and voting on the business of the society.

Subscriptions of £10 and upwards will be also entitled to the interest of £5 per cent. per annum, until they are paid off.

When the sum of £20,000 is subscribed, a meeting of subscribers will be called, and the Treasurer and Trustees appointed.

Subscribers' names will be received by Messrs. Smith, Payne and Smith; Messrs. Williams and Co.; Messrs. Spooner, Attwood and Co.; Messrs. Drummond and Co., Bankers.

Communications are requested to be addressed to the Secretary, at No. 3 Holborn-Court, Gray's-Inn.

JAMES MILLAR,
Hon. Sec. pro. temp.

A SOCIETY has been formed for the REFUTATION OF INFIDEL PUBLICATIONS, of which Sir James Bland Burgess is at the head. The object is by means of subscriptions to publish and circulate "plain and incontrovertible refutations of the blasphemous allegations now sent forth by Deists and Atheists." Every sincere Christian must wish success to such an association, which contemplates the true and only successful means of combating infidelity. One well-argued, temperate and charitable pamphlet, in defence of Christianity, is of more value than all the speeches that were ever made against blasphemers by attorney-generals and king's counsel.

The Rev. THOMAS MORGAN, librarian to Dr. Williams's library in Red-Cross Street, has received from the University of Aberdeen the diploma of LL. D. This testimony of respect was bestowed upon

him without his privity, at the instance of a few individuals, chiefly Dr. Williams's trustees, who are impressed, in common with the Dissenting public, with a deep sense of his invaluable services in his important public capacity.

Carlile's Trials.

On this subject we feel a delicacy in speaking before the defendant has received judgment, but our readers would probably be disappointed if we wholly passed it over.

Of the facts of the case the public are already fully apprized. There have been two trials, and in each the defendant has been found GUILTY. They were held before Sir C. Abbot, Chief Justice, at Guildhall. The first was on an indictment for publishing PAINE'S "Age of Reason." This trial commenced on Tuesday morning, Oct. 12, and lasted till Thursday afternoon, Oct. 14. The Attorney-General (Sir Robert Gifford) conducted the prosecution; Mr. Carlile defended himself. The Jury consisted of eight Special Jurymen and four talesmen. Public interest was excited in a high degree, and the court was uncommonly crowded. The defendant had brought piles of books with him for his defence. He read the Age of Reason through, from the beginning to the end. He appealed frequently to the 53rd of the King, the Statute for the Repeal of the Antitrinitarian laws, as protecting Deists as well as Unitarian Christians. He charged the Attorney-General with being an Unitarian, and contended that Unitarians were, like himself, unbelievers. He is even said to have pronounced them Deists "under a cloak," and with equal truth and justice to have declared, that the Improved Version "rejects a great part of the New Testament." His plan was to go into an examination of the Bible, in order to justify his rejection of it, but in this he was overruled by the Court, on the interposition of the Jury themselves. On the last day, he cited many Christian authors on the subject of religious liberty, including an Essay on Blasphemy in *The Christian Reformer*, from the "Independent Whig," which he is reported to have ascribed to Mr. Aspland. He had subpœnaed the Archbishop of Canterbury, and other dignitaries of the Church, and Mr. Belsham, Mr. Fox, and other gentlemen of various persuasions, in order to shew the diversity of opinions amongst Christians, but was not permitted to bring them forward for such a purpose. Mr. Fry, the stationer, and Mr. Hunt, of Manchester celebrity, were his friends and assistants in court. The Attorney-General replied with much warmth. The newspapers attribute to him the opinion, that "a contumelious denial of the Trinity" is still an offence at Common Law! The Jury retired for about half an hour, and then brought in the verdict of Guilty.

On Friday, Oct. 15, the second indictment against Carlile was tried, also before a Special Jury (though there were only three present) and the Chief Justice. This indictment was preferred by the Society for the Suppression of Vice. Mr. Gurney conducted the prosecution. The charge was, that the defendant had published "Palmer's Principles of Nature," a work containing many profane and blasphemous passages. This work was said, by Carlile, to have been written in North America 20 years ago, and three editions of it to have been circulated there. The author was a Scottish clergyman, who had been expelled from Dundee for his opinions. He wrote the book when blind. [The reader will not confound this Elihu Palmer with Thomas Fyshe Palmer, who was banished to New Holland.] The defendant took nearly the same line of defence as on the former trial, and was stopped by the Court and the Jury. He therefore soon abandoned himself to the verdict which the Jury, without quitting the box, brought in against him.

He was now committed, and has since remained in the King's Bench for want of bail, though he has advertised in the newspapers for it, unbelievers seeming to have no sympathy with the champion and confessor of their system. In a periodical publication which he conducts, he calls for the names, with or without subscriptions, of all persons that wish to put their unbelief on record, and has already commenced the list with two names, one of them a female.

As far as we can judge from the newspapers, the Chief Justice conducted himself with great temper and legal propriety. His charges to the Jury appear to have been dispassionate. In the second, he expounded the 53rd of the King, and shewed that, whilst it protected Unitarian Christians, it left the deniers and revilers of the Scriptures in the same state that they were in before, that is, amenable to both Statute and Common Law for their offence.

These trials have, we humbly think, shewn the impolicy of state prosecutions for alleged blasphemy; for, by means of them, a hundred-fold circulation has been given to Deistical opinions above what they could have had if left to themselves. On the abstract argument of the moral and Christian right of such prosecutions, our opinion need not be repeated; but lest we should be charged (as we are informed we have been by hasty judges) with approving the punishment of opinions, we take the opportunity to declare our steady conviction that pains and penalties ought not

to be attached to unbelief or misbelief, that such a treatment of unbelievers is inconsistent with the principles of natural right and of religious liberty, that truth suffers by it, and that it is especially adverse to the mild and generous spirit of the Founder of our faith.

Mr. Carlile's mode of defence was not conciliating either to the public, the Court, or the Jury; but we hope, for the honour of Christianity, which is unbecomingly appealed to in these prosecutions, there will appear nothing vindictive in the sentences of the Court.

THE PROVISIONAL COMMITTEE for ENCOURAGEMENT of INDUSTRY and REDUCTION OF POOR'S RATES, desires to communicate to its friends universally, that the intelligence received on the subject of the additional cultivation of land is highly gratifying. The certain consequent advantage of supplying small portions to the industrious poor, cannot fail of securing the same happy effects which have been hitherto produced in their circumstances and habits, and also on the rising race: those efforts now making in the Metropolis, it is anticipated, must also be crowned with success, and exhibit an example to large and populous places generally, near to which waste lands might be obtained, and prove an eminent source of employment. An Act was passed in the late Session of Parliament to "Amend the Laws for the Relief of the Poor," by which parishes are authorized to take land for the purpose of employment. And letting is most earnestly impressed on general notice and adoption; and noblemen, magistrates and patriotic characters universally, are implored thus to render a most important service to their country. The Provisional Committee still desires to receive from the patriotic and reflecting generally, the instances of success of those views, as well as details of whatever mode of employment not interfering with existing occupations, also on the subject of the most eligible means of preventing the unhappy consequences and heavy expenses attendant on removals of parochial poor.

Also, the Committee having received satisfactory proof of the superior productions of land cultivated by the spade, instead of the plough, will be thankful for any correct statements of the quantity of wheat, or other grain, or of potatoes, or other roots, obtained from any given quantity of land, having in view the encouragement of this beneficial employment for the poor.

The Provisional Committee are convinced that, by the means above adverted to, in promoting the industry, comforts and conduct of our population, tranquillity will result, the tone of British society be raised on the most firm and stable basis, and the happiness, security and prosperity of the nation, under Divine Providence, be reassured.

For the Committee,
BENJAMIN WILLS,
Hon. Sec.

King's Head, Poultry, Sept. 1819.

Custom-House and Excise Oaths.

Copy of the Memorial to the Lords Commissioners of the Treasury, from the Merchants of Liverpool.

THAT your Memorialists have long viewed with sentiments of deep concern, the system of oaths required in the performance of the business of the Customs and Excise, from a conviction that it is immoral in its tendency, injurious in its operation, and inefficient in its result.

That it is immoral in its tendency from the great frequency and levity with which the name of the Deity and the Scriptures are brought forward upon occasions comparatively insignificant. That it is injurious in its operation, from the delay opposed to business, from the unnecessary exposure to which some of the oaths lead, from the conviction which the person who receives and the person who makes them must often feel of their ignorance of the facts which they are intended to substantiate, and from their consequent tendency to impair the reverence for the sanctity of an appeal which is the foundation of confidence in the judicial institutions of the country. That they are inefficient in their result, since they become, from the frequency and indifference with which they are taken, a mere form, and which your Memorialists humbly conceive to be the impression of the Legislature themselves, from their requiring penal bonds, to the non-performance of which alone, any punishment has hitherto been attached.

Your Memorialists beg leave, in confirmation of their statements, to annex remarks upon a few of the oaths, and, under a strong conviction of the immorality, injurious operation, and inefficiency of the system, respectfully but earnestly to intreat your Lordships to direct its revision, and to grant your Memorialists such relief in the premises as the wisdom of your Lordships may suggest:

The master of a vessel swears to the report of his cargo inwards, notwithstanding which form, an officer of the Customs is placed on board the vessel from the period of the report, and a superior officer attends to the discharge of the vessel, while another examines her previous to her entry outwards; and all these officers have the power of seizure of any

rticles not found in the report. These egulations, highly proper and necessary, vince that the oath is considered a mere orm. The same observations apply to he oath of the master to the Outvoice, n both of which cases the officers of the Customs are guided by their own documents, and which documents are what hiefly guide the master.

The oath of the merchant respecting he imports of salt, fish and oil, implies is knowledge of facts respecting which ie must be ignorant, and for which he nust rely on Custom-House documents hewing the place of export.

Upon the transfer of goods entered for one vessel, but afterwards shipped in another, he chiefly depends upon Custom-House documents and the account taken y the mate, but cannot otherwise come within the knowledge of the merchant, nd might with equal propriety be required for every entry outwards.

The form required on the export of goods entitled to draw-back, is perplexing, nd must, from its nature, frequently lead o false oaths, though wholly unintentionally.

The delays are also great, and are sometimes the means of preventing shipments, without giving any adequate security to he revenue in the identification of the goods.

The oath or declaration previous to the eceipt of debentures, requires the attestation of the merchant to the fact of the xport of the goods, upon which he does ot possess the same degree of knowledge s the officers of the customs, and upon which alone the officers act; the declaration as to property is, in most instances, ot within the knowledge of the shipping gent, with whom the principal is not in he habit of communicating, whether the goods are his own, or shipped to the order of his correspondent abroad; it is also a very unpleasant exposure of the shipping gent's correspondent.

The oath previous to receiving the bounty, in addition to the objections respecting debentures, also requires the attestation of a mere shipping agent, as to the value of which he is ignorant, and which he officer very properly, by his examination of the goods, shews that he considers him to be.

Respecting luggage, it requires a declaration that books, furniture, &c. are wearing apparel; and the spirit of the regulation is often violated by the letter of it.

The proof of damage of goods on their passage is required of the merchant, who has never seen the goods, and to which no attention is paid unless the officer has still the custody of the goods, and can, as he uniformly and with great propriety does, exercise his own judgment; it gives great trouble to the officer and merchant, and is in itself a mere form.

The oath to the petition for the return of goods under seizure, is only considered of value as it is confirmed by the report of the seizing officer; it is, as in many other instances, injurious to the merchant, as presuming that he subscribes his name to that which he will not swear; it conveys no additional evidence of the fact.

Upon recovering duty upon over-entry, the proof is taken entirely from the Custom-House books.

The oath respecting articles for the use of the British fisheries, is productive of great evasion, and from its nature and wording, is entirely at variance with its spirit.

Respecting the export of linens for bounty, whether they are the property of British subjects is liable to constant evasion, and by a little evasion, innocent in itself, the bounty may always be claimed, and which is in fact uniformly the case.

The oaths are so positive, that it seldom occurs they can be understood literally; if not absolute, they would be less objectionable, although still they would be in a great measure formal.

Bristol Memorial.

To the Right Honourable the Lords Commissioners of His Majesty's Treasury.

The Memorial of the Master Wardens and Commonalty of Merchant Venturers of the City of Bristol,

Sheweth,

That the oaths which the present regulations of the Custom-House and Excise require from the merchants and others who have business to transact in those departments, are become exceedingly numerous, and are often required in proof of facts, with the truth of which the parties called upon to take the same cannot be acquainted, and in many cases also of so trivial importance, as to be unworthy of so solemn an attestation.

That this practice of transacting business on oath has proved most seriously injurious to the morals of the parties concerned in it. The general and indiscriminate resort to so sacred an appeal has gradually weakened its effect, until it has become utterly inadequate to the end for which it was originally instituted; in proof of which lamentable fact, your Memorialists need only refer to the additional expedients to which it has been found necessary to have recourse, for securing the revenue from frauds, by the imposition of fines and forfeitures.

Under a firm conviction, therefore, that so general an administration of oaths is as

inadequate to the preservation of the revenue, as it is destructive of the national morals, by weakening that veneration for the Supreme Being, on which alone the obligation of an oath, as well as all moral virtue, must depend:

Your Memorialists are emboldened most earnestly, but most respectfully, to intreat that your Lordships will be pleased to take this important subject into your most serious consideration, in the confident hope that some effectual means may be devised for relieving the public from a practice so universally lamented, and productive of consequences of so serious and alarming a nature to the welfare and character of the nation.

Legacies by the late William Clarke, Esq. of Dulwich.

To the Benevolent Society, Surrey Chapel - - - - £500
Southwark Sunday Schools 500
Protestant Union Society - 500
Poor Pious Clergyman's ditto 500
Hoxton Academy - - - 500
St. Saviour's Girls' and Boys' Schools - - - 200
Protestant Dissenters' School 100
Young, Spratt and Jackson's Charity, belonging to St. Saviour's Southwark, for the relief of Poor Alms-House Women, Stock, 3-per cent Consols - - - 2,000
Surrey Chapel Alms-Houses 2,000
British and Foreign Bible Society - - - - 500
London Missionary Society - 500
Itinerant Society - - 500

The last three legacies were intended to supply the lack of those subscriptions he had generously given in his life-time, until a further bequest of £10,000, 3-per cent. Consols, to be divided in equal proportions, shall devolve to the said Societies at the death of Mrs. Susannah Clarke, his sister-in-law.

LITERARY.

We understand that MR. CHANNING'S SERMON (see p. 635 of this No.) is already reprinted at Liverpool.

DR. CARPENTER intends to publish separately, for reasons that will be explained in the Preface, the First Part of his Reply to Bishop Magee, containing an Examination of his statements respecting Unitarians and Unitarianism. This Part will be ready for publication early in December. The Second Part, on the Scripture Doctrine of Redemption, which was originally the Author's sole object, will be proceeded in without delay.

MR. THOMAS READ, architect of the Unitarian Baptist Chapel, now building at Dover, has in preparation for the Monthly Repository some remarks on SOUND, as applicable to edifices for public worship, but waits the opening of the said chapel, next spring, to communicate the practical results of a novel theory.

In a few days will be published, A Letter on SUPERSTITION, by the RIGHT HON. WM. PITT, (afterwards Earl of Chatham,) first printed in 1733, addressed to the Multifarious *Sects* in Great Britain.

Preparing for publication, the second and concluding volume of Dr. PYE SMITH'S "Scripture Testimony to the Messiah;" a work intended to elicit, by a cautious induction, the whole evidence on the most important question in the Unitarian controversy.

FOREIGN.

FRANCE.

THE enlightened and liberal ABBE GREGOIRE (ex-bishop) has been returned to the Chamber of Deputies by the electors of the department of the Isere. This has excited much interest at Court, and it is said that an attempt will be made to prevent his taking his seat, on the ground of his being one of the regicides, though he did not vote for the King's death, and though the Charter proclaims an amnesty for supposed political offences prior to the Restoration. To prevent the agitation which this measure must occasion, solicitations have been made to the Abbé to resign his seat. His known character is a pledge of his non-compliance.

PRIZE QUESTIONS.—The Royal Academy of Inscriptions and Belles Lettres at Paris, have proposed the following prize subject for the year 1821:—"To compare the monuments which remain of the ancient empires of Persia and Chaldea, either edifices, basso-relievos, statues or inscriptions, amulets, coins, engraved stones, cylinders, &c., with the religious doctrines and allegories contained in the *Zend Avesta*, and with the indications and data which have been preserved to us by Hebrew, Greek, Latin and Oriental writers, on the opinions and customs of the Persians and Chaldeans, and to illustrate and explain them as much as possible by each other."

The prize is a gold medal of 1,500 francs' value. The essays are to be written in Latin or French, and sent in before the first of April, 1821. The prize will be adjudged in July following.

The Society of Sciences, Arts and Belles Lettres at Dijon, has proposed the following question as the subject for the prize

to be awarded in 1820: "What may be the most effectual means of extirpating from the hearts of Frenchmen that moral disease, a remnant of the barbarism of the middle ages; that false point of honour which leads them to shed blood in duels, in defiance of the precepts of religion and the laws of the state?"

Germany.

M. Bahnmaier, one of the most esteemed theological professors of the University of Tubingen, has been suddenly removed from his chair, and transferred to the deanery at Kircheim. We are assured that the principles professed by M. Bahnmaier have given offence, and are considered little conformable to the doctrines established in that University.—*Frankfort, Sept.* 30.

The disturbances connected with the Universities of Germany, appear to have had considerable effect upon the number of students belonging to them. Formerly Gottingen reckoned more than a thousand students; but from a late estimate it appeared to have only 770. Halle has 500, Breslau has 366, Heidelberg has 363, Gressen has 241, Marburg has 197, Kiel has 107, Rostock has 160, Geifswald has 55, Landshut has 640, Tubingen has 698, Berlin has 942, Leipsic has 911, Jena has 334, Vienna has 957, and Prague has 880. The whole number is 8,421 in the sixteen principal Universities of Germany.

Sweden.

The Universities of Sweden are in a very flourishing state. In the first quarter of this year the number of students at Upsal amounted to 1,197, and those of Lund to 600. The whole of the establishments of the kingdom professing to communicate classical education, contained 3,485 scholars. These establishments cost the state annually about £60,000; of which £4,000 is employed in the maintenance of youth, during the course of their studies, in cases where such assistance is wanted.

Turkey.

The Mahometans at Constantinople have taken upon them to follow the example of the Christians on the Continent in persecuting the Jews. One of this people was dragged from his carriage in open day, and stoned, it is said, to death. Severe measures have been adopted against the persecutors. The secretary of an advocate who, at the head of a gang, broke into a Jewish house and demolished the furniture, has been tried and sentenced to dye rasp-wood, which is the last punishment, except death, and is pronounced even more horrible.

The Grand Seignor has dismissed his ministers, and sentenced the Grand Admiral to the Bow String for peculation. At Constantinople, ministerial responsibility is not a mere doctrine.

Some accounts represent the Wechabites, the Mahometan Reformers, as by no means extinct or powerless.

Spain.

We have great pleasure in recording the establishment, by Royal decree, of the British System of Education in Spain. It was introduced into that country by Captain Kearney, a Spanish officer, who, in the year 1817, attended at the Central School in the Borough Road, to qualify himself for the object. The first school was instituted at Madrid, in the beginning of the last year, under the patronage of the Duke del Infantado. It opened with 65 boys, and the number soon increased, and the public attention was attracted to it. A Royal visit confirmed the Establishment. His Majesty issued a decree in May last, authorizing the plan throughout his dominions, appointing a central school at Madras for the education of teachers, and nominating Captain Kearney as Director-General of the Schools, with a salary of 16,000 rials of vellon (£350 sterling). By the decree, the schools are exempted from the interference of all corporations and ecclesiastics! The Duke del Infantado has been elected an honorary member of the British and Foreign School Society, and has addressed a letter to the Secretary, in which he states that 320 boys are educated in the Central School at Madrid, and expresses his "hope that the Lancasterian system will be adopted in all the towns and villages of the realm." This is a bright spot in a dark horizon. With general education, Spain may yet emerge from bondage and superstition and misery.

Asia.

Recent Martyrdom, at Smyrna.—The following particulars of an event, which occurred in Smyrna last April, have been transmitted by an English gentleman in that quarter:—

"Athanasius, a Greek Christian, 24 years of age, was the son of a boatman, who carried on a small trade in the Archipelago. The gains of the father being unable to support the son, or the business sufficiently great to require his assistance, he was obliged to look out for employment in some other way; and engaged in the service of a Turk, who, pleased with his conduct, considered him as a proper object for exercising his influence in converting him to the Mahometan faith. After holding out great offers, he ultimately prevailed upon him to renounce Chris-

tianity in the presence of the Meccamay, who is the Turkish judge and bishop. He continued in the service for about a year after, when he quitted it; and having experienced severe reproofs of conscience for his apostacy, he made a pilgrimage to Mount Achas, where there are many convents, from which he returned some months after. On his arrival at Smyrna, in the costume of a Greek monk, he proceeded instantly to the Meccamay, expressed his repentance at renouncing the Christian faith, and his resolution to abjure the tenets of the Mahometan. On which he was confined in a dungeon, and endured the torture with the greatest fortitude, persisting in his resolution to die a Christian. A day was then appointed for his execution in the most public part of Smyrna, and opposite one of the principal mosques; and he was led to the scaffold bound, attended by the Turkish guards. Here he was offered his life, nay, houses, money, in short, riches, if he would still continue in the Mahometan creed: but no temptation could induce Athanasius again to apostatize. On this occasion a Turkish blacksmith was employed to decapitate him. As a last attempt, however, to effect, if practicable, a change of opinion, the executioner was directed to cut part of the skin of his neck that he might feel the edge of the sword. Even this, however, failed of success. He was then ordered to kneel on the ground, when he declared, with a calm and resigned countenance, that 'he was *born* with Jesus, and would *die* with Jesus!' At one blow the head was struck off. The guards then instantly threw buckets of water on the neck and head of the corpse, to prevent the multitude of the surrounding Greek spectators from dipping their handkerchiefs in his blood, to keep as a memorial of an event so remarkable. The body was publicly exposed for three days, the head placed between the legs, on the anus, and afterwards given to the Greeks, by whom it was decently interred, in the principal church-yard of Smyrna. This is the third instance of the kind which has occurred at Smyrna during the last twenty years."

SOUTH AMERICA.

RIO JANEIRO, Aug. 21.—On the 12th inst. being the anniversary of the birth-day of his Royal Highness the Prince Regent, the Treasurer and Managers of the Contribution Fund of this city laid the foundation stone of the FIRST PROTESTANT CHAPEL in the BRAZILS, in the presence of a considerable number of the most respectable merchants and other British subjects of this place. Previous to laying the stone, the Rev. Mr. Crane read the 24th and 84th Psalms, when a bottle, containing a few English newspapers, and the coins of several nations of Europe, was deposited; after which, the Rev. Mr. Crane pronounced the chapel to be dedicated to St. George and St. John, in honour of his Royal Highness the Prince Regent, and his most faithful Majesty. The stone was then set in its place, and the ceremony concluded by a very appropriate prayer for the Divine protection and blessing on the work that day begun.

OBITUARY.

J. BENEDICT PREVOST, born at *Geneva*, August 7, 1755, died at *Montauban* the 18th of June, 1819. From his earliest youth he evinced a decided taste for study. This taste was opposed by circumstances, and could not be developed but at the time when he settled at Montauban. Intrusted with the education of the son of M. Delmas, a merchant of that town, he resolved to complete his own. He gave himself to the sciences with ardour, and succeeded in making friends, or rather true brothers, of his pupils, insomuch that, having lived with them forty years, he died in their arms. He was Professor of Philosophy to the Protestant Theological Faculty of Montauban, member of several learned societies, and known by his numerous memoirs in Natural Philosophy and Natural History, on the Rot in Corn, on Dew, &c.

July 12, aged 60, Mrs. SARAH DENDY, widow of the late Rev. John Dendy, of *Tower-Hill, Horsham*. She was as well as usual on the Sunday, the preceding day, and attended the morning and afternoon services at the chapel; but on returning home in her chaise, between five and six o'clock in the evening, she was suddenly seized with apoplexy, of which she died, about a quarter past two o'clock on the following morning.—As a Christian, she had filled her situation in life with integrity and honour; and we have abundant reason for believing that death was neither unexpected nor dreaded by her.—Her loss was severely felt and bitterly lamented in her own family; and the surrounding neighbours evinced much sorrow, and affectionately sympathized in their affliction. Her funeral on the following Friday was numerously attended; and an excellent sermon was preached on the solemn occasion, by the Rev. Mr. Taylor, of Billingshurst, from Psalm xxxix. 4: "Lord, make me to know mine end,

and the measure of my days, what it is, that I may know how frail I am."

Sept. 12, at *Newport, Isle of Wight*, aged 31, Mr. SAMUEL PRICE, Jun., eldest son of Mr. Price, of Portsmouth, esteemed by his relations and numerous friends for his well-cultivated mind and amiable disposition. From education, confirmed by a careful investigation, he was impressed with the truth and importance of Unitarian views of Christianity, and was a zealous friend of institutions for promoting their spread. He felt peculiar satisfaction in those views of Divine Providence usually termed Necessarian, which evidently aided him in bearing with firmness a painful disease of eight years' continuance, and at length in yielding up his breath with resignation and good hope.

—— 17, at *Stretton-under-Foss*, in the county of *Warwick*, Mr. WILLIAM WALTON, aged 66, a respectable farmer and grazier; a man highly esteemed for strict integrity and universal benevolence. Mr. Walton's ancestors, for three generations, have been the steady friends and firm supporters of the dissenting interest at Stretton-under-Foss; at this time under the pastoral care of the Rev. J. Robertson. The ancestors of Mr. Walton resided at Hopsford, in the parish of Withybrook, and were eminent for piety and Christian benevolence. About the year 1770, Mr. Samuel Walton, father of the deceased, removed from Hopsford to Stretton-under-Foss, at which place he shortly after died, leaving a family of five children. William, the oldest of them, married about the year 1780, Elizabeth Bradford, daughter of Mr. John Bradford, of Street Ashton; a family eminent for piety, and zealous supporters of the Dissenting interest at Stretton. During the forty years Mr. and Mrs. Walton lived together, they were mutually employed in doing good. Providence blessed them with a large increase of their worldly substance, and they remembered, and practised, the command of their divine Master, "Freely ye have received, freely give."

Mr. Walton had no family, but he was the father of the poor of the village in which he lived; no institution or plan, which had for its object the moral and religious improvement of the poor, or the alleviation of human misery, ever passed unregarded by him; his hand and his purse were always ready to aid and assist in every good work. The young in particular have lost in him a valuable friend, and beneficent benefactor. He watched over them with parental solicitude, and never experienced more real pleasure than when he saw the symptoms of piety and virtue springing up in the hearts of his young friends.

Mr. Walton was in principle a decided Unitarian; and never were the happy effects of Unitarian sentiments more conspicuous than in the free and benevolent disposition, unruffled temper, and pleasing manners, of this good man.

About the year 1787, through the instrumentality of Mr. Walton, a book society was formed, consisting of twenty-one members. Among other books, some of a controversial nature were introduced: of this class we may include the Monthly Repository.

Mr. Walton was a man formed for society. Such was the sweetness of his temper, the urbanity of his manners, and his liberality of sentiment to others, that he was not the less endeared to those whose opinions were widely different from his own, than to the friends whose views were the same. It was delightful to observe and to share the innocent gaiety with which he continued to mix in the enjoyments of the young. There was about him all the kindness of human nature in its best form, and an unassuming simplicity, the attraction of which few, if any, could resist. He was generally known, and those who knew him best, loved him most; there are not a few who in him have lost a kind and valuable friend.

His inestimable value as a friend, they who were admitted to share his benevolent and good heart alone can tell. His best record is in the hearts of those that loved him. Whilst they call to mind his sympathy upon all occasions, his valuable advice and assistance upon others; and whilst they feel bereft of this counsellor and guide, they know that the confidings of friendship were, in his bosom, a safe and sacred deposit, and that all that was entrusted to his keeping and to his honour, will be buried with him in his grave. When death snatches such a man from the bosom of friendship, and from the church, even the religion which affords us consolation becomes a mourner over his grave. The solemn event was improved in a funeral sermon preached by the Rev. J. Robertson, on Sunday, the 26th of the same month, to a numerous congregation of weeping friends, from Eccles. vii. 4: "The heart of the wise is in the house of mourning."

C. N. S.

Hinckley, Oct. 19, 1819.

Sept. 21, at his house in *Bedford Row*, in the 58th year of his age, Mr. JOHN ELLIS, many years a member of the Stock Exchange: those persons who favoured him with their confidence, and the nume-

rous individuals with whom he had transactions, can best appreciate his integrity. Mr. Ellis was for many years a worshiper at the Gavel-Pit Meeting, Hackney, and latterly, since his removal to London, at Essex Street. In both congregations, his memory will be long respected.

We lament that we have to announce the melancholy event of the death, on the 8th instant, at Homburg, in Germany, of Mr. JOHN WELLBELOVED, second son of the Rev. C. Wellbeloved, of York, who had accompanied Mr. John Kenrick to Germany, in order to prosecute his studies for the Christian ministry.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

A Reply to Apeleutherus. In which his Arguments to Prove that Sabbaths, Ministers and Public Worship are useless, and ought to be abolished, are examined and refuted. By John Bentley. 8vo. 7s.

American Unitarian Controversy, containing the Author's Defence of the Unitarian Doctrines, against several Opponents. By John Wright, of Georgetown, D. C. United States of America, late of Liverpool, England. 8vo. 2s.

Three Tracts, by Sir William Jones. 1. On the Legal Mode of suppressing Riots. 2. A Speech on a Reform of Parliament. 3. A Dialogue on the Principles of Government. 8vo. 2s. 6d.

The Anti-Deist, Second Part, wherein the Objections of Infidels are briefly and fully refuted. By John Bellamy. 2s.

The Christian Reflector and Theological Inquirer. Nos. I. and II. 3d. each. [A Periodical work conducted at Liverpool.]

The Emigrant's Directory to the Western States of North America; including a Voyage out from Liverpool; the Geography and Topography of the whole Western Country, according to its latest improvements, with Instructions for descending the Ohio and Mississippi Rivers; also a brief Account of a New British Settlement on the Head Waters of the Susquehana in Philadelphia. By William Amphlett, formerly of London, and late of the county of Salop, now resident on the banks of the Ohio River. Crown 8vo. 6s.

Musæ Biblicæ; or, the Poetry of the Bible: a Selection of the most elegant Poetical Translations, Paraphrases and Imitations of the Sacred Scriptures. Engraved frontispiece. 18mo. 6s.

Sermons.

Two on the Nature and Observance of the Lord's Supper. By W. Gellibrand. 8vo. 1s.

The King, a Blessing, an Honour and the Glory of the British Empire, at Manchester, August 29, 1819. By R. Bradley. 6d.

The Tendency of Christianity to Promote Universal Peace, at Kensington, Sept. 9. By George Burder. 1s.

CORRESPONDENCE.

Communications have been received from Dr. John Jones; Messrs. Howe; John Clarke; J. Read; James Manning; J. J. Taylor; and James Luccock; and from Z.; A.; Anonymous (Liverpool); Philalethes; and J. W.

Dr. Jardine's letter was by an oversight detained at the publishers' till the 22nd inst. It will appear in the next Number.

We are obliged to our Correspondent W. W. for his valuable Communication on Dissenting History. His "Account of the Rev. *Martin Tomkins*" will form the first Article of our next.

A Subscriber to *Dr. Thomson's* Monument inquires what measures have been taken towards its erection?

ERRATA.

Page 475, col. 1, line 17 from the top, for "Garon" read *Geron*.
Page 595, col. 2, line 23, for "retiring" read *reviving*.

THE

Monthly Repository.

No. CLXVII.] NOVEMBER, 1819. [Vol. XIV.

Some Account of the Rev. Martin Tomkins.

IT does not occur to my recollection ever to have seen in print any memorial of the above gentleman, beyond a brief note in the Life of Mr. Daniel Neal, prefixed to Dr. Toulmin's edition of the "History of the Puritans," a work, at present, in but few hands. Unfortunately, it is not in my power to supply this deficiency to any material extent; but as Mr. Tomkins was one of the earliest of the Dissenting ministers in the last century, who opposed the commonly-received notions respecting the doctrine of the Trinity, and made a noble stand against the imposition of unscriptural tests, even to the loss of his station as the pastor of a particular congregation, it may not be improper to embalm his name in the "Monthly Repository," although it be only by a few hints, which, perhaps, some of our readers may be able to render more perfect.

Mr. Tomkins was born some time towards the latter end of the reign of King Charles II., but at what place the writer of this is not informed. He was a contemporary with, and of the same standing as Neal and Lardner, with both of whom, in early life, he contracted an intimate acquaintance. After pursuing a preparatory course of studies in his own country, Mr. Tomkins removed, in 1699, to the University of Utrecht, then one of the most celebrated in Europe. He was accompanied thither by Mr. Lardner; and there they found Mr. Neal, who was somewhat their senior in age. The Professors of the University at that time were Grævius, D'Uries and Burman, names of no small celebrity in the learned world. Under these accomplished tutors, our three students made a suitable proficiency; and after spending a short time at Leyden, returned to their own country in 1703, bringing back with them proper testimonials to their learning and accomplishments.

The three friends all settled in London or the neighbourhood. Mr. Tomkins, after preaching some time occasionally, was chosen pastor of a respectable congregation at Stoke-Newington, in the county of Middlesex, in succession to the Rev. Joseph Cawthorn, who had been ejected in 1662, at Stamford, in Lincolnshire, and died at Stoke-Newington, March 9, 1707, having been several years minister of that society. Amongst the members of this religious community, were the families of the Fleetwoods and the Hartopps, both well known in the annals of our country. These, with a few other excellent persons, had been the support of the interest during the late season of persecution, and had suffered in their fortunes by fines arbitrarily levied upon the congregation, for the crime of assembling peaceably to worship God agreeably to the dictates of their consciences.

For the space of ten years that Mr. Tomkins sustained the pastoral relation to this society, he had the satisfaction of enjoying the esteem of his people. They highly valued his labours in the pulpit, where, as a skilful minister, he rightly divided the word of truth, dealing to each his portion in due season. His behaviour out of the pulpit was also truly exemplary, so as to command universal respect, and he had before him a prospect of much comfort and usefulness for many years. But the fairest hopes may be suddenly blasted by one of those events over which the mind and will of the individual possess no controul. An occasional interchange of labours with another minister produced a flame in the congregation at Stoke-Newington, which could only be extinguished by rending asunder the connexion which subsisted between Mr. Tomkins and his people. The occasion of it was this:

Mr. Tomkins had been in the habit sometimes of exchanging pulpits with Mr. John Asty, minister of an Independent congregation in Rope-Maker's Alley, near Moorfields. Upon

one of those occasions of friendly intercourse, which took place June 29, 1718, Mr. Asty thought fit, in his sermon at Newington, to alarm the people with the danger of pernicious errors and damnable heresies creeping in amongst the Dissenters, and particularly referred to errors respecting the doctrine of Christ's deity. It is but justice to this gentleman to observe that Mr. Tomkins exonerates him from any personal allusions to himself in this discourse. "I must do Mr. Asty this justice," (says he,) "to acquaint others, that he assured me he had no particular view to me, or suspicion of me, when he brought down that sermon among others to Newington. As he had an apprehension of the danger of these errors, and of the spreading of them at this time, he thought it might be seasonable to preach such a sermon any where." It appears that upon being pressed further, Mr. Asty could not deny that he had some intimation of a suspicion of Mr. Tomkins before he preached his sermon.

In order to counteract what he considered the mischievous tendency of Mr. Asty's discourse, Mr. Tomkins preached to his people the next Lord's-day from John xx. 21—23, on the Power of Christ to settle the Terms of Salvation. In this discourse he gave his reasons at large, why he did not apprehend the orthodox notion concerning the deity of Christ to be a fundamental doctrine of Christianity. "As I was verily persuaded in my own mind," (says he,) "that a person might dissent from the commonly-received notions in that point of Christian doctrine, and yet not be guilty of damnable heresy; and could not but look upon it as a matter of great importance to the peace of Christians, that they do not take upon them to pass censure upon those who differ from them, any further than they have plain warrant from the word of God; I did think it incumbent upon me to warn our people against being too forward in their censures."

This sermon, as may be supposed, made a great noise, and procured no little obloquy to the preacher. It was then a novel thing for a Dissenting minister to avow Anti-trinitarian opinions from the pulpit; or which is much the same thing, to maintain that the belief of the deity of Christ, and his equality with the Father, is not necessary to salvation. For, although Emlyn, a learned Dissenter, had advocated the Arian hypothesis a few years before, at Dublin, and Clarke and Whiston had revived the controversy in the Church of England, yet the English Dissenters had been hitherto pretty free from the suspicion of heresy. At this time, however, a complete revolution took place in the studies and opinions of theologians; to which the writings of Locke, Clarke and Berkeley, probably very much contributed. The leading divines about London, who, at this time or soon afterwards, contributed to introduce a more liberal system of theology, combined with juster views of the nature of the Supreme Being, were, besides Mr. Tomkins, Lardner, Hunt, Gale, Foster, Chandler, Lowman, Burroughs and Simon Browne. None of these, probably, were very popular as preachers; it was only amongst the studious, therefore, that their system made its way.*

The uneasiness created in the congregation at Stoke-Newington by the above sermon of Mr. Tomkins, was much greater than, at this time of day, can be well imagined. Even those friends with whom he had been upon terms of greatest intimacy were offended at him, and advised him immediately to withdraw. For the purpose of vindicating himself, and clearing the preceding discourse from the misapprehensions that had arisen upon it, he delivered another sermon on the following Sunday; but, upon that occasion, some thought that he made the matter worse than before. The discontent having become general, Mr. Tomkins was again urged by one of his friends to retire; which he agreed to do, provided the congregation would give him a certificate of the cause of their dissatisfaction. This, however, was refused; but the society transmitted him a message to this effect: "That, whereas many had been offended with his sermon, they thought it necessary, for the

* Should not an exception be made in favour, at least, of Foster and Chandler? Ed.

' the congregation, that he reach no more, and that his nce with them would cause n in the society." A crisis ort was what he had been desirous to avoid. Indeed, the whole of the transaction vered great moderation, can- d a desire for peace. After ttempts on his part to pro- econciliation, but without ef- cquainted his people that he ive them no further trouble, efore desired them to provide selves.

after an acquaintance and f more than ten years, the n between Mr. Tomkins and regation at Stoke-Newington dissolved by one of those oc- s which have been more in modern times. Upon the f the main question that di- e parties, it is not the inten- e present writer to pronounce nion. A difference of senti- o be expected upon a subject known as the nature of the ior is it attended with any ill ences, when it does not influ- passions to the injury of our reatures. With regard to Mr. s, his conduct in withdrawing ly from a people to whom his g and sentiments did not give on, must be applauded by nsistent Dissenter, let his opi- what they may; and it holds riking contrast to some mo- achers, who have shewn less principle than to the emolu- ising from their station.

the differences with his peo- subsided by his withdraw- Ir. Tomkins published a nar- f the circumstances that led nder the title of "The Case Martin Tomkins: being an of the Proceedings of the ng Congregation at Stoke- ton, upon occasion of a Ser- ached by him, July 13, 1718. 719." This tract, which ex- 135 pages, contains the sub- f both the offensive sermons, copious narrative of the sub- proceedings. Also, a Con- f his Faith upon the point in which he drew up with a an accommodation, and s strictly Arian. It appears from this work, that Mr. Tomkins had long forborne to use the Trinitarian doxologies to which he had been accustomed at his first setting out in the ministry.

After his retirement from Newington, Mr. Tomkins proposed to return as a private member to the church with which he had formerly communicated. This intention he intimated to the minister of the society, who, after taking some time to consider of it, declined to receive him. So high did prejudice now run, that he was denied the common rights of Christians! Those who are acquainted with the state of public feeling amongst the Dissenters at that period, will not be surprised that, with the stigma of heresy upon him, Mr. Tomkins could not gain footing again as the pastor of a congregation. He, however, did not wholly lay aside the character, nor drop the studies of a Christian minister. Having fixed his residence at Hackney, he attended public worship with the congregation in Mare-street, of which the Rev. John Barker was pastor, and to whom the Rev. Philip Gibbs, until he renounced Trinitarianism, was assistant. During his retirement, Mr. Tomkins preached occasionally for his brethren, and employed himself in composing and publishing several treatises on theological subjects, chiefly relating to the Trinitarian controversy. It does not appear, that he had any concern in the disputes at Salters' Hall, which happened soon after he withdrew from Newington.

The first publication by Mr. Tomkins, in the Trinitarian controversy, was a volume of considerable size, but without his name, entitled, "A Sober Appeal to a Turk or an Indian concerning the plain Sense of Scripture, relating to the Trinity: being an Answer to Dr. I. Watts's late Book, entitled 'The Christian Doctrine of the Trinity, or Father, Son, and Spirit, Three Persons and One God asserted and proved by plain Evidence of Scripture, without the Aid and Incumbrance of Human Schemes.' 8vo. 1722." With the merits of the argument on either side, it will not be necessary to interfere. Perhaps the difference between the parties was really less than they were willing to allow. Be this as it may,

both are to be commended for their fairness and good temper, and for the candour they discovered in their style of writing. The amiable disposition, and valuable endowments of Dr. Watts, are too well known to need any eulogy; and it is pleasing to find him doing justice to similar qualities in his opponent. The Doctor did not publish any direct reply to Mr. Tomkins' work, but in some of his subsequent publications he takes occasion to animadvert upon particular parts of it. In the Preface to "The Arian invited to the Orthodox Faith," Dr. Watts speaks in the following handsome manner of his opponent, whom he styles "a considerable writer." He says, "I acknowledge my obligations to the author for the terms of decency and respect, and the language of friendship, with which he treats me, both in the Preface and in the greatest part of his book. I receive them as the unmerited civilities of a courteous stranger: and had I the happiness of knowing his name, perhaps I should find just occasion to make an equal return. But while I am permitted to learn his character no otherwise but from his writing, I can only treat my unknown friend with all that esteem which his writing deserves. For, I must confess, how superior soever others may appear in learning and argument, yet I am not willing any writer should exceed me in the practices of a Christian temper." The Doctor further observes, "In general, I must own, he has written with a degree of impartiality and fairness beyond what is usual in such controversies; and if ever he has mistaken my sense, I persuade myself that it was not done with design, because, except the places mentioned, there is a general appearance of justice and candour running through his arguments." The following passage is no less creditable to Dr. Watts's candour, than to the critical sagacity of Mr. Tomkins: "I own the light I have received from this author, in the different turn he hath given to some few of those Scriptures which I had brought as proofs of my doctrine, which I must acknowledge carries such a degree of probability, as to weaken the force of my arguments derived from them; such as John iii. 13, Zech. xi. 12, 13, and perhaps one or two more; for I would not willingly pervert one text of Scripture from its native and sacred sense, to support any article of my faith." In the Preface to "Dissertations relating to the Christian Doctrine of the Trinity," published in 1725, and which is a continuation of the foregoing work, Dr. Watts acknowledges the obligations he received from our author in settling his faith upon the subject. He says, "Though I was not a stranger to the various human explications, when I wrote that treatise, (alluding to the 'Christian Doctrine' &c.,) yet I confess with freedom, I was not at that time engaged in any one particular scheme. I thought the general doctrine of Scripture was plain and evident, but as to the modus of it I was much in doubt: and upon that account I must acknowledge this benefit which I have received from the author of the 'Sober Appeal to a Turk or an Indian,' which was written in answer to my book, viz. that by the arguments which he uses, he has almost precluded in my opinion some of those schemes of explication, and inclined my thoughts towards one particular mode of accounting for this difficult doctrine, which I have in a great measure exhibited in the following discourses." Dr. Watts pursued the subject under discussion in some subsequent publications; and in 1748, Mr. Tomkins published a second edition of his work, to which he added, 1st. Remarks on Dr. Watts's Three Citations relating to the Doctrine of the Trinity, published in 1724.—2d. A Sober Appeal to all that have read the New Testament, whether the reputed Orthodox are not more Chargeable with Preaching a new Gospel than reputed Arians?—3. A Reply to Dr. Waterland's Animadversions upon some Passages in the Sober Appeal. Mr. Tomkins did not prefix his name to this work in either of the editions.

In 1732, Mr. Tomkins published, also without his name, a tract, entitled "Jesus Christ the Mediator between God and Man; an Advocate for us with the Father, and a Propitiation for the Sins of the World." The late Bishop Watson speaking of this work says, "This is a very sensible performance, in which the Author endeavours to establish the literal sense

of those passages in Scripture, which concern our redemption by Christ as a real sacrifice, and represents the notion the Scripture gives us of these things as consistent with the dictates of reason and natural religion." See the Bishop of Landaff's catalogue of books in divinity, at the conclusion of the sixth volume of his Theological Tracts. Mr. Job Orton, in one of his Letters to a Young Clergyman, says, "Let me advise you to read Tomkins's *Christ the Mediator* again and again, till you have well digested his scheme. It contains the best defence and explanation of the atonement I ever met with, and fully confutes all the Socinian writers." This tract of Mr. Tomkins's came to a second edition in 1761; to which was then added, by another gentleman, "An Essay to prove the Credibility of the Gospel, from the Doctrine of the Efficacy of Christ's Death for the Redemption of the World."

The next work published by our Author was, "A Calm Enquiry whether we have any Warrant from Scripture, for addressing ourselves in a way of Prayer or Praise, directly to the Holy Spirit: humbly offered to the Consideration of all Christians, particularly of Protestant Dissenters. Lond. 1738." To this tract was prefixed, A Letter to the Rev. Mr. Barker, on his continued practice. The Author was in the habit of attending on Mr. Barker's ministry, which on the whole he approved, although he was dissatisfied with the doxologies which he made use of at the close of his prayers, and especially with those which he often sung from Dr. Watts's Psalms and Hymns. He, therefore, after complimenting him upon his ministerial abilities, expostulates with him for using unscriptural doxologies, particularly that of "ascribing glory to the Three Persons as the One Living and True God;" which it seems Mr. Gibbs, Mr. Barker's late assistant, had also objected to, and for which he was dismissed from that service: a measure that was very much against the judgment of Mr. Tomkins, who publicly remonstrated against it before the congregation. In the course of his work, Mr. Tomkins animadverts upon what Dr. Watts and Dr. Waterland had written upon the subject.

The publication of the "Calm Enquiry," occasioned an epistolary correspondence between the Author and Dr. Watts, which was printed in the Universal Theological Magazine, for 1803, and has been since reprinted in a separate pamphlet.*

It is not within the knowledge of the present writer, that Mr. Tomkins published any other works besides those above-mentioned. They alone are sufficient to hand down his name as a man of sound learning, of extensive reading, and of an amiable temper, as well as a good scripture-critic. He supported for many years an excellent character for piety, integrity, and Christian benevolence. He was a firm and consistent Protestant Dissenter, a determined friend to religious liberty and free inquiry, and an enemy to the imposition of creeds, or private interpretations of Scripture. Whilst he adhered to the Dissenters, however, as the avowed champions of civil and religious liberty, he was not blind to the inconveniences that attached to their system, some of which he has unfolded in the Letter to Mr. Barker above-mentioned. Upon the whole, he appears to have been an able writer, a consistent Christian, and an upright, independent man. Mr. Tomkins died some time in the year 1755. Long after his death there appeared in "The Theological Repository," III. 257, "A Letter from Mr. Tomkins to Dr. Lardner, in reply to his Letter on the Logos; in Defence of the Arian hypothesis."

W. W.

Lufton, Sept. 20, 1819.

Essex Street,

SIR, *October* 22, 1819.

IT gave me great pleasure to learn that the proposal which was lately, and, as I conceive, inadvertently brought forward at the last meeting of the Western Unitarian Society at Bath, to alter the preamble to the Society's Rules, so as to include Anti-Trinitarians, met with so little countenance from the majority of that Society, and that it was so speedily and so handsomely withdrawn by those of our friends who, under a

* See some account of this Correspondence, Vol. VIII. p. 770. Ed.

of friends, and the most serious personal inconvenience and loss. *

But it is asked, why should we not extend the pale of the Society, so as to include all Anti-Trinitarians? The answer is, that the founders of the Society, conceiving the simple humanity of Jesus to be a truth as clear as light, and that misconceptions concerning this fundamental doctrine had paved the way to the grossest corruptions of the Christian religion, and being decidedly of opinion that the best way of promoting the reception of truth was by holding it up clearly and distinctly to public view, unsullied, and undebased with any mixture of error, resolved to act upon this principle in drawing up their declaration. They could not, therefore, accommodate their preamble to Arianism, even in its least offensive form, and much less to those great and enormous errors which find shelter under the ample covert of Anti-Trinitarianism. If others think fit to form societies upon a more comprehensive plan, they are at liberty so to do. No doubt the many will approve and associate; nor do the supporters of the principle of the Unitarian Society presume to condemn. Their sole object is to hold forth and to defend one essential and primary truth, and in the prosecution of this great object, by means which appear to them to be most expedient, it is of little concern to them whether they are joined by the many or the few. They have done what they could; and they are confident that the cause will prosper, whether their efforts be, or be not, honoured as instrumental to its success.

The preamble has been objected to as imposing a Test. But how any society can exist without a test, or, in other words, without a definite principle and object, it is not easy to conceive. The only questions to be decided in this case are, first, whether the object of the Unitarian Society be lawful and desirable, and then whether the means adopted for attaining it are expedient and eligible. And of these the reader will judge. A Test is an obnoxious word. It generally expresses something unreasonable and compulsory. But the Unitarian Society compels no one to enter within its pale, and forbids no one to withdraw. It possesses no honours or emoluments to invite men into its communion, and deals out no anathemas, much less does it inflict pains and penalties upon any who desert its banners. All its members claim and exercise the right of private judgment to its utmost extent.

Having been a member of the Unitarian Society from its first formation, and being in fact the individual with whom it originated, I have enjoyed the best opportunity of knowing the object and design of the original founders; and I have taken the liberty of stating these facts, to shew that every change in the preamble of the Society, under whatever pretext, which is calculated to lay it open to Anti-Trinitarians in general, is inconsistent with, and subversive of the main object for which the Society was originally planned and established, namely, to promulgate the doctrine of the simple humanity of Jesus Christ.

T. BELSHAM.

SIR,

I HAVE been lately applied to by many persons in and out of the Church of England, very different from myself in opinion, respecting the meaning of this parable: and I flatter myself that the substance of the answer which I gave, will not be unacceptable to the readers of the Repository. The difficulty felt on the subject is, that our Lord in commending the conduct of the steward commended prudence at the expense of justice. But the matter stands thus. The unjust steward represents the members of the Jewish hierarchy, the teachers of the law, the priests of

* Witness the case of Mr. Charles Herbert, late a master of a flourishing school at Elham, near Canterbury, who, for no other reason than because he was discovered to be an Unitarian, though he made no offensive profession of his creed, was turned out of doors, with very little notice, together with his wife and eight or nine children; and who, in his present residence at Dover, where he has opened a school, is so persecuted by the malignity of his enemies, that he would be absolutely unable to earn bread for his family, if it were not for the kind but precarious aid of a few liberal friends.

the day, who were soon to be stripped of their stewardship by the destruction of the Temple, and dispersion of the Jews. Their conduct furnishes the true key of the difficulty. They are elsewhere accused of binding heavy burdens, and grievous to be borne, and of laying them on men's shoulders. These burdens were human traditions, though they imposed them on the people as coming with the written law from the authority of God. The object of this extra imposition was to gratify their own avarice and ambition; and one instance is recorded where they carried their impositions so far, as fairly to set aside the law of God, on one of the most important subjects of human duty, Mark vii. 8. They were, therefore, in the predicament of a steward who, appointed to parcel out to tenants the lands of his rich lord, charged, *for his own benefit*, more than he was warranted to each tenant. Thus the tenant who became by the extra imposition debtor "for a hundred measures of oil," was authorized by his kind and indulgent lord to receive it for "fifty;" and the debtor for "a hundred measures of wheat," for "fourscore." But these tenants were ignorant of the extra charges, considering the whole as payments imposed by their landlord himself. Now when the steward was impeached or suspected, he was aware that his dishonesty would be detected and punished. He, therefore, goes to the tenants, reduces the extra charges, thus making the only reparation which it was then in his power to do, and which *justice* required to be done, saying to one of the debtors, write "fifty," and to the other "fourscore." Accordingly his master, though offended with him, and resolved to employ him no longer, is just enough to commend him for his conduct in this respect.

Nevertheless, the steward, with his usual craft, makes a merit of this reduction, and uses it as an expedient for future subsistence. But how is this applicable to the Jewish priests? They were stripped of their office, and the people were exonerated by the abolition of the ritual law: and it cannot be doubted but that such of them as survived the ruin of their country, pleaded, in their dispersion, their former services as teachers of the law, and the exemption of their followers from their former burdens, as circumstances which gave them claims to subsist on their benevolence. The situation and character of the emigrant priests, expelled in consequence of the late French Revolution, furnish an exact parallel, and an illustration of the Jewish priests dispersed in the provinces of the Roman empire.

JOHN JONES.

(To be continued.)

Bridport,

SIR, *October* 5, 1819.

I LATELY received the Report of the Committee of "the Society established for the Relief of Aged and Infirm Protestant Dissenting Ministers," adopted by the Subscribers at their General Meeting, held at the King's Head, in the Poultry, May 25, 1819. It is not, I think, possible to speak in too high terms of commendation of the benevolent object of this Institution. With this conviction, in looking over the list of subscribers, I am happy to see some respectable Unitarians contributing to the support of this cause, while with concern I observe there are many of that class, well known to be both opulent and generous, whose names do not appear in aid of this "work of mercy and labour of love." Their minds, probably, are still under the influence of the unfavourable impression made on them by the strenuous opposition which, it is understood, had arisen among some of the highly orthodox, against the admission of any of the misnamed Socinian ministers to the benefits of the Institution. It appears, however, by a communication in your Repository, [XIII. 703,] which would be more satisfactory if sanctioned by the name of the writer, that "the *opposing* party amongst the Independents have no connexion or influence with the Society, *precisely* because they would not agree to the comprehension of Unitarians." It may, therefore, be considered as established on the same broad and comprehensive basis as the Widows' Fund.

It is stated to be "for the Relief of Aged and Infirm Protestant Dissenting Ministers of the Three Denominations, Presbyterian, Independent, and Baptist, in necessitous circumstances."

Some exception has been taken to the term *Presbyterian*, and an apprehension expressed whether it might hereafter be always interpreted to include *Unitarian* ministers. If, indeed, such were excluded from the benefits of this Society, and not reckoned Presbyterian because they entertain Unitarian sentiments, what body of Christians is there in England to lay claim to the title? The term, indeed, was originally designed to express a peculiar form of church government, namely, by Presbyteries. In this sense, certainly it is not applicable to the English Dissenters, yet it has been for a long time understood to be descriptive of those of them who are more free and unrestrained in their religious opinions, and less attached to the standard of reputed orthodoxy than some of their Christian brethren. "The English Presbyterians do not materially differ from the Independents with regard to church government and discipline and mode of worship; but they generally allow a greater latitude of religious sentiments and communion in their churches. The appellation, in this *restricted* use of it, implies no attachment to the authority of synods, presbyteries, or ecclesiastical assemblies, any more than to episcopacy and the ecclesiastical hierarchy, and therefore, according to its original use, it is improperly applied to many who are now distinguished by it, and who form a very respectable class of Nonconformists, or Protestant Dissenters, in this kingdom." (*Rees' Cyclop.* Art. *Presbyterians.*)

Many words, it is well known, with the lapse of time, are understood in a different sense from that in which they were originally used; and as the title Presbyterian has been long applied to a certain class of Protestant Dissenters, distinguished for that "latitude of religious sentiments and communion in their churches" above described, it is, I think, desirable that it should be *continued*.* Were this the case, strictly Unitarian societies, to which belong endowments for the support of the Presbyterian cause, need be under no apprehension of being deprived of them on account of their professed Unitarian sentiments. On mature consideration, therefore, I see more propriety in adopting and continuing the title of *Presbyterian* in the description of the objects to be relieved by the Widows' Fund and the newly-formed Society of which I am treating, than I at first perceived; neither is there ground to suspect that any aged and infirm Protestant Dissenting Minister in necessitous circumstances, will be ever rejected because he is an Unitarian. This, indeed, is guarded against by a fundamental law of the Society, that "the Committee of Management shall consist of eighteen members, viz. two ministers and four laymen of each denomination."

Some persons, it is said, do not approve of the plan of this institution, as tending to wound the feelings of aged and infirm ministers to become objects of charity. They would have a fund raised by the voluntary annual subscriptions of ministers themselves and their societies, to which, when necessity required, they might apply as a *claim* of *right*, and not as a boon of beneficence. On this principle, however, it seems evident that those ministers who will probably stand in most need of pecuniary aid in the time of affliction, would be least able previously to become entitled to it by their annual contributions. A few months ago, I received a letter from a very respectable Unitarian minister, stating that, with a wife and seven children, he depended chiefly for support on an endowment in his Society of about seventy pounds per annum, with a parsonage-house; that he had lately laid out forty pounds for the necessary repairs of his chapel, and that he could collect among his people towards defraying the expenses, not more than ten shillings. Thus situated, what could such a minister and his congregation contribute annually, with a view to his receiving an annuity, should he live to be aged and infirm? Little or nothing. Yet surely such a person, in these circumstances, would become a very proper object of charitable assistance, and should he be visited with bodily affliction, or the infirmities of age, [illegible] him from pursuing

* Why may not a person be designated an Unitarian minister of the Presbyterian or Baptist denomination?

his ministerial labours, it would, no doubt, be granted to him on an application to the Committee of the Society lately established. The relief of human distress should be always administered with all possible delicacy. It is desirable, therefore, that a rule be laid down (which I do not perceive is yet done) respecting the *recommendation* of proper objects, by those who are acquainted with them, that they may not be under the necessity of applying themselves to the Committee for relief, which will be less injurious to their feelings by coming to them *unsolicited* on their part.

Impressed, myself, with a deep sense of the peculiar merits of this benevolent Institution, I take the liberty of earnestly recommending it to the attention of the friends of humanity and religion, including both Unitarian congregations and opulent individuals of that class. The Committee have stated in their Report, that "they are already furnished with a long and distressing list of necessitous aged or infirm ministers." "The poor," says our Lord to his disciples, "ye have always with you;" and persons of the description just mentioned will, I am apprehensive, be never wanting in the catalogue of objects of distress. "To do them good," who have in the time of health and activity faithfully and conscientiously laboured to do others good, has such strong claims on humane and charitable Christians in general, and, in this case, on Protestant Dissenters in particular, as, I trust, every heart will feel, and every hand, which has any thing to bestow, be readily and generously opened, in order to discharge. Methinks, indeed, I hear some persons exclaim, "How frequently are appeals made to our beneficence! One institution is formed after another, and we are called upon to contribute to its support. Really there is *no end* to it." Similar language to this I have often heard, and am persuaded, Sir, that you will heartily join with me in the ardent hope that there *will be no end* to it, till there be an end to all the ignorance, superstition, vice and misery which prevail in the world, and mankind are become wise, virtuous and happy.

THOMAS HOWE.

Sir, *July* 6, 1819.

THE "volume of Seven Sermons" by Dr. Mayhew [p. 297] is now before me, as reprinted at London, 1750. These sermons were "preached at a Lecture in the West Meeting-House in Boston," in 1748. The third sermon on "The Right and Duty of Private Judgment," and the fourth, entitled "Objections considered," appear to express every thing which the most liberal-minded inquirer would desire.

I have another volume, consisting of "Mayhew's Tracts and Sermons," collected by the late Dr. Disney; and part of his valuable library, which was dispersed by auction, in 1817. On the first page he has written, with a reference to Hollis's Memoirs, where I have seen a portrait of the American divine, "Dr. Jonathan Mayhew, overplied by public energies, died of a nervous fever, July 9, 1766, aged 45."

The first six pieces in this collection comprehend the controversy between Dr. Mayhew, Mr. Apthorp and Archbishop Secker. Respecting the following anecdote, which incidentally occurs, your readers may probably supply some further information. In *Secker's* "Answer to Dr. Mayhew's Observations," 1764, he says, (p. 85,) speaking of the Church of England, "Mr. Locke, a member of the same church, was, of all English writers, the greatest advocate for toleration." This *Answer* produced a Letter to the Author, "By a Protestant Dissenter of Old England," under which Dr. Disney has written, "By Caleb Fleming." I find also this *Letter* in the Catalogue of Dr. Fleming's writings annexed to the funeral sermon for him in 1779. At p. 27, speaking of the Answerer having claimed, "Mr. Locke as a member of the Established Church," the letter-writer says,

"If I have been well informed by an intimate of Mr. Locke's, so far from being a conformist to the Church of England, he, whilst at Lady Masham's, used to prefer the hearing of a lay-preacher among the Dissenters, because there was no other nonconforming church conveniently near for him. But, however, this I will not farther debate with you, any more than by saying, I believe he was not a member of the Church of England."

The seventh article in this collection, comprises "Dr. Mayhew's two Thanksgiving Discourses, October the 25th, 1759, for the Success of his Majesty's Arms, more particularly in the Reduction of Quebec," London, 1760. On the first page is the following *autograph*, by Mr. Thomas Hollis: "Published from the copy printed at Boston in N. E., and sent, obligingly, by the Author to T. H." The strain of these sermons may be discovered by a reference to those of Mr. Towgood and Dr. Price at the same period, and which are described in your IXth. Volume, pp. 548 and 614. The guilt and miseries of war are too often overlooked by the preacher, while dazzled by the splendour of victorious arms and the worldly advantages of the conquest. At the same time, the wars in which Britain, or British America, engages are, of course, *just and necessary*. In an Appendix the preacher indulges the following rapture, on mentioning *the reign of King George* II.:

"In the success of whose fleets and arms the elements seem now to interest themselves, for bringing down the pride of France.

"'O nimium DILECTE DEO, cui militat æther,
Et conjurati veniunt ad classica venti!'

CLAUD.

"'O HEAV'N-BELOV'D! the skies their succours lend;
Thy arms the tides and rolling seas befriend,
And winds conspiring on thy fleets attend!'"

A few lines follow, which serve to shew that Dr. Mayhew was not a *poet*. Heaven is thus apostrophized:

"Till exil'd *Peace* returning from above
To humankind propitious, heav'nly dove!
Shall olive to each clime, each country bring,
And spread o'er nations wide her fost'ring wing,

Till then such Kings as GEORGE to Britain lend;
Such ministers as PITT successive send;
Such admirals as late have rul'd the main;
Such generals as fought on *Abraham's* plain.

Referring to "the late field of battle near Quebec," called *the Heights of Abraham*.

Dr. Mayhew was as little of a *prophet*. He had not the slightest anticipation of what British folly would effect in the short period of ten years, *The Independence of America*. Speaking of *Quebec*, he describes it as "an acquisition, the consequence of which must prove, in time, according to the natural course of things, the exalting of these little provinces and colonies, as it were into as many kingdoms; and, consequently, the raising of the British empire in Europe, on which they will continue dependent, to an height and dignity among the nations which it never knew before." At the close of this *Appendix* is advertised a volume of sermons. Two of these, "On being Found in Christ," and "On Justification by Faith," would, probably, discover the Author's theology; which was, I apprehend, nearer to that of the reputed *Arians* of his time than of the *Calvinists*. The eighth article is "The Snare Broken, a Thanksgiving-Discourse. Occasioned by the Repeal of the Stamp Act." *Boston*, 1766. This discourse is dedicated to *William Pitt*, "an illustrious patron of America," who is thus complimented (pp. vi. vii.): "But, alas! what can poor *America* do in return?—Nothing but call you, over and over again, her father, her father; and endeavour to make good your generous engagements for her prudent, dutiful behaviour towards her mother-country: nothing but erect a few marble, brass or copper statues in honour to you (for *America* has but little silver or gold); statues that will be of no service to you, since they will go to decay, long before your name and memory will need any such poor helps to preserve them."

The text is from *Psalm* cxxiv. 7, 8. The whole sermon is in a strain most dutiful towards the mother-country, and most complimentary to her government. Her ministry are now "upright, zealous for the public good, and knowing wherein it consists." Her *King* has been endowed with "wisdom to discern, and integrity to pursue the interests of his people" (p. 10). His "generous and royal heart" is made to rejoice, "that by a [illegible] sceptre, when

e assented to *the Repeal*, he had ven more pleasure to three million ood subjects, than ever he or his yal grandfather gave them by all ie triumphs of their arms." These *od subjects* are exhorted "to pay ie respect in all things to the British arliament" (p. 25). "I hope," says ie preacher, (p. 26,) "there are ery few people, if any, in the colo-es, who have the least inclination to nounce the general jurisdiction of arliament over them, whatever we ay think of the particular right of xation." He adds, (p. 29,) "It ould be our misery, if not our ruin, be cast off by Great Britain, as un-orthy her farther regards. What ien would it be, in any supposable ay, to draw upon ourselves the hole weight of her just resentment! /hat are *we* in the hands of that ation, which so lately triumphed rer the united powers of France and pain!" The preacher, however, ualifies this strain of humility, by collecting that Britain "did this, a great measure, by means of her ommercial intercourse with, and aids om the colonies."

From these passages it will appear at the language of "this transcen-ent genius," as a sensible and well-formed scholar and divine is fondly anegyrized, (p. 297,) is not always ited to express the manly feelings of onsistent Republicans. Dr. Mayhew ill, I apprehend, be chiefly quoted his country's history, to shew what oor and contracted views of civil olicy, and what abject notions of olonial dependence were entertained 1766, by an American patriot; ough one who had "been initiated, youth, in the doctrines of civil li-erty, as they were taught by such en as Plato, Demosthenes, Cicero, nd other renowned persons among ie ancients; and such as Sidney nd Milton, Locke and Hoadly, mong the moderns" (p. 35). It ould, however, be unjust not to ention a probable hint against negro-avery, which occurs at p. 4 of this rmon. Speaking of men "made aves by the right of conquest in ar," the preacher adds, "if there e indeed any such right." This oubt, was probably, all which could e endured by an audience of *slave-holders*; for such were *Bostonians* in 1766.

Dr. Mayhew survived the delivery of this discourse only a few weeks. The concluding article in this collection is the discourse on his decease, preached to his congregation "by Charles Chauncy, D. D. A Pastor of the first Church in Boston," *Boston*, 1766. A passage in this discourse shews that Dr. Mayhew's disorder had affected his mental faculties. The preacher having mentioned (p. 33) "his dependence on the mercy of God, through the mediation of the only Saviour Jesus Christ," adds, "in this temper he lived, and in the same temper, I believe, he would have died, had it pleased the all-wise, righteous and holy Sovereign of the world, to have permitted the free use of his reasonable powers." It appears from a *Note* (p. 28), that Dr. Mayhew had been represented in a pamphlet, as "an enemy to the *atonement* by Jesus Christ." Dr. Chauncy testifies that "he never had the least doubt about it." But the question returns, What did Dr. Mayhew or his friend understand by that equivocal term? Perhaps any thing rather than the Calvinistic scheme of *satisfaction* by *vicarious* punishment.

N. L. T.

Liverpool,

SIR, *October* 9, 1819.

YOUR Correspondent Dominicus, in your last Number, [p. 553,] has given sufficient evidence to shew what were John Calvin's notions respecting the observance of the Sabbath day. I am by no means inclined to "esteem one day above another," abstractedly speaking; but I have doubts which I should much like Dominicus, or some other intelligent reader, to solve.

In the first place, some persons seem to be of opinion with Calvin, that the observance of religious ordinances, on any given day, is a mere matter of "utility and expedience," for, say they, unless some specific time is appointed, "how can they be observed?" Farther, Calvin is said to have expressed his "approbation of the conduct of the ancient Fathers in substituting the Lord's-day for the Sabbath," at the same

time not wishing to be understood as supposing that "Christians, like Jews, were under any divine law, which had consecrated a seventh portion of their time for exclusively religious uses." I want to know where, in Scripture, we are left at liberty to consult our own convenience in this matter. Jesus Christ preached no such doctrine; but, on the contrary, observed the Jewish Sabbath himself, and declared that he came not "to destroy the law." Who were the "ancient Fathers," whose conduct Calvin approved for "substituting the Lord's-day for the Sabbath," thus taking upon themselves to do what Jesus Christ never did or taught? When and where did these "ancient Fathers" first introduce this innovation into the Christian system? I conceive that it is little to the purpose to say that the New Testament no where commands the observance of one day in seven, whilst it contains no revocation of the *old law*, which appears to have been binding on our Saviour, his observations respecting it, going only to condemn the *superstition* which had crept into it.

Our *modern* Fathers have undoubtedly the same authority as the *ancient* ones to alter laws for "convenience or utility;" but till I am satisfied of the validity of their warrant, I shall continue to believe that the fourth commandment stands precisely on the same footing, and claims the same regard as the other nine.

Cainscross, Gloucestershire,
October 18, 1819.

SIR,

WERE the pages of critical publications to be *generally* subjected themselves to criticism, there would be no end to animadversions and replications, till the wearied readers ceased to become purchasers. Some persons may even object to an occasional notice of this kind of the ephemeral pages of a monthly publication; but of this sentiment the Reviewers in question evidently are *not*, since they devote many lines, in a subsequent article of the very Number which I shall presently have to notice, to an attack upon the Edinburgh Review.

The "British Critic" commenced an article in its Number for June, which was concluded in the subsequent Number, upon a subject particularly interesting to most of your readers: the Genevese controversy. Many parts of this article merit our attention, and, in my opinion, would be worth transferring to your pages. I leave this to your better judgment, while I drop a remark or two *en passant*. I took up the work with feelings of eager curiosity, to see how orthodox members of an Established Church would treat a question in which ministers and professors of another establishment, charged with heterodoxy, were implicated. It is but justice to say, that the clergy of Geneva are treated by the high Churchmen of England with much greater humanity, not to say liberality,* than by orthodox Seceders or Dissenters.

The Reviewers appear to have been much hampered to reconcile canonical obedience with the obedience of faith; and a *Calvinistic* student, inclined to rebel against the authority of his *Unitarian* tutor, would find some difficulty in comprehending the line of conduct which English divines of the High Church would have him adopt. Did my time and your pages admit, I should like much to present your readers with an abstract of the article with remarks, but having called their attention to the subject, shall content myself with a quotation or two.

Speaking of the Geneva edition of the Bible of 1805, a new translation, of the great merit of which many of your readers are well aware, the Reviewer remarks:

"In proof of the general opinion respecting it, it is alleged that the Bible Society of Geneva have refused to circulate it, while a reimpression has been promoted of the Bibles of Martin and Ostervald. In reply, it is urged, that the style of the new

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* We may say "liberality," for the Reviewer has most ingenuously pointed out a gross misrepresentation of Granus, one of the opponents of the clergy, a misrepresentation which the Dissenting writer of an article in the Eclectic Review, was not ashamed to adopt and give further currency to.

translation, though still defective in many points, is incontestably better than that of its predecessors, and that, in particular, the books of Job, the Psalms and Isaiah are acknowledged to be greatly superior to all the other French translations. Though opposed by the 'Trinitarians' from the first moment of its publication, (an important admission, which it is of consequence to remark,) it is not to be supposed that learned and able theologians would have admitted 'grave alterations,' without being supported by authentic manuscripts. If decried by the Bible Society of Geneva, it is held in such estimation in England, that it is the only French Bible which is sought after in this country. We have some reasons for doubting the accuracy of this latter assertion," &c. The Reviewer proceeds to speak of an edition published by the Bible Society in England, intended apparently to oppose the Geneva Bible; this latter I have not compared, and can say nothing of it; but that *all* "Trinitarians" did *not* "oppose" the new Genevese Version, "from the first," I have good proof, and such as the British Critic will not, I think, be disposed to undervalue. Mon. Abauzit, minister of the French Conformist Church of St. Martin's Organ, in Cannon-street, London, shewed me, while he was preparing for the press, about ten years since, his new translation of the Liturgy, a copy of the Genevese Bible, of which he spoke in the highest terms of eulogy. I was at the time a Trinitarian, as well as that gentleman himself, and his orthodoxy will scarcely be questioned, while it is known that he was the protégé of the late Bishop Porteus. When his new Prayer Book appeared, he gave his sentiments to the public in an "Avertissement," in which he speaks of the "eminent service" which religion has received from the "pastors and professors of the Church of Geneva," calls it a "complete Version, which, according to the most enlightened suffrages, is infinitely superior to the old one." Acting agreeably to these views he gives the Gospels, Epistles, Psalms and Sentences of Scripture, *all* from the New Version, informing his readers of "the great advantages which thence result, as it regards both the beauty of the sense and nobleness of the style." *

* Extract from the *Avertissement* prefixed to "La Liturgie, ou Formulaire des Prières Publiques, selon l'Usage de l'Eglise Anglicane."—à Londres chez Scatcherd et Letterman, &c. 1811.

"Les Eglises Françoises Conformistes établies en Angleterre se servent dans le culte public, de la Liturgie Anglicane, d'après une traduction qui, pour le style, étoit bien inférieure à l'original.

"La partie la plus importante étoit malheureusement la plus défectueuse. Dans tous les passages tirés des Livres Saints, on avoit à-peu-près suivi l'ancienne Version de la Bible. Version souvent inexacte pour le sens, toujours surannée pour le langage, remplie d'expressions qui par laps de temps sont devenues triviales ou même grossières. On ne s'en étonnera pas si l'on considère que les deux Versions de la Bible, faites d'après le Texte Hébreu par les Eglises Reformées sont du 16e. siècle, la première de 1535, la seconde de 1588, c'est-à-dire avant la publication d'aucun des ouvrages qui ont fixé la langue Françoise. Ce sujet de regret a cessé d'exister. Les Livres Sacrés nous ont été présentés dans une forme qui ne les altère plus: la religion est redevable de cet éminent service aux Pasteurs et Professeurs d'Eglise de Genève. Ils ont profité de toutes les lumières qui dans cet intervalle de deux siècles, se sont répandues sur la critique sacrée, comme l'étude plus approfondie des langues Orientales,—la collation d'anciens manuscrits,—les voyages faits dans les pays mêmes qu'avoient habitée les Ecrivains Sacrés,—la connoissance des lieux, des lois, des coutumes, des mœurs, et les progrès de diverses sciences, qui ont indirectement servi à l'éclaircissement des Livres Saints. C'est avec tous ces secours et un zèle à les employer, digne de l'importance du sujet, que l'Eglise de Genève a enfin publié en 1805, une Version complète qui, d'après les suffrages les plus éclairés, est infiniment supérieure à l'ancienne. Nous nous sommes prévalu d'un si grand avantage dans l'édition que nous donnons aujourd'hui de cette Liturgie. Evangiles, Epîtres, Pseaumes, Sentences, nous avons tout emprunté de la nouvelle Version. Nous l'avons généralement suivie dans les autres passages, tirés de nos Livres Saints. On s'appercevra par tout du grand avantage qui en resulte pour la beauté du sens et la noblesse du style. Ce travail est devenu interressant pour nous par l'espoir de contribuer à l'édification commune et de porter à la lecture de la Bible même; par les fragmens admirables qu'on en trouve ici."—

It has often been remarked that orthodox Christians, in classing Unitarians with Deists, &c., have only followed the example (would to God they had done so in *no other* point) of the Roman Catholics, who have constantly maintained, from Bossuet downwards, that Protestantism and Infidelity are synonymous, or *nearly* connected. The ministers of Geneva "have subscribed to no articles nor confession of faith for more than a century, because" (says one of their advocates) "such formularies are too often a fruitful cause of disagreement." The British Critic here remarks, "The Catholics have not failed to avail themselves of this argument. The Abbé Labouderie has published a pamphlet at Paris, of which the following is a translation of the first sentence:

"All the world is now convinced that the religion of the Protestant Churches is little more than disguised Socinianism." Again, "There will be no schism between the clergy of Geneva and the Reformed Churches of France, Switzerland, England and Germany, on account of this Socinian heresy. They are all alike," &c.

What do you think of the pious Abbé's integrity and charity? Is it *possible* he can be so ignorant as not to know that "Socinians" are solemnly anathematized in the Established Church of England twelve times per annum, and that too in the set form of words which his own church adopts; only translated faithfully from barbarous Latin, into English equally barbarous? When I read this I looked for a pretty severe castigation of the Abbé's temerity, with a solemn defence of the Critic's church against the odious charge of Socinianism; but judge of my surprise to find him parrying instead, the keen thrust of Boileau:

"Tout Protestant est Pape, une Bible à la main," and the following sentence, in support of orthodox charity, is perhaps one of the boldest that ever proceeded from the pen of a defender of a "church, by law established:" "The Protestant Confessions of faith, *differ* from the Catholic in this important point, that it is *not pretended that those who affirm any of them to be* erroneous, are *rejected* from the pale of *salvation*, nor are they proposed as *infallible*, but as acts of reference," &c. (The word "infallible" is the only one which the Reviewer has thought fit to distinguish by italics, but there are others in the sentence which equally merit that distinction, and I respectfully solicit it on their behalf.) I cannot allow myself to trespass further by commenting on the last-cited passage; perhaps it needs none, but such as must suggest itself to every reflecting mind.

J. READ.

Thoughts on a Country Life, suggested by a Paper in "The Round Table."

"Truth is not local. God alike pervades
The hum of cities and the peaceful shades;
And may be fear'd amid the busiest scenes,
Or scorn'd where business never intervenes."

TAKING up "The Round Table," a collection of Essays, the chief part of which is ascribed to the pen of Mr. Hazlitt, my eye fell upon the following passage: "All country people hate one another: there is nothing good in the country, or if there were, they would not let you have it." This, the beginning of a very strong philippic against the country, and the hapless dwellers therein, afforded me some amusement, but concluded by leading me into a train of thoughts, of which the following, perhaps, have fixed themselves the most strongly in my mind.

There cannot be a more egregious mistake, it seems to me, than *that* into which many individuals have fallen in their views of the happiness to be derived from retirement. There is, indeed, a spur, an impulse given to the mind by an abrupt transition from the sameness of cities to the wild liberty of nature, which, while it lasts, is delightful. That freedom *may* exist in the busiest scenes, is certain. But yet are we so much the creatures of association, that we cannot separate the idea of *mental* from that of *bodily* subjection. We cannot persuade ourselves that our wills are so free, that our spirits can

ke so wide a range where custom s prescribed certain modes of speak-g, living and acting, as in scenes hich are placed beyond the con-ul of fashion and fancy. Personal erty, a freedom from those re-aints which in large towns are for er crossing our inclinations, is un-eakably precious to unsophisticated in: yet this idea of liberty, delicious it is, will never remain long upon e mind. It may be the first and e most powerful thought which esses upon us when we begin a life cluded from the observation of the orld, but it *must* soon share the fate all other solitary feelings, and cease impart either comfort or delight: the pleasure of doing *what we like*, after all, nothing more nor less an the most solitary and sensual the beasts of the forest may con-it with us; and the less the desire serving, pleasing and improving hers, mingles with our daily habi-des, the closer is our approxima-n to them. Freedom, to be duly joyed by a rational being, must be rational and active freedom. Man degraded as soon as he tries to live ove the sympathies of human na-e, quite as surely, though not per-ps so obviously, as when he volun-ily places himself below them.

So with regard to religion. I do t wish to revive the ancient dispute tween the recluse and the dweller this world: but I cannot help just ntioning, that one sect of our mo-rn poets* has thrown a degree of redness over its tenets by pretend-g to a much more intimate commu-n with the Deity than is allowed to members of its rival contemporary cts. I cannot forbear entertaining eat doubts as to the foundation on hich this pretension rests; for, taking urvey of what has been, it does not em that the holiest among men ve been those who have lived in abstract contemplation of the city.

It is easy, it is natural, when we me forth among the works of God, lift up our hearts at once to the rce of beauty and blessing, for then intervening object seems to inter-pose between earth and heaven. Continued communion with the world lowers the tone of our minds: there is a worldliness contracted by intercourse with the great and vain, which it is well to set right, and to send the "life and blood" of virtuous enthusiasm once in a while through the heart. A view of the works of God, apart from the ways of man, commonly does this. It purifies, rectifies and refines. Yet we have many proofs that the attempt to live above the world is as unnecessary to the perfection, as it is fatal to the usefulness of a character. "Men ought to know," says Bacon, "that on the theatre of the world it is only for God and the angels to be *spectators*." But *is* the view which revelation and reason lead us to take of even the Divine Being, that of a passive and quiescent *spectator*? Or, is he not rather continually operating to produce and perfect the harmony of creation? And shall we think ourselves at liberty to remain enraptured, but indolent spectators of his work, when he calls us to lift up our feeble hands in its support?

So with regard to *genius*.—I very much doubt whether thought is ever so lofty and inventive, as it is in the minds of those who enjoy a pretty large, or, at least, an active communion with their fellow-creatures. Would Milton have written better had his mind been less worked upon by the passing events of his time? Would Shakespeare have described the most simple and secluded scenes of nature with more beauty, had his whole life been past in the contemplation of them? Would Franklin have thought more profoundly, or, *in general*, to better purpose, had he retired from the cares of the world to indulge in solitary reflection? Perhaps, too, the habits of inaction, which female education often engenders, have a strong tendency to keep down the powers of mind possessed by that sex, below their natural level. The sickly dreams of sentiment in which they are led to indulge, often from a dearth of better employment, prove the little connexion which a life of leisure and speculation has with strong and inventive genius.

However, it must be confessed, to

* The Lake Poets.

petitions which I have selected? Are they sure that what the New Testament says of prayer and of consequent divine communications, was intended for all future ages, as well as for the miraculous age in which it was delivered? If they are not certain of this, may they not, by misapplying the Scriptures, have become "wise above what is written," or rather, unwise respecting what is written, and thus have inculcated sentiments which are mischievously erroneous, and excited expectations which cannot be realised? Those who in any way lead the public devotion, in my opinion, take on themselves great responsibility, and of this I highly applaud the Warrington Compilers for having been so fully aware. In order to prevent misconception, I shall just remark that, although I cannot perceive the probability of an answer, properly so called, being, *in these days*, given to any petition, yet I am as fully convinced, as any one can be, of the tendency which the expression of our wishes for good dispositions naturally has to strengthen and confirm these dispositions; and, I will further add, that I have no doubt that this effect is often produced when these desires are expressed in the form of prayer to Almighty God for them: at the same time it seems to me clear, that the petitioner deceives himself when he ascribes these effects to a particular divine agency, when they are nothing more than the result of the general laws of God, or, in other words, of the natural operations of his own mind under the influence of strong wishes and desires, and might, I think, be obtained by means much more simple and direct than that of supplication.

In the next page of the same Number of the Repository, H. T. appears as the advocate of prayer and of Divine Influence.

Feeling, as I do, the advantages of all the other parts of devotion, I must confess that I do not think the devotional spirit requires such expressions as those which I have selected from the Liverpool Hymns, which H. T. approves, and of which he thinks it would be easy to give a rational and satisfactory explanation. This explanation, I much regret, he has not given, as it might have thrown much light on the subject of prayer, and, at the same time, on that of Divine influence.

It appears to me that all the phenomena of the universe, whether material, intellectual or moral, are the effects of the operation of what are called the laws of nature; that is, of the qualities and properties of the materials of which the universe is composed, and all these were created by Almighty God, in order to accomplish the grand plans of his benevolence. These laws, however, excepting in miraculous times, seem to act uniformly, regularly, and without any interruption, even from any interference, direction or control, of their great Former himself. Providence meaning nothing more than those regular operations, affecting all beings, however great, or however small, and producing sometimes happiness and sometimes misery, agreeably to the original views of the great designing Cause—thus he is "the Fountain of all our blessings" and of all our evils. H. T. seems to admit these operations of general laws; but in speaking of God giving "bread," "fruitful seasons," and "guidance in our spiritual course," which we are to have for praying for, he supposes that God "has at his command all the series of natural causes," that is, I should imagine, that he interrupts this series of natural causes, (which is precisely the definition of a miracle,) "by placing in our way the means of improvement, and adapting our principles to our trials." H. T. adds, "surely this cannot be thought irrational." I confess it appears to me very irrational, and the more so, as "God has actually revealed his will to us in a supernatural manner," that he should now "so order his providence," that is, interrupt the action of his own laws, "that this holy will may be understood by us."

I will grant H. T. that if the proper answer to the petition be given, we may fairly be content with our ignorance of the means by which the Almighty communicated it. If H. T. will shew me facts, indubitably proving the answer, I will promise not to be very curious about the means.

What H. T. says of the conversion of a Heathen, I do not understand, as he asserts that the Supreme Being

"promotes the influence, and superintends the efficacy of those means which he has planned for our instruction." In this case of the Heathen, does he suppose that there is the connexion of cause and effect between the prayer and the conversion? It would rather, I think, have the appearance of mere coincidence, which should not, however, the less excite his gratitude.

H. T. speaks of "religion being deprived of its influence" by the supposed effect of prayer being denied, as he imagines "our help and protection" in some way to depend upon it, and "upon God's spirit interposing its energies in behalf of his creatures." What does all this mean?

With respect to "the personal relation" of God to his creatures, I know nothing more, and H. T. proves nothing more, than that he has created them, and given them faculties for all necessary purposes; that he preserves or destroys them, agreeably to the general laws of his universe; that he has consulted their happiness by interfering with his general laws, in order to communicate highly important instruction and information by Jesus Christ; and that, according to the use they shall make of their faculties, and of their opportunities for improvement, their future state will be determined.

As H. T. will not suffer me to call those influences which he has mentioned supernatural, I must be permitted to consider them as natural phenomena, or effects of some fixed law or laws of nature, requiring, like all other natural phenomena, the evidence of facts to prove their existence: the evidence I demand. In short, without such evidence, all the supposed proofs of the New Testament in favour of such interpositions, must be considered as inapplicable to the present day, and must be limited to the miraculous age of the Christian Church.

L. J. J.

On the Contents of the Book of Revelation.

No. V.

[See pp. 42, 113, 317 and 416.]

WE are now come to the most difficult part of this book: having no longer the ways of Providence to assist us in the explanation of prophecy, we are left to the fulfilment of the figures of prophecy in former times to determine upon those events that are to take place in the succeeding ages. Being come to that peculiar period when the church of God is to wield the sceptre of human government, it may be as well to give, first, the prophetic description of that church, as recorded Rev. iii. 14—22.

1. Its name, the Church of Laodicea, *lao*, the people, *dicea*, their rights: the church which shall rule the nations, and be the cause of all the people of those nations possessing their long-lost rights. Here, then, we behold the consequence of the triumphs of Christianity; the oppressor is destroyed, and the oppressed is set free.

2. This long-desired church, the anticipation of past ages, will, to the true Christian, prove a disappointment of his warmest expectations. He will see universal liberty of conscience, the execution of the pure principles of justice, and these principles arising out of the intelligence of every mind, and by universal practice, become the very habit of society; but, with all these advantages over past ages, there will not be found that fervid piety and ever-active gratitude to God, and filial dependence on him, which regulated the conduct of Paul, and will regulate him who has been forgiven much, and, therefore, loveth much. Wisdom is the fruit of experience. Jesus himself was made complete by his sufferings, and where that which is lovely and beautiful is performed by habit, and not by choice, in the midst of temptation, there cannot be much virtue in its performance.

3. This church, from the loveliness of their universal organization, will consider themselves as rich and having no need; but Jesus, who was no lukewarm character, will consider them as *wretched, miserable, impoverished, blind and naked*, deficient of all the requisites of true virtue. Their state had been that of unmixed good, and they were, therefore, deficient of that true wisdom which cannot be obtained without having first partaken of the fruit of the tree of knowledge of good and evil.

4. The counsel of Jesus to this church is to buy, or acquire of him, *gold purified by fire*, or faith, (1 Peter i. 7.) *and an eyesalve*, that the eyes of their mind may see things in a healthy manner, and *white raiment*, or righteousness; i. e. dropping the figures, that they may see through all ages past, man has lived a life of virtue, to be a son of God, a first-born of heaven, by not living upon the things of time and sense, but by living in confident expectation of receiving the Divine promises. They, seeing this, would look forward with holy expectation for the coming of Jesus, to be personally united to his church: this alone could lead them into every proper feeling and righteous obedience that would fit them to sup with Jesus, and Jesus with them, at that marriage supper which was so at the door of that age, that, as this Laodicean state ceases, that of the marriage of the Lamb will commence.

Turning to the political state of the world that is to be during this Laodicean Church, it will be found so mutually in unison, that every reflecting mind will say that such a political state must necessarily be productive of such ecclesiastical consequences.

Chap. xx. 1—3. An angel, or messenger, comes from the throne of political power, having the key of human authority over the abyss, or congregated nations, and he laid hold of the *dragon, that old serpent who is the devil* (the accuser) *and Satan*, (the adversary,) *and he bound him one thousand years.* The dreadful battle of Armageddon closed the last political state, in which the Dragonic, or German Rome's army, with all its leaders, perish, and this binding of the dragon is the consequence; the conquest of the Germanic Roman empire, and all its political accusing manners adverse to the spirit of Christianity are restrained for a thousand years; so that during that period, throughout the world, *the dragon*, the emblem of idolatry, the *serpent*, the emblem of policy, *the devil*, the emblem of human desires, *and Satan*, the emblem of every thing adverse to human happiness, these shall have no dominion over man. But the same human propensities, though restrained, will remain, and be permitted, at the end of the thousand years, to act upon human society, and, for a short time, to deceive the nations.

Vers. 4—6. In vi. 9, the prophet saw, at the opening of the fifth seal, under the altar, *the lives* of them who are slain for the word of God; at the 11th verse they are commanded to rest *until their fellow-servants and their brethren, who, like them, should be killed, should be completed.* In these verses, the prophet views these latter, who had been destroyed under the empire of the beast, united with those killed under the dragon, and exalted to thrones, not really, but figuratively: as the blood of Abel from the ground cried out for vengeance on the murderer, so the principles of divine truth, for which the martyrs of Jesus died under the empires of the dragon and of the beast, are now exalted to dominion, and this is their first resurrection. In the doctrines of Jesus which they taught, and which, with Jesus, they had died to maintain, these doctrines or principles now have the full government of mankind.

Vers. 7—10, describe the end of the thousand years, that at their close the restraint of human laws will be relaxed, and that pride and the lust of dominion will be permitted to lead the greatest part of mankind to unite and go in array against Jerusalem, and the camp of the saints, when they shall be wholly destroyed by fire from heaven, and with them all human political power and all false instruction shall end for ever. This last tremendous act being the closing period of all human existence, it necessarily follows that every ambitious desire, as well as every adverse disposition of man to divine truth, must also cease for ever to exist, as these passions can only belong to a state of flesh and blood.

Vers. 11—15. The prophet having closed the millenial age, and Laodicean Church state, here introduces the throne of judgment. Before his presence who sat upon it, heaven and earth, or all human and ecclesiastical polity flee away, whilst the dead, small and great, stand at the bar of God, before Jesus the Judge, (John v. 22; Acts xvii. 31,) to be judged by their actions; and the conclusion of this awful scene is, that death and the grave, with all whose names are

not found among the living, have been cast into the lake of fire, of which it is said, this is the second death. The first death we know to be a cessation of consciousness; the second death must be like it. The wicked, therefore, who undergo this punishment, cannot be in a state of suffering, but in a state of unconsciousness.

Chap. xxi. We are now come to that age which closes all divine revelation, the hope of the millenial saint, the grand æra of the consummation of man. The prophet, at its commencement, beholds a *new heaven*, or ecclesiastical polity, *and a new earth*, or civil government, *and no more sea*, or nations, governments and peoples, as it had before been.

Vers. 2—5, describe, by way of introduction, the scenes that are about to take place under this period. The saints, or first-born of God, in the character of a holy city descending with Jesus to dwell upon the earth, whilst a loud voice from the throne of power proclaims, that the tent of God is fixed among men, and that they shall be his people, and God himself shall be their God, and that he will wipe all tears from their eyes; that sorrow, crying, pain, and death, shall be no more, but the whole should be made new.

Vers. 6—8, appear to be an address, by God, to such as are in search of wisdom: to them who thirst for knowledge he will freely give the waters of life, i. e. divine instruction, that he who, in any age, overcometh, shall inherit all the promises God hath made; but that all who are the characters he here describes, shall undergo the punishment of the second death.

Ver. 9. The prophet is invited to see the church of God under the character of *the bride, the Lamb's wife*, and he is then shewn the descent of the new Jerusalem, descending from God, out of heaven.

Vers. 10—27. The holy city is, therefore, not to be taken as literal, but as figurative; a description of the church of God, built upon the foundation of the apostles and teachers, Jesus himself being the chief corner stone. In this city of God there will not be occasion for a temple; for every one will then acknowledge Jehovah, and worship him in spirit and in truth. There will be no occasion, in this glorified church, for a sun or ruling power, nor for a moon, or magisterial authority, reflecting back the light received from the supreme authority; for laws are not made for righteous persons, but for the lawless and disobedient: but where all are righteous, and every one obedient, government becomes unnecessary.—Like the planets, every one unerringly performs his course; and the nations of the earth, raised from the second death, amongst whom, vers. 2—5, God hath fixed his tent, over whom he hath placed rulers, ver. 24, who bring their glory and magnificence into the city. These nations walk in the light of the city or church, but whatsoever remaineth impure, remaineth without the church till purified, and fitted to enter into it.

Chap. xxii., goes on to describe what is meant by this walking in the light of the city, and its consequences, the healing of the nations.

Ver. 1. The prophet is shewn a pure river of living water, proceeding from the Lamb on the divine throne. A river—the Psalmist explains this, of ever-flowing instruction—proceeds from the Lamb on the throne of God. 2. The tree of life is surrounded by this river, *having twelve fruit seasons, and yielding every month its fruit, and the leaves of the tree are for the healing of the nations.* Solomon observes, that "*the fruit of the lips is the tree of life.*" The twelve fruit seasons are, probably, the apostles, keeping up the temple symbol, in their priestly courses, giving that instruction to the nations which cometh directly from God, through Jesus, to his apostles; and whilst they eat of the fruit of this tree of knowledge, they walk under the shade of apostolical protection till restored to purity. The end shall be; 3, the curse shall cease; the Lamb shall be enthroned universal monarch; 4, his servants, in their gradations of virtue, shall, in their appointed places of dignity, see him and serve him; 5, there shall not again be a night of error, or need for the lamp of instruction, or a necessity for temporal sovereignty, or of a human magistracy, for God himself, through Jesus, shall enlighten mankind, and rule them to the consummation of the ages. Then the divine work being

completed, Jesus himself will resign the throne to the Father, and God shall be all in all. Amen, even so come, Lord Jesus.

The favour of our Ruler, Jesus, the anointed, be with you all, Amen!

T. T.

The Nonconformist.
No. XV.

On the Sentiments of the early Continental Reformers respecting Religious Liberty.

THE Reformation from Popery, effected in the sixteenth century, is justly regarded by all Protestants as a noble and gigantic effort of the human mind to emancipate itself from a most oppressive and debasing bondage. The men who achieved this mighty work have deserved well of their species: and the gratitude of their posterity will accompany the remembrance of their deeds, as long as truth and freedom shall obtain the preference over error and slavery. Whether the agents in this undertaking were in all cases actuated by the purest motives; and whether, when their labours were followed by success, the result was in every instance what, in the sincerity of their hearts, they had wished and aimed to accomplish, will not at present be inquired. With respect to many of the principal persons, it is, however, due to justice to state, that their integrity is above suspicion. It must be readily acknowledged that they have honourably earned, and well and richly merited, whatever meed of approbation has been awarded to them by the public voice.

In reviewing the conduct of the Reformers at the outset of their career, it appears evident that they must have acted on the broadest principle of religious freedom. The religious system in which they had been educated, was embraced and upheld by the governments of their respective countries, which admitted the extravagant pretensions, and submitted to the spiritual domination of the Roman pontiff; it was interwoven and identified with their national institutions; it was imposed upon their belief and practice by the authority of the civil constitutions; and it exacted from them entire and implicit obedience, under the severest civil penalties. They could not, therefore, depart from any prescribed form of worship, they could not discard one tenet of their creed, or embrace a single article of faith not comprehended in the public formularies, without, in effect, renouncing their allegiance to their rulers in matters purely religious, and tacitly denying their authority to legislate for their consciences. It is possible that they were not themselves aware of the real ground on which they acted. Their thoughts might have been too intent on the corruptions they were aiming to remove, to look at all the other considerations connected with their proceedings. But whether they were conscious of the fact or not, the principle by which they were impelled, to which they owed their triumph, and by which alone their revolt from their spiritual governors could be justified, necessarily assumed the right of every man to follow the dictates of his own judgment in the formation of his religious faith, and to make a public profession, and, if necessary, a public defence, of his opinions. When, however, we look at the proceedings of the same persons at a subsequent period, and after they had obtained for their own system the patronage of the state, we can no longer trace the workings of this principle. Facts crowd in upon us, which bear with them decisive proofs, either that their minds had never been properly expanded by just and comprehensive views of religious freedom, or that their ideas had been strangely altered, and miserably contracted, by the prosperous change which had taken place in their circumstances. For, scarcely had they broken their fetters, and hurled from his throne the spiritual despot who had so long tyrannized over their consciences, before they raised to his place another of their own creating, differing from his predecessor chiefly in his outward form and lineaments, whom they employed at their pleasure to tyrannize over the consciences of others.

The apparent inconsistency thus displayed in the conduct of the early Continental Reformers, considered whilst they were themselves struggling for freedom, and after they had become the predominant and ruling

party, renders it a subject of interesting inquiry to ascertain what the opinions were which they really entertained and publicly professed respecting religious liberty. It is proposed to devote the following Essay to this investigation. It is intended that it should be chiefly historical, and be, for the greater part, restricted to a statement of the sentiments of those eminent persons on this point, as they are to be collected from their printed works, or are illustrated in particular instances by their treatment of certain individuals who dissented from their creeds.

The Reformers, whose sentiments will be here noticed, may be conveniently divided into the four following classes. The first will comprise those of Germany, with Luther at their head: the second will embrace those of Switzerland, who range under Zuinglius and Calvin: the third will comprehend those of Holland, whose religion emanated from the Helvetic school, and was adopted by the state: and the fourth will comprise the Anti-trinitarians of the same period.

Luther, the father of the German Reformation, will demand the first attention. The writings of this justly celebrated person contain many liberal sentiments on the subject under consideration, which well accord with the honourable part he acted in his arduous struggle against the power of the Roman see. "The soul," he observes, "is not subject to the authority of Cæsar: for this it cannot instruct or lead, can neither kill nor make alive, can neither bind nor loose, can neither judge nor condemn, nor detain, nor send away."* "Heretics," he elsewhere remarks, "cannot be restrained by external force. It is, therefore, necessary to deal with them in some other way than with the severity of the sword. This business must be managed with the word of God. If, in this way, you fail of success, you will in vain resort to worldly power, even though you should fill all places with blood. Heresy is something spiritual, which no iron can cut to pieces, no fire consume, no worldly water wash out or overwhelm."*

It must not be supposed, however, that with these just views of the inefficacy of the civil power to affect the convictions of the mind, he would leave men at full liberty to disseminate their sentiments, if they were in opposition to the established creed. "As no one," he writes, "ought to be compelled by force to faith and the gospel, so neither must they be permitted by the magistrate to blaspheme: but, being summoned, let them be heard and let them hear; and when they are unable to answer, and refuse to believe, they ought immediately to be forced to silence."† "The magistrate," he again states, "is the keeper, not only of the second, but most of all of the first table of the law. He is to punish idolatries, blasphemies, execrations and perjuries. Heretics, when brought before him, as contumelious against the true God, teaching others their blasphemies, he is to restrain."‡

But though Luther was for coercing and silencing heretics, by whom we are to understand in this inquiry all who held doctrines which were at variance with the popular faith, he was not disposed to take away their lives. It will be seen, however, that his reason for this is grounded upon considerations of policy, rather than upon the broad principle of justice, which knows no distinction of persons or creeds, but would grant to all alike the equal privilege of thinking as they pleased, and speaking what they thought. On the question, whether it be lawful to put false prophets to death, he thus expresses himself: "I am reluctant to punish with death, even where it has been abundantly merited. What frightens me in this case is, the train of consequences which we behold in the Papists, Antichrists, and the Jews, among whom, when it had been decreed, that false prophets and Jews should be put to death, it came to pass in the course of time,

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* Luther, de Sublim. Mundi Postestate, fol. 20. Minus Celsus, de Hæreticis Capitali Supplicio non Afficiendis, fol. 2, b. edit. secund. 1584.

* Minus Celsus, ubi supra, fol. 106, b.

† Bock, Hist. Antititrin. II. 290.

‡ Beza, de Hæreticis à Civili Magistratu puniendis Libellus, &c. (8vo. 1554) fol. 201.

that none but holy prophets and innocent persons were executed under the authority of the law,—armed with which, wicked magistrates adjudged whomsoever they pleased to be heretics. I fear that the same thing would happen among us also if once, by a single example, it were shewn to be lawful to put seducers to death, since we have hitherto seen among the Papists, by an abuse of this law, innocent blood shed instead of guilty. Wherefore, I can on no account admit that false teachers should be put to death. It is sufficient that they be restrained. Should posterity be inclined to abuse this mode of punishment, they will offend less grievously, and injure only themselves." *

The conduct of Luther towards those who differed from him in opinion, was, in general, in perfect accordance with the sentiments and temper displayed in these extracts. As far as appears, he never imbued his hands in the blood of any martyr to conscience; but several occasions are recorded by the historians of his life, on which he evinced a spirit of the bitterest intolerance towards persons who dissented from his views on particular points of doctrine and church discipline. His treatment of Carolstadt, his associate in the work of reformation at Wittemberg, whom he persecuted in various ways, and at length caused to be banished from Saxony, may be mentioned as one instance. † Another is furnished by his behaviour towards the Swiss Reformers who differed from him on the subject of the real presence, in the Sacrament. With these persons he would keep no terms—scarcely allowing them to be Christians. † Referring to them, in a passage of his Commentary on the Galatians, he exclaims—"accursed be that charity which is preserved at the expense of faith,—to which every thing ought to be sacrificed—charity, apostle, an angel from heaven." ‡

Having thus stated the sentiments of Luther, his friend and associate *Melancthon* offers himself in the next place to notice. His opinions respecting religious liberty, it will be seen, corresponded in every material respect with those of Luther. Like the latter, he considered the magistrate to be invested with authority in spiritual things. "Although," he writes, "the magistrate does not judge, or change the opinions which lie concealed in the mind, he ought nevertheless to prohibit external offences, for the glory of God, and to prevent more persons being corrupted by licentiousness and example. Wherefore kings, princes, and magistrates, should in these days also overlook the churches, to take care that they be rightly instructed, in order that the minds of men may be led to the true invocation of God, and to the other duties of piety; to prohibit the worship of idols, and the teaching and confirming of erroneous opinions,

* Ego ad judicium sanguinis tardus sum, etiam ubi meritum abundat. Tum in hac causa terret me exempli sequela, quam in Papistis, ac Antichristis et in Judæis videbimus: ubi cum statutum fuisset Pseudoprophetas et Judæos occidi, successu temporis factum est ut non nisi sancti Prophetæ et innocentes occiderentur, auctoritate ejus statuti, quo impii magistratus freti Pseudoprophetas et hæreticos fecerunt quosquos voluerunt. Idem sequuturum esse timeo et apud nostros, si semel uno exemplo licitum probari poterit seductores esse occidendos, cum adhuc apud Papistas videmus, hujus statuti abusu, innocentem sanguinem fundi pro nocente. Quare nullo modo possum admittere, falsos doctores occidi: satis est eos relegari: qua pœna si posteri abuti volent, mitius tamen peccabunt, et sibi tantum nocebunt." Bock, ubi supra, Vol. II. fol. 165. This learned historian, after citing the above passage, remarks: "Ipsum tamen Lutherum aliquando nimium iræ suæ indulsisse, cum persequeretur Carolostadium, non ego negarem. Plures, qui tolerantiam postularunt à pontificiis haud raro non tolerantes se exhibuerunt. *Antitrinitarios vero limitibus esse circumscribendos, ne placita sua ultro disseminent, errorisque socios conducant*, nemo negabit, qui peste *facilè* inficì posse sanos, recordatur."

† Mosheim's Eccles. Hist. Cent. xvi. Sect. iii Part ii. xxii., Parag. with Dr. Maclaine's Notes. Priestley's Church Hist. V. 256, 265.

† Priestley's Church Hist. V. 283—285. Mosheim, Cent. xvi. Chap. ii. Sect. i. Parag. xxviii.

‡ "Maledicta sit caritas, quæ servatur cum jactura doctrinæ fidei, cui omnia cedere debent—Caritas, Apostolus, Angelus è cælo." Bock, ubi supra, fol. 158.

repugnant to the gospel, by whatever class of men they may be propagated."* Other passages might be cited to the same effect, wherein he allows the magistrate to be, in conjunction with the church, a judge in matters of faith, and asserts his authority to restrain men from acting upon their own independent judgment in respect to the worship of God, and promulgating opinions hostile to the established religion.† Melancthon, however, no where maintains the right of the magistrate to punish opinions with death. There is, nevertheless, a passage in his works which, if strictly interpreted, would go to prove that there were cases in which he deemed it justifiable to resort to this extremity. It occurs in a letter to Bullinger on the subject of Servetus's murder. "I have read," he states, "your answer respecting Servetus's blasphemies, and I approve your piety and your judgments. I consider the Senate at Geneva to have acted rightly in cutting off an obstinate man who would not refrain from his blasphemies. And I am surprised that there should be any persons who disapprove that severity."*

It is possible that Melancthon's opinion of this case might have been formed upon the gross calumnies and misrepresentations which the friends of Calvin, and Bullinger himself among others, industriously circulated respecting Servetus, in order to remove the odium which was so generally cast upon him as the instigator of the murder. This at least is the most charitable supposition. Bock, however, himself a Lutheran, and an admirer of Melancthon, scruples not to ascribe this expression of his approbation to a less honourable cause. "Melancthon," says he, "otherwise very far removed from all passion and violence, seems, agreeably to his courteous manner, to accommodate himself to the Helvetic churches."† It is surely carrying courtesy a little too far when it leads those who pride themselves on their urbanity and politeness, to compliment other men upon their crimes.

The sentiments expressed by Luther and Melancthon, in the passages which have been quoted, may be taken as the standard of the opinion of the German Reformers. This appears from a distinct treatise on the subject by Frederick Baldwin, in the form of a thesis, maintained in 1608 at the University of Wittemberg, in which he held the office of theological professor. It is intituled, "A Theological Disputation concerning Heretics, and the manner in which they ought to be punished."‡ It is unnecessary here

* "Etsi Magistratus non judicat nec mutat arcanas opiniones in mente, tamen externa delicta prohibere debet propter gloriam Dei, et ne plures corrumpantur licentia et exemplis. Quare Reges, Principes et Magistratus etiam hoc tempore inspiciant ecclesias, et curent eas rectè doceri, ut flectantur animi hominum ad veram Dei invocationem, et ad alia pietatis officia, et prohibeant coli idola, ac doceri et confirmari falsas opiniones pugnantes cum Evangelio, à quocunque genere hominum sparguntur."—Melancthon, Loci Communes, (8vo. Basil, 1558,) pp. 612, 613.

† "Omnes hi errores ex hoc uno fonte oriuntur, quòd putant homines sibi licere, fingere suo arbitrio opiniones de Deo, et cultus. Sicut et Aaron putabat, fingens cultum ad vituli simulacrum: et Jeroboam audacissimè abducens populum Israel à templo Dei ad sua sacrificia. Hic clamant sapientes:—Quid hæc res mali habet? Cur non concederetur augere honesta exercitia? Quid Ethnici, quid Aaron, quid Jeroboam, aliud volebant, nisi ut notitia Dei conservaretur, ut populus ad invocationem invitaretur, ut bonis exercitiis ad pia opera assuefieret? Hæ species, et hæ πιθανολογιαι semper fefellerunt, fallunt, et fallent genus humanum." "Sed hæ speciosæ rationes et πιθανολογιαι abducunt homines à verbo Dei. Ideo hi laudi à Deo prohibiti sunt. Nam dimili audaciâ fingunt hæretici suos errores, alii alios."—Loci Communes, ubi supra, fol. 660.

* "Legi quæ de Serveti blasphemiis respondistis, et pietatem ac judicia vestra probo. Judico etiam Senatum Genevensem rectè fecisse, quod hominem pertinacem, et non omissurum blasphemias, sustulit. Ac miratus sum, esse, qui severitatem illam improbent."—Melancthonis Consilia, P. ii. p. 304; Bock, ubi supra, II. 380.

† "Melancthon, ab omni impetu et violentia aliàs remotissimus, Helveticis Cœtibus, pro more suo blandiloquo, se accommodâsse videtur."—Bock, ut supra, II. 380.

‡ "Disputatio Theologica de Hæreticis, et quo Modo sint coercendi. Publicè proposita in Academia Wittebergensi à Evalu-

to follow the author in his long dissertation on the question—What constitutes a heretic?—for his statements may after all be summed up in this one definition, that a heretic is a person who dissents from the authorized faith. He contends decidedly against the punishment of heretics with death,* but maintains that they ought to be restrained and coerced. The duties of bishops and the ministers of the church, in respect to such persons, are, according to his opinion, 1. to observe and watch them with diligence, to prevent their intrusion into the office of the ministry, to seduce the ignorant: 2. to admonish them: 3. if they continue pertinaciously to hold and promulgate their opinions, to shun them, and refrain, as far as possible, from all intercourse with them.

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(To be concluded in the next Number.)

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Birmingham,
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"A Sunday-School Teacher.

"*London, July* 31, 1819."

I cannot well describe my feelings on the first glance of this paper; whoever the writer may be, I hope the hint will not be lost upon the public. One may envy the merit of the recommendation, and I sit down hastily (fearful of being forestalled) to atone for the self-reproach of not being the original instigator, by seconding the motion with fervent sincerity. No such public token that I know of exists. I have, within little more than the last month, seen no less than three public, out-of-door monuments to the destroyers of mankind, viz. Nelson, Hill and Rodney; these and similar ones obtrude themselves upon the eye of the traveller in every direction; when shall the better feeling be as publicly excited of admiration towards its real benefactors? Who can withhold his assent from the opinions so well expressed by the "Teacher," and who does not wish that his name would give an impulse to his object? If the introduction of Christianity and Printing, have marked the two most important epochs within their respective periods, that of the public patronage of instruction is fairly entitled to rank as the third stage of improvement in the human prospects of future amelioration and happiness. Raikes seized the fortunate moment; his zeal and perseverance proved the practicability of his theory; the national benevolence kindled at the shrine of his ardour; and without waiting for the cold calculations of bigotry, superstition, pride, or selfishness, erected a speedy, beauteous and permanent structure on an immoveable rock. No impulse was ever more universal; its progress was as rapid and uniform as its object was beneficient and godlike. Not a town, and scarcely a village in the nation, has neglected to honour itself by its efforts in the cause; the whole continent of Europe has caught the enthusiasm, and the expatriation of Lancaster has carried the sacred torch to illume the immeasurable wilds of America.

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SIR, THE last Monthly Magazine contains the following suggestion: "I beg leave, through the medium of your Magazine, to ask, if any of your correspondents can inform me if a monument, or any mark of public approbation, has been made for Robert Raikes, the well-known founder of Sunday Schools,—a name dear to the philanthropist; and I hesitate not to say, as my firm belief, that through him all the education that is now imparting in various ways to the poor, is chiefly to be attributed. In this country of extended benevolence, surely such a man's memory ought not to pass into oblivion; such a character deserves honourably to be recorded, I think, more than that of the greatest statesman, philosopher, or warrior. As an individual, I conceive, Sir, that I am in a most honourable post when I sustain that of

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P. S. I am happy to add the following recommendation of the above case, by my worthy friend *Mr. Lyons*, of Chester.

"I have witnessed, with great pleasure, the very zealous and liberal exertions of the Unitarian congregation at Boston, and, being well acquainted with all the circumstances of their case, do most cordially recommend it to the attention of our brethren.

"JAMES LYONS."

Subscriptions are requested to be sent to the Rev. R. Aspland, Hackney; the Rev. W. J. Fox, 4 Suffolk Place, Hackney Road; or to the Rev. D. W. Jones, and Mr. C. Wright, Boston, Lincolnshire.

London,
November 15, 1819.

Dr. T. Rees's Account of a Correspondence with W. Roberts, and the Native Unitarian Christians at Madras.

SIR,

THE case of William Roberts, and his little congregation of native Unitarian Christians at Madras, having excited considerable attention among our Unitarian friends in the metropolis and in the country, it will, I doubt not, be interesting to them to learn what has been done in that quarter since the last account was published by Mr. Belsham, in William Roberts's second letter, which was addressed to him. Last year, I was instructed by the Unitarian Society to open an official correspondence with William Roberts on their behalf, to convey to him a donation of books, and to assure him of their disposition to give him every encouragement and assistance in their power, towards prosecuting the work which he had so honourably and ably commenced. On the 8th instant I received a long letter from him in reply, dated Madras, the 30th of April, 1819. From this I transmit some extracts, in the hope that you will admit them into the Repository. The letter is at present under the consideration of the committee, and will, I suppose be, like the others, printed entire, or with the exception only of some communications which are of a private nature. I take this occasion just to add, that if I can in any way forward the views of those societies in the country which have declared an intention to assist the Madras congregation, I shall feel great pleasure in co-operating with them either officially or otherwise. If any thing is to be attempted it would be well, I think, that it should be done in concert.

THOMAS REES,
Secretary to the Unitarian Society.

"*To the Secretary of the Unitarian Society, of London.*

"REVEREND SIR,

"I have received your letter, and the ample benefaction of books, safe on the 26th of last month. My good master not being at Madras at the time of its arrival, it being left in his office, on his return I received them. Our joy and gratification on the occasion were great—no earthly possession can ever give such pure pleasure and sensation to the mind. May the Lord our God give us due sense and wisdom to profit by them. By this large collection some of my books are now doubled. I can now lend some of them to others more freely than I could do before. Myself and my friends return our heartfelt thanks and obligation to the respectable Unitarian Society for their benefaction and kindness, and hope in the day of retribution it will not be found as lost upon us."

[The next paragraph relates to an application to the proper authorities for leave to print in Tamul, some of the books which Roberts had prepared for the use of his flock. This part of the letter cannot be published at present. The writer then gives a copious analysis of two tracts which he had drawn up for publication. They relate to the Hindoo Mythology and superstitions, and are designed to lead the worshipers of Brahma, &c. to the knowledge of revealed religion, and the principles of Unitarian Christianity.]

"My present labour in hand," he proceeds, "is notes and discourses on the Gospels. Dr. Doddridge's Family Expositor, Dr. Priestley's Notes, Mr. Lindsey's Works, your Improved Version of the New Testament, and all other Unitarian writings that is [are] in my possession, are my guide.

I do not think that I shall do much harm to my countrymen, as some thinks [think] that I does [do] it already, while I am guided by such masterly hands. I have wrote, and copied it fair, fifty-five sections already, following Dr. Priestley's order, except the story of the miraclous [miraculous] birth of Jesus Christ, which I pass by, only stating my objections against it. These notes I read in our chapel, whenever I am there, instead of sermons. My brethren are upon intent of copying and dividing these notes into small portions, so as to have them in circulation among them, there being nothing of the kind in our language." [After alluding to the difficulty of getting his MSS. printed, and noticing the scantiness of the means of himself and friends, he proceeds:] "Therefore, I and my brethren most humbly beg leave to lay our case before your respectable Society at large, as the man of Macedonia, Acts xvi 9,) to their benevolent considerations. You have, Sirs, already begun doing the work of benevolence and love upon us, and may he, who is the God of Abraham, the fear of Isaac, the strength of Israel, and the excellency of Jacob, put it into your hearts, bless and strengthen your hands to continue it, and consider us as those who have received their religious birth from you,—not as those who presume upon the goodness of their parents, but as those who earnestly crave whatever assistance you could afford. In the present state of things you know full well that Unitarian Christians can expect little or no favour from any other quarter—therefore, we would beg you to have an eye over us, that we may not be discouraged. Whatever assistance your respectable Society can or think proper to afford us, we shall think ourselves very happy with such blessings, and thankfully endeavour to make [the] best use of it."

"I have no fear of Indian Unitarians doing for themselves when they are once set agoing with necessary means, and multiplied into societies. The voice of Unitarianism is clear, distinct, sound, and penetrating into the inmost recesses of the understanding, whenever worldly interest and worldly glory is [are] not in contact. Unitarianism enters with little or no resistance, the deepest prejudices and revited [rivetted] errors of ages comes [come] down before it like the Egyptian frauds of old (Exod. viii. 19). In my humble opinion [of] Unitarianism only can [it] be said that it is like a fire, and that it is like [a] hammer that breaketh the rock in pieces.

"In my account to the Rev. T. Belsham I said, that, after the death of my friend Annathy, our school was kept by a Trinitarian Christian of Tranquebar. This man died with Chollera Murboos [Cholera Morbus] in last October. After a while the school is opened again by a young man of our own society. We have also now another school under our direction, which is also kept by another young man of our society; but they are poorly paid. May Jehovah, the keeper of Israel, increase our numbers, and make things go easy with us."

"I have nothing further for the present, but to wish and pray that your respectable Society may increase more and more with its unresistable, pure and glorious light, and be the means of spreading it to all the world, to the honour and glory of the One Great God, our heavenly Father, even the God and Father of our Lord and Saviour Jesus Christ. Amen.

"I remain, Sir, your most obedient and most humble servant, William Roberts, at W. Harrington, Senior's.

"*Madras, 30th April*, 1819."

Clapton,
November, 1819.

SIR,

AS I believe many of your readers take an interest in the progress of the English settlement in the Illinois, and a near relation of mine, who has just received a letter from a family that has lately arrived there, says I am quite welcome to publish any part of it I please, I have extracted all the information that it contains respecting the settlement, for insertion in the Repository, if it meet with your approbation. The family consists of a gentleman and his wife (an uncle and aunt of Mrs. Janson's) and their eight children: they occupied a farm for some years at Banstead in Surry, near to Wanborough, and were very much attached to Mr. Birkbeck as a neighbour. The letter is written by one of the daughters: it will be perceived

that they are members of the Society of Friends.

T. H. JANSON.

"*English Prairie, Illinois, July* 18, 1819.

"My dear Aunt,

"I feel much pleasure in addressing thee for the first time from this far distant land, or wilderness, as some of our friends doubtless imagine this place to be, but which, even at this early period, does not seem its proper appellation: we are, indeed, living in a log cabin, but nevertheless we are surrounded by agreeable and intelligent neighbours, who are situated like ourselves, and we have a much more agreeable society than when we lived at Banstead. This is a delightful country! displaying rather the mild beauties of nature than any bold and romantic features. Accustomed as we are to see timbered land, we have not yet lost our taste for woodland scenery, and the prairies exhibit a fine space of open country, diversified with clumps of fine trees and delightful slopes: we have no river within view, which we do not much regret, as the neighbourhood of large rivers is almost invariably unhealthy, and which we understand is the case at present in many places on the banks of the Ohio. It seems a matter of regret that so great a barrier should hinder settlers from choosing residences on the shores of that grand and delightful river, which, though not nearly so large as the Mississippi, I much prefer, from the superior beauty of its banks. This place is considered remarkably salubrious—there has been very little illness here, and we have all enjoyed excellent health since we arrived, considering the long journey we had gone through—my dear mother's health is, upon the whole, improved since she left England.

"You have, doubtless, heard many accounts of the progress we have made towards settling; it is not quite decided where our final abode will be fixed. It is most probable that my father and mother will reside at this place, where we have a cabin of our own and another rented one, but hope before winter arrives we shall have erected a convenient frame-house. This kind of building seems generally preferred on account of the great facility of erecting them, though brick is easily procured for chimnies, &c. Morris Birkbeck has nearly finished a large and commodious mansion of this kind, and we hope it will be completed in a few weeks, fit to receive his daughters, who have been absent almost ever since we arrived here, on a visit to their friends in Kentucky and Cincinnati. We shall be glad to see them return, as they are very amiable and interesting girls, and we promise ourselves much pleasure from their society. Their father appears to feel their loss very much; he has only his youngest son Charles at home with him, a very clever and ingenuous lad: we see a good deal of him and his father, as they live only about the third of a mile from us, and we much value the privilege of conversing frequently with so superior a man as M. B. Such energy of mind, depth of understanding, and elegance of manners, I should think were seldom united.

"The summer is certainly hotter here than in England, and we sometimes experience a day or two of very sultry weather, but in general the heat is not at all oppressive, for the warmth occasioned by a more fervid sun is alleviated by a refreshing breeze, which is particularly delightful on the prairies. All kinds of melons ripen here without any other care than just digging the ground and sowing the seed; we have a great many of different kinds, which are growing most luxuriantly, and expect to gather some in a few days. Grape vines spring up in the woods spontaneously, but the fruit is small and acid, yet might, doubtless, be much improved by cultivation—we mean to cultivate all that spring up in our garden, with some care. It is thought that this would be a fine country for vineyards. At that celebrated little town Harmonie, they have planted European vines, and already make excellent wine. It is a great advantage to this settlement to have such industrious neighbours, from whom to procure many of the luxuries of life; but we shall principally be indebted to them for their skill in gardening, as from them we shall procure all the fruits that we were accustomed to in our native land. My father has paid them

a visit, and was much pleased with the extraordinary progress made in four years, and the order and unanimity of their proceedings; he says it has the neatness and comfort of an English town, and there are many elegant and substantial brick buildings erected: they have also manufactories to supply themselves and others with all the conveniences of life.

"In consequence of coming by way of New Orleans, we have seen less of America, than if we had travelled over-land. At that place, though the population consists principally of French and Spaniards, we saw many Eastern Americans, as we did also at Shawnee Town, where we were detained many weeks, and lodged at a public tavern. We generally sat down to table with upwards of thirty gentlemen, many of them employed in different trades and professions in the town, the rest travellers, and we are inclined to judge very favourably of the American character: they are in general well-informed and polite. This settlement is almost entirely English—we have a few Americans amongst us, and they are agreeable. The back-woods-men are quite a class of themselves, some of them are wild, semi-barbarous people, but most of those we have near us, if treated well, are very civil; they sometimes pay us an uninvited visit, (the ladies, I mean,) and after sitting an hour, asking a few questions about England, and making good use of their eyes, they generally conclude with saying, 'well, I reckon I must be going,' wish us good day and depart. These women are in general very ignorant, but they are exceedingly independent, riding about the country on horseback, and visiting one another; their dwellings are not very cleanly, and, though very fond of finery, they do not look comfortably dressed like English women of the same rank of life. Some of the men are great *rascallies*, as they are called, but by preventing the sale of whiskey in this settlement, we have now no disturbance from them. We cannot say the same of ———, the town that —— has established, which is situated on a pleasant elevation about two miles from hence, and is considered a thriving place.

"Last week a great number of Indians paid us a visit, and encamped a few miles from us; they were very fond of stopping at the door to converse with us, and ask for a draught of water; they were very friendly, and fond of shaking hands with my brothers, and when they found we were all English, they exclaimed, "then good all;" they were Miamies, and were much finer men than most of the other tribes that we had seen on the shores of the Mississippi—some of these were very tall and well-made, and their faces by no means unpleasing, as far as we could distinguish through the stripes of vermillion paint with which they ornament themselves; they wear large feathers stuck in their hair, and silver ear-rings and bracelets; their chief, who called himself Captain Billy, and who was particularly sociable, had a ring in his nose: they bring moccasins and skins to sell, riding about on horseback at a very quick pace, but are sadly addicted to drinking whiskey if they can procure it. We feel no fear of molestation from them, as they are in general very peaceable; there was a skirmish between them and the Americans some time since, at Vincennes, when some Americans lost their lives, and three Indians were hung, which they feel as a deep disgrace, and have been very quiet ever since.

"We have heard that W. C——— and family sailed from England some months ago, but have received no intelligence of their safe arrival on this continent; we hope soon to hear from, or see W. C., as he had some intention of preceding his family. I hope this spot will have sufficient inducements for him to fix his final abode near us; it will be very delightful to have them for near neighbours. We expect another friend's family, and hope when they both arrive, to be able to form a little meeting of our own. There are no Friends in the Illinois, I believe, but there are a few in Indiana; and, as the country becomes more thickly peopled, there will, no doubt, be many of our society scattered in different parts.

"My brothers are busily employed in hewing down trees, clearing land, and fencing in a garden, and we hope soon to begin farming on a pleasant tract of land, about a mile from hence, mostly prairie, where, I ex-

pect, we shall erect dwellings for some part of the family, most probably two of my brothers, with S—— and myself to keep house for them, and by this means save my mother the fatigue attendant on a farm.

"I am, &c. &c.

"M—— P——

"P. S. On looking over this scrawl, I am ashamed to send it; but I should be sorry that you should have to wait still longer for a letter. I can plead, in excuse, frequent interruptions from visitors: this does not sound like solitude in the back woods, does it? Yet this is the case most days, and we have always some arrival or circumstance of the kind to interest us."

Halifax,

SIR, *November* 16, 1819.

I OBSERVE in your last Number, [p. 652,] that "A *Subscriber* to *Dr. Thompson's* Monument inquires what measures have been taken towards its erection?" In reply, I beg leave to state, through the medium of the Monthly Repository, the following particulars:

A meeting of the Committee was held at Halifax, on the 18th of January, pursuant to a notice from the Chairman, when the following, amongst other Resolutions, were unanimously adopted:

"That F. L. Chantrey, Esq. R. A., be requested to favour the Committee with a design for a Monument to the memory of the late Dr. Thompson; and, at the same time, be informed, that the Committee hope to have as much as £200 to expend upon the execution of the Monument.

"That the Inscription for the Tablet be in the English language.

"That the Chairman be requested to apply to such individuals as he thinks proper, to favour the Committee with suitable Inscriptions, to be addressed to the Chairman as early as convenient."

Mr. Chantrey was accordingly applied to for a suitable design; and several gentlemen were solicited to communicate Inscriptions for the Tablet, from which the Committee might select one that should appear to them the most eligible.

As Mr. Chantrey's engagements did not admit of his attending to the application before the end of May, no further proceedings were adopted till the 23rd of June, when a meeting of the Committee was held at Ettridge's Hotel, York, at which it was resolved, "That the design with which the Committee had been furnished by F. L. Chantrey, Esq., R. A., being unanimously approved of, he should be requested to proceed upon it with as little further delay as possible.

"That the Rev. J. G. Robberds, of Manchester, be requested to draw up a suitable English Inscription for the the Monument."

The approbation of the Committee, and their request, were immediately communicated to Mr. Chantrey. I received a letter from Mr. Cunningham, (foreman to Mr. Chantrey,) dated August 29, in which he informed me, that the Monument was then in hand; that Mr. Chantrey had made the model, and had given directions for the work to be forwarded with all suitable diligence, during his absence on the continent; but that the finishing must await his return. He further stated, that it is a work calculated to attract notice, and that even in its rude state, at that time, it had admirers. Since that period, I have received no communications upon the subject, but have no doubt that every attention is paying to the wishes of the Committee.

It will, perhaps, afford satisfaction to notice the present state of the Subscription List. The total amount hitherto announced to the Treasurer is £215 6*s*. In addition to the £200 to be paid for the execution of the Monument, and the expenses already incurred, amounting to about £14, for printing, advertizing, postages, and carriage of circulars, there will remain the expenses of the carriage of the Monument, and fixing it up, to be defrayed out of the subscriptions. When the Monument is erected, it will probably be deemed expedient that the Additional List of Subscribers, together with other particulars, should be communicated to the public, through the medium of the Monthly Repository. In the mean time, I hope the above statement will be found satisfactory to the Querist.

RICHARD ASTLEY,
Chairman to the Committee.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—Pope.

ART. I.—*A new Version of some of the Epistles of St. Paul, &c.*

(Continued from p. 634.)

1 TIM. i. 1. "Paul, an apostle of Jesus Christ by the appointment [κατ' επιταγην] of God:" in R. V., "by the commandment," &c.

—— "Of Jesus Christ *the foundation of* our hope:" in the R. V., "*which is* our hope." Worsley and Wakefield are more correct, "Jesus Christ, our hope." And so the Editors of the I. V., which properly omits the words, "*who is*," supplied by Newcome. In Griesbach's text the clause stands thus, Χριστου Ιησου, της ελπιδος ημων. Dr. Owen's conjecture, in Bowyer, is singularly unfortunate.

—— 5. "The end of *our* instruction," &c.: in R. V., "the end of the commandment" [τελος της παραγγελιας]. We are of opinion that a reference is designed to ver. 3, [ινα παραγγειλῃς,] and would therefore follow Worsley and Wakefield in translating the definite article and the substantive, "THAT (not, with Newcome *this*) charge."

—— 9. "A law is not made in reference to a righteous person" [δικαιῳ νομος ου κειται]: (in R. V., "the law is not made for a righteous man"). In this somewhat paraphrastical translation *Philalethes* follows Doddridge. Worsley's rendering is, "a law does not lie against a righteous person;" Castalio's, "justis non esse latam legem." Examples of the phrase may be seen in *Raphel. Annotat.*, in loc., and in Aristot. Rhetoric. (Oxon. 1809) pp. 3, 76.

—— 18. "In accordance with," &c. [κατα. κ. τ. λ.]: in the R. V., "according to;" and this we cannot but prefer.

—— "The divine admonitions formerly given thee," [τας προαγουσας επι σε προφητειας]: (in R. V., "the prophecies which went before on thee.") Such is Schleusner's rendering, "secundum monita illa, quæ jam olim tibi dedi."

—— 20. "Whom I have delivered over to Satan;" which translation scarcely differs from the R. V. "The meaning of this expression *delivered over to Satan*, cannot now (says *Philalethes*) be certainly determined. Some commentators consider that the infliction of corporal punishment is intended, arguing especially from the literal sense of the passage, 1 Cor. v. 5, where the same phrase is used: but the opinion of others, that the apostle refers to excommunication or expulsion from the society of Christians, seems to be the most probable and best supported." As such we also regard it: on the other side of the question our readers should consult *Benson on the Epistles*, &c. Vol. I. p. 572.

1 Tim. ii. 2. "A peaceful and quiet life, in the complete exercise of *our* religion, and *in the practice of* whatever is worthy of respect:" in R. V., "a quiet and peaceable life, in all godliness and honesty" [εν παση ευσεβειᾳ και σεμνοτητι]. The French Genevan Version, like *Philalethes*, gives a kind of paraphrase, "en pratiquant tous les devoirs de la piété et de l'honnêteté."

—— 4, 5, 6. "The knowledge of the truth, namely, that there is one God, and one Mediator between God and men, the man Christ Jesus, who in proof *of the doctrine* gave himself in due time," &c.: in R. V., "the knowledge," &c. For [Εις γαρ, κ. τ. λ.] there is one God, &c.—who gave himself a ransom for all, to be testified in due time. [Ὁ δους ἑαυτον αντιλυτρον ὑπερ παντων, το μαρτυριον καιροις ιδιοις.] We cannot approve of either of these translations: the last clause should be rendered more literally and faithfully; and we are therefore pleased with Diodati and with Wakefield, "*secondo* la testimonianza *riservata* a' propi tempi,"—"that testimony *reserved* to its proper time."

—— "I enjoin the woman not to teach, nor to usurp authority," &c.: in R. V., "I suffer not a woman to, &c., nor to usurp," &c. With more correctness Newcome translates the clause, "I suffer not the woman to teach or to usurp authority." See Symonds' Observ. &c. in loc.

—— 13. "Adam was formed the

first in order:" in R. V., "was first formed" [πρωτος επλασθη]. It is for the expositor, not for the translator, to say, whether first *in time*, or first *in dignity?*

1 Tim iii. 1. "It is a truth, that whoever aspireth to the pastoral office setteth his mind upon an honourable employment:" in R. V., "this is a true saying, [πιστος ὁ λογος,] if a man desire the office of a bishop, [ει τις επισκοπης ορεγεται,] he desireth a good work" [καλου εργου επιθυμει]. On the clause πιστος ὁ λογος Griesbach remarks, "ad antecedentia referunt Chrys. Oec. Theoph.:" Wakefield does the same: but we doubt whether such a position be in Paul's manner.

—— 3. *Philalethes* rightly omits the words μη αισχροκερδη, which bear the appearance of having been inserted here from Titus i. 7.

—— 6. "Not a new convert, lest he should be lifted up with pride, *and* incur the censure of *our* adversary:" in R. V., "not a novice, [νεοφυτον,] lest, being lifted up with pride, [τυφωθεις,] he fall into the condemnation [εμπεση] of the devil [του διαβολου]." According to Newcome's Marginal Version, "the accuser:" Luther translates the word, "dem lasterer;" in the French Genevan Vers. it is, *calomniateur*.

—— 13. "Acquire to themselves an honourable rank:" in R. V., "purchase to themselves a good degree" [βαθμον ἑαυτοις καλον περιποιουνται]. Here *Philalethes'* translation is also that of Newcome.

—— 15. "Which is the pillar and support of the truth:" in R. V., "which is the church of the living God, the pillar and ground of the truth" [ἡτις εστιν εκκλησια Θεου ζωντος στυλος. κ. τ. λ.]. By Wakefield and Newcome the clause στυλος και ἑδραιωμα της αληθειας is referred to Timothy.

—— 16. "And great, unquestionably, is the mystery of *our* religion. *He who* was manifested in the flesh, was confirmed in his character and authority by the Spirit, was seen familiarly by *his* messengers, proclaimed among the Heathen, believed on in the world, received up into glory." The public translation is the following, "and without controversy [ὁμολογουμενως] great is the mystery of godliness [της ευσεβειας]: God was manifest [εφανερωθη] in the flesh, justified in the spirit, [εδικαιωθη εν πνευματι,] seen of angels, [ωφθη αγγελοις,] preached unto the Gentiles," &c. It will be perceived that *Philalethes* has adopted Griesbach's text, which we find also in Newcome's margin, whose note, illustrating the construction, is well entitled to our regard.

1 Tim. iv. 1. "Giving heed to deceivers and to diabolical doctrines." in R. V., "to seducing spirits [πνευμασι πλανοις] and doctrines of devils" [διδασκαλιαις δαιμονιων]. With neither of these translations are we satisfied. Diodati indeed has it, *dottrine diaboliche:* yet *Joseph Mede* has, in our judgment, clearly shewn (Works, p. 626) the proper rendering to be, "doctrines concerning dæmons;" and this we meet with, accordingly, in Benson and in Newcome.

—— 3. "Who shall require abstinence from marriage, and from food," &c.: in R. V., "forbidding to marry, and commanding to abstain," &c. [κωλυοντων γαμειν, απεχεσθαι βρωματων]. Here *Philalethes* has translated with felicity a difficult clause: for his success he seems to have been indebted, in part, to Doddridge. In Wakefield we read, "giving commands about abstinence from marriage and from meats:" see, too, Sect. xxiv. of his *Silva Critica*, P. i.

——3, 4. "Partaken of with thanksgiving by believers, *who should be sensible of this truth*, that every thing," &c.: in R. V., "received with thanksgiving of them who believe and know the truth. For every creature," &c. [εις μεταληψιν μετα ευχαριστιας τοις πιστοις και επεγνωκοσι την αληθειαν. Οτι πασα κτισμα, κ. τ. λ.]. The turn which *Philalethes* has given to this passage, is sanctioned by Castalio, Rosenmüller and Wakefield: and the last-mentioned author is very happy in his translation of a part of it, "them who believe and are convinced of this truth," &c.

—— 8. "Certain exercises of the body are profitable in a small degree:" in R. V., "bodily exercise profiteth little." [Η γαρ σωματικη γυμνασια προς ολιγον εστιν ωφελιμος.] The translators and commentators are divided in respect of the import of the words προς ολιγον: Pagninus renders them, "ad modicum;" but Rosenmüller makes a reference to James iv. 14, and adds, "intellige χρονον."

1 Tim. v. 1. "Rebuke not an aged man severely:" in R. V., "rebuke not an elder" [πρεσβυτερῳ μη επιπληξῃς]; which leaves it doubtful whether Paul speaks here of an ecclesiastical officer or of any man advanced in years. *Philalethes* is correct. So Worsley, "a senior;" and so the F. G. Vers., "celui qui est avancé en age." But Newcome and the l. V. adopt the common rendering.

—— 4. "A suitable return to their parents and progenitors" [αμοιβας αποδιδοναι τοις προγονοις]: in R. V., "to requite their parents." Newcome has, "to requite their progenitors:" Schleusner restricts τοις προγονοις to *fathers and mothers:* of the rendering given by *Philalethes*, we must complain that it is circuitous and paraphrastical.

—— 5. "She who is truly a widow, and left alone, should trust in God," &c.: in R. V., "she that is a widow indeed, and desolate, trusteth [ηλπικεν] in God:" We prefer the rendering in the P. T.—"Præteritum," says Rosenmüller, "pro præsenti."

—— 6. "She who abandoneth herself to pleasure:" this is much better than the R. V., "she that liveth in pleasure" [ἡ δε σπαταλωσα].

—— 11. "When they *grow weary of Christian restraints*" (in the margin "grow wanton against Christ," and so, in substance, the R. V., "wax wanton," &c."); the original is, οταν γαρ καταστρηνιασωσι του Χριστου, "postquam lascieverunt contra Christum." Schleusner. We do not now undertake an interpretation of the phrase. Dr. Symonds, after having quoted the P. T., exclaims, "What an extraordinary phrase is this!" Mr. Wakefield's rendering is admirable: 'for, when they grow weary of the restraints of Christ, they wish to marry.' Much, nevertheless, as we respect the memory of Symonds and of Wakefield, we cannot join in this encomium. We give the preference to Newcome's rendering, which retains the spirit of the original, and cannot offend the most delicate modern ear, "when they become inordinate against Christ."

—— 12. "Exposing themselves to condemnation by not being faithful to their first engagement:" in R. V., "having damnation because they have cast off their first faith" [εχουσαι κριμα ὁτι την πρωτην πιστιν ηθετησαν]. *Philalethes* seems to have apprehended the apostle's meaning: so the F. G. Vers., "puisqu' elles ont violé leur premier engagement."

—— 17. "Let the elders who act well as superintendants, be considered worthy of a liberal recompence" [οι καλως προεστωτες πρεσβυτεροι διπλης τιμης αξιεσθωσαν]. In R. V., "Let the elders who rule well be counted worthy of double honour." Here *Philalethes* follows, and with reason, most of the preceding translators and interpreters: thus Castalio, "gemino præmio," and Newcome, "double reward," which strikes us as the best rendering. For this sense of the word τιμη see Acts xxviii. 10. On the adjective διπλη, Rosenmüller, a most valuable expositor, remarks, "sumitur indeterminatè."

—— 22. "Put thy hands hastily on no man" [χειρας ταχεως μηδενι επιτιθει]. The R. V. is ambiguous, "lay hands," &c. Symonds' *Observ.* &c., in loc.

—— 23. "Use a little wine, on account of thy stomach, and the weak state, frequently, of thy health" [τας συνεχας σου ασθενειας]. In R. V., "thine often infirmities." Better, as in Worsley and Newcome, "thy frequent infirmities" [*disorders*].

—— vi. 1, 2. "Let as many as are under the yoke of servitude account their own masters worthy of all respect, that the name and doctrine of God may not be blasphemed. And let not those that have believing masters treat *them* disrespectfully, because they are brethren, but let them give their service more readily, because those who receive the benefit *of it* are believers and objects of affection." In R. V., "let as many servants as are under the yoke [ὁσοι εισιν ὑπο ζυγον δουλοι] count their own masters worthy of all honour [τιμης], that the name of God and his doctrine [ινα μη το ονομα του Θεου και ἡ διδασκαλια] be not blasphemed. And they that have believing masters, let them not despise [καταφρονειτωσαν] them because they are brethren, but rather do them service [αλλα μαλλον δουλευετωσαν], because they are faithful and beloved, partakers of the benefit" [ὁτι πιστοι εισι και αγαπητοι, οἱ της ευεργεσιας αντιλαμ-

δανομαι]. The rendering here given by *Philalethes*, is not a little happy: in the last clause he follows Newcome, with a trifling variation.

1 Tim. vi. 13. "Who giveth life" [in R. V., "who quickeneth," του ζωοποιουντος]. A requisite correction and an obvious improvement.

—— 14. "That thou keep thyself, as thou art instructed, unspotted," &c.: in R. V., "that thou keep this commandment without spot" [τηρησαι σε την εντολην ασπιλον]. Place a comma after *commandment*, and another after *unrebukeable*, which is better than to render την εντολην by "as thou art instructed."

2 Tim. i. 1. "As to the promise of life in Christ Jesus:" in R. V., "according to [κατ'] the promise of life which is in C. J." [ζωης της εν Χριστω Ιησου]. "As to," is also the rendering of Newcome: "with respect to," that of Benson.

—— 3. "I thank the God of my forefathers, whom I serve with a pure conscience:" in R. V., "I thank God, whom I serve from *my* forefathers with pure conscience." [Χαριν εχω τω Θεω, ω λατρευω απο προγονων εν καθαρα συνειδησει.] Our readers will judge which of these versions is correct. We cannot discover any principle or authority for that of *Philalethes*. On this verse see Symonds, in loc.

—— 6. "That thou keep alive the divine gift which thou possessest by the imposition of my hands:" in R. V., "that thou stir up the gift of God which is in thee [αναζωπυρειν το χαρισμα του Θεου, ο εστιν εν σοι] by the putting on of my hands." [Δια της επιθεσεως, κ. τ. λ.]

—— 8. "The attested doctrine of our Lord, nor of me who am in bonds for him:" in R. V., "the testimony of our Lord, [το μαρτυριον του Κυριου ημων,] nor of me his prisoner [μηδε εμε τον δεσμιον αυτου]. *Philalethes* has improved upon King James's translators; yet the rendering by Newcome is still better, "the testimony concerning our Lord, or of me, a prisoner because of him."

—— 10. "Opening a clear view of immortal life, by the gospel:" in R. V., "hath brought life and immortality to light through the gospel." [Φωτισαντος δε ζωην και αφθαρσιαν δια του ευαγγελιου.] Wakefield has it, "spread abroad:" the F. G. Ver., "a mis en evidence."

2 Tim. i. 12. "What I have confided to him" [την παραθηκην μου]: in R. V., "what I have committed unto him." Translate, however, with the editors of the I. V., "what he hath committed to me," and read their note, and Schleusner, in verb. παρακαταθηκη, No. 2; also Rosenmüller, in loc.

—— 18. "In the great day." According to R. V., "in that day." [Εν εκεινη τη ημερα.] Wakefield has supplied *great* in italics. Nothing is gained by freedoms of this description.

—— ii. 4. "No man who goeth out to war, entangleth himself with the *common* affairs of life:" in R. V., "in the affairs of *this* life" [ταις του βιου πραγματειαις]. The addition, by *Philalethes*, of the word *common*, is unnecessary and unjustifiable.

—— 6. "The husbandman must first labour, *and then* partake of the fruits." A requisite correction of the R. V., "the husbandman that laboureth, must be first partaker," &c., which is the very reverse of the apostle's declaration [τον κοπιωντα γεωργον δει πρωτον των καρπων μεταλαμβανειν]. Wakefield's rendering, "the husbandman must labour before he be partaker of the fruits," is the best. See, too, the marginal translation in the larger English Bibles.

—— 20. "The former for honourable, the latter for meaner uses" [ο μεν εις τιμην, ο δε εις ατιμιαν]: in R. V., "some to honour, and some to dishonour." *Philalethes* has followed Doddridge.

—— 22. "Flee from those things which excite the passions of youth:" in R. V., "flee also youthful lusts" τας δε νεωτερικας επιθυμιας φευγε]. *Philalethes* has given a paraphrase rather than a translation.

—— 26. "Taken captive by the devil," &c. [του διαβολου], so the R. V.; and thus Worsley, Wakefield and Newcome. With the I. V., we translate, "the accuser."

—— iii. 3. "Averse to what is good:" in R. V., "despisers of those that are good" [αφιλαγαθοι]. Most translators and commentators refer the word to *persons*: probably it also

includes *things* or *qualities*. We, accordingly, render it, "averse from what is good," or, with Wakefield, "enemies to goodness." See Titus i. 8.

2 Tim. iii. 10. "Thou has followed in my steps, in doctrine," &c. [παρηκολουθηκας μου τη διδασκαλια]: in R. V., "thou hast fully known my doctrine," &c. Schleusner has, "conformasti te," &c. Castalio, "assecutus es;" and so the Syriac. On the other hand, the P. T. is supported by Luke i. 3. We think that *Philalethes* gives the sense of the apostle, which Le Clerc also has well expressed, "vous, avez vû, en me suivant, ma manière d'enseigner."

—— 16. "All Scripture, divinely inspired, is profitable," &c.: in R. V., "all Scripture is given by inspiration of God, and is profitable," &c. [πασα γραφη θεοπνευστος και ωφελιμος, κ. τ λ.]. We would translate, "*is* also profitable." Here we copy so much of a Abp. Newcome's Note on this clause as concerns the Version of it: "some render, all Scripture given by inspiration of God is profitable, &c. So Syr., the three Arabic Versions, Vulg. Grotius, the English Bible of 1549," &c.

—— ib. "Virtuous discipline" [επανορθωσιν]: the R. V. has "correction," which we prefer. *Reformation of manners*, seems intended.

—— iv. 1, 2. "Before God, and the Lord Jesus Christ, who, when he shall appear in his kingdom hereafter, will judge the living and the dead, I charge *thee* preach the word:" in R. V., "I charge *thee* therefore before, &c. at his appearing and his kingdom," &c. [την επιφανειαν αὐτου, και την βασιλειαν αὐτου]. Here we have chiefly to notice the needless deviation of *Philalethes* from the order of the original: in other respects his translation is an obvious improvement. With Griesbach he omits ουν σου: but, unlike Griesbach, retains του Κυριου.

—— 2. "Be urgent" [επιστηθι]: in R. V., "be instant." We adopt the rendering by *Philalethes*, who agrees here with Newcome. Let us attend to the remark of a great master of the Greek tongue on the force of this verb: "Επιστηθι, me quidem judice, sine controversiâ valet, *insta atque incumbe*, ut solent ἐργοδιωκται, qui nullum intermittunt tempus, quin institum opus urgeant: diversa significandi virtus in Aor. 2, quæ multum ab Aor. 1 dissidet." Hemsterhus. in Lucian. Vol. I. (Bipont,) p. 255.

2 Tim. iv. 6. "For my powers are now failing, [in the margin, I am now about to be sacrificed,] and the time of my departure is near:" in R. V., "for I am now ready to be offered [εγω γαρ ηδη σπενδομαι], and the time of my departure is at hand" [αφεστηκε]. The translation of *Philalethes* varies considerably from that of his predecessors. In Castalio we read, "jam jam immolandus sum," and Doddridge retains the figure expressed by R. V. The Lexicon of Schleusner is perhaps the source of the variation: in verb. σπενδω (No. 4), "metaphoricè: *paulatim absumor*. Sic bis in N. T. legitur, Phil. ii. 17; 2 Tim. iv. 6,—omnes vires meæ sensim minuuntur et absumuntur." However, we cannot admit that the learned lexicographer has proved this to be the sense of the word; and we consider the present example of his skill in illustration as singularly unhappy. The authorities to which he refers, are insufficient: valuable as are his labours, they would be yet more so, were not his subdivisions extremely numerous and refined.

—— 7. "I have continued faithful:" in R. V., "I have kept the faith" [την πιστιν τετηρηκα]. Wakefield has, "I have been faithful to my engagements."

—— 14. "Alexander the brazier:" in R. V., "Alexander the coppersmith" [ὁ χαλκευς]. Here *Philalethes* agrees with Worsley.

—— ib. "Will render." In R. V., "reward" [αποδφη]. But *Philalethes* prefers the various reading, *αποδωσει*.

—— 20. "Erastus remained, [in R. V., "abode,"] at Corinth." The original word is εμεινεν; and this Worsley translates, *staid*, Wakefield, *stopt*, Newcome, *remained*.

Titus i. 1, 2. "The knowledge of religious truth, founded upon," &c.: in R. V., "the acknowledging of the truth which is after godliness [επιγνωσιν αληθειας της κατ' ευσεβειαν]. In hope of" [επ' ελπιδι]. We consider "knowledge" as the correct translation. See Worsley and Schleusner. The rendering "founded upon," is of the nature of a paraphrase.

Titus i. 5. "I left thee in Crete, that thou mightest set right the things that were defective, and ordain elders in every town:" in R. V., "left I thee—that thou shouldest set in order [επιδιορθωση] the things that are wanting [τα λειποντα]—every city" [κατα πολιν]. "It is well known," says Doddridge, note in loc., "that every considerable town was called a *city* by the ancients." *Philalethes*' translation of this verse, taken altogether, is correct. Symonds, in loc.

—— 12. "A poet of their own:" in R. V., "a prophet" [προφητης]. Mr. Wakefield's rendering is singular, "one of their own teachers." We much prefer that of *Philalethes*, who agrees with Newcome.

—— ib. "Slothful gluttons:" in R. V., "slow bellies" [γαστερες αργαι]. In proof "that γαστερες by itself signifies *gluttons*," the late Primate of Ireland refers to Wetstein.

—— ii. 2. "Worthy of respect, discreet:" in R. V., "grave, temperate" [σεμνους, σωφρονας].

—— 5. "Domestic." in R. V., "keepers at home" [οικουρους]. There is a good reading in Griesbach's margin, οικουργους.

—— 11. "The saving grace of God hath appeared to all men:" in R. V., "the grace of God that bringeth salvation, hath appeared," &c. [επεφανη γαρ η χαρις του Θεου η σωτηριος πασιν ανθρωποις]. Wakefield, Newcome, and the F. G. Vers., place a comma after Θεου: "salutaire à tous les hommes."

—— 13. "The manifestation of the glory of the Great God," &c.: in R. V., "the glorious appearing [επιφανειαν της δοξης] of," &c. In this instance *Philalethes* is more literal than usual.

—— iii. 1. "Admonish them to be submissive and obedient to magistrates and men in authority:" in R. V., "Put them in mind [υπομιμνησκε] to be subject to principalities and powers" [αρχαις και εξουσιαις]. Thus Worsley, "governors and magistrates." It is evident that the rendering and interpretation of this clause must determine the rendering and interpretation of Eph. vi. 12, "we wrestle against *principalities*, against *powers*,"—"magistrates and men in authority."

—— 10, 11. "Reject a party man *in religion*, knowing that such a man is perverted, and sinneth against his own conscience" [in the margin, "being self-condemned"]. "A man that is an heretic [αιρετικον ανθρωπον], after the first and second admonition, reject: knowing that he that is such, is subverted [οτι εξεστραπται ο τοιουτος], and sinneth, being condemned of himself" [αμαρτανει, ων αυτοκατακριτος]. Αιρετικος ανθρωπος, (says Campbell, *The four Gospels*, &c. Vol. I. 4to. pp. 435, 436,) "may properly be rendered a *factious man*." Wakefield's rendering is, "a fomenter of divisions:" and so the I. V. For the sense of παραιτου see 1 Tim. iv. 7.

—— 14. "Our *friends*" [οι ημετεροι]. *Philalethes* has, with good reason, supplied the ellipsis. Here the R. V. is literal to a fault, "let our's" &c.

James i. 4. "Let constancy have its full exercise:" in R. V., "let patience [υπομονη] have *her* perfect work" [εργον τελειον εχετω]. Most of the translators have employed the word *patience*: *Philalethes* will, perhaps appeal, nor, we think, unjustly, to Rosenmüller and Schleusner.

—— 8. "An undecided man:" in R. V., "a double-minded [διψυχος] man." Newcome translates it, "a man of a divided mind."

—— 15. "Sin, when perpetrated, is pregnant with death:" in R. V., "when it is finished [αποτελεσθεισα], bringeth forth [αποκυει] death." But Wakefield, still better, "when her full time is come," &c. Castalio has, "peccatum porro perpetratum;" and so Doddridge.

—— 16, 17. "My dear brethren" [αγαπητοι]. The R. V. is more dignified, "beloved."

—— "Every good gift, and every perfect benefit" [δωσις—δορημα]: in R. V. the same noun is repeated, "every good gift, and every perfect gift." *Philalethes* follows Newcome, and has also the sanction of Wakefield and of the F. G. Vers.; not to mention Castalio, &c.

—— 23. "A mirror" [εσοπτρον]. In R. V. "a glass." The majority of preceding translators will authorize the change.

—— ii. 1. "The glorious faith of our Lord Jesus Christ, so as to have respect to persons:" in R. V., "the faith of our Lord Jesus Christ, the

glory [*την πιστιν κ. τ. λ. της* ith respect of persons" [*εν προ αις*]. Wakefield says, "there o doubt of the propriety" of iexion which is the basis of dering by *Philalethes*. In on of it, we are referred to . 11, *το ευαγγελιον της δοξης ριστ Θεου*, in which passage, , a *doctrine*, not a *person*, is ted. Besides, the position of ls is not the same, *την πιστιν υ ημων Ιησου Χριστου της δοξης*. e Rosenmüller to be correct, *της* ponitur pro *ενδοξου*." On r hand, the alteration con- or has the countenance of not ighly respectable translators, ient and modern. The I. V. he common rendering.

ii 4. "Ye become judges who l:" in R. V., "judges of evil :" [*κριται διαλογισμων πονηρων*]. , "of wicked reasonings." has, "who reason wickedly." 10. "Whoever shall keep the w except offending in one completely guilty:" in R. V., ever," &c. and yet offend in ! [*πταισει δε εν ενι*] he is guilty [*γεγονε παντων ενοχος*] This passage Worsley, a very ac- ranslator, has rendered with licity, "he is under the pe- all."

19. "Evil spirits" [*τα δαιμο-* R. V., "the devils." The rrect translation is, "the ;" as in the F. G. Vers. ing beyond this, falls within ince of the expositor.

25. This verse *Philalethes* a note, but does not insert xt. Why should he suspect g "an interpolation"?

iii. 13. "Shew his attain- ith the meekness of wisdom." V. has, "his works" [*τα εργα* Not only is this rendering it possesses the further ad- of being consonant to the d object of the epistle.

17. "Tractable" [*ευπειθης*]: g to R. V., "easy to be en- *Philalethes*' rendering is also ld's.

ib. "Without indecision" ος]. The R. V. has, "with- iality." So nearly all former ors: nor can we assign the principle on which *Philalethes* departs from them.

James iv. 7. This writer here retains the common rendering, "the devil" [*τω διαβολω*]. So do his predecessors.

—— 11. Though *thou mayest be* a judge:" in R. V., "but a judge" [*αλλα κριτης*]. The words in italics, are unnecessary: after "judge," in the P. T., read, *of it*.

—— v. 19, 20. "If any of you wander from the truth, and one re- claim him, be assured that he who reclaimeth the sinner from his wander- ing shall, &c., and extinguish a mul- titude of sins." To estimate the variations from the R. V., the reader will weigh the expressions *πλανηθη*, *επιστρεψη*, *καλυψει*. Perhaps he will give the preference to the P. T.

ART. II.—*Letters on the Events which have passed in France since the Restoration in* 1815. By Helen Maria Williams. 8vo. pp. 204. Baldwin and Co. 1819.

ON a former occasion [Vol. XI. pp. 228—232] we were com- pelled, by a sense of justice, to make some rather severe strictures upon Miss Williams's statements with re- gard to the persecution of the French Protestants. Time has justified all our remarks. The liberal party has gained the ascendancy in France; it is no longer treason to avow at Paris that the *restored* government, for a time under the influence of the *Ultras*, did abet and sanction the persecutions in the South, nor does policy require the Parisian Protestants to disavow all connexion and sympathy with the Dissenting Ministers of London, who stood forward amidst difficulty and reproach to succour the victims of intolerance; and Miss Williams her- self is emboldened by the altered tone of public feeling to assume the lan- guage which so well becomes her, of an ardent friend of civil and religious liberty.

She thus describes the political state of that generation of the French who will presently form the na- tion :—

"Above all, one class of the nation was found in vigorous resistance to all *ultra*-royalist measures; that class is composed of *the whole youth of France*. Among them there is no dissenting voice, no hos-

tile opinion. You may still inquire in French society, what are the political sentiments of a man in advanced life; but *if the person with whom you converse be young, inquiry is useless: that person is a lover of liberty.* The French youth have lived only under the new order of things, and have not been taught to respect the old They have imbibed the principles of the Revolution, without having felt its evils. Its pitiless tempest rocked their cradle and passed harmless over their heads. They are not like those who, having passed through the Revolution, are weary of the conflict, and disposed to leave the reformation of the world to whomever it may concern. The minds of the French youth are unsubdued by suffering, and full of the ardour of independence. They know that liberty is the prize, for [which] many of their parents have bled in the field or perished on the scaffold. But they are too well read in modern history, of which their country has been the great theatre, to seek for liberty where it is not to be found. They do not resemble that misled and insensate multitude who, in the first years of the Revolution, had just thrown off their chains, and profaned in their ignorance the cause they revered. The present race are better taught, and will not bow the knee to false idols They rally round the charter as their tutelar divinity, whom it is their duty to obey, and their privilege to defend."—Pp. 7—9.

We are pleased with the following notice, the first that has reached us, of the recal from exile of M. Pomnier Rabaud, the brother of the illustrious and unfortunate Rabaud St. Etienne, and for several years one of the Protestant ministers at Paris. M. Rabaud was one of the Convention that sate in judgment upon Louis XVI. He gave his vote for the death of the king, but with an additional clause designed to save his life. The measure of his political offences was filled up by his signing the "Additional Act," that is, the act of allegiance to Buonaparte on his return from Elba. And hence, at an advanced age, and without any means of subsistence but his profession, he was banished from France.

"M. Rabaud bears a name which is never pronounced but with veneration by the Protestants of France. His exile was generally deplored; the pious had lost a model, and the poor a friend. After two years of exile, his return was solicited by one of the best defenders of Protestantism and of liberty in France, M. Boissy d'Anglas, and granted by the King with generous alacrity The first time our venerable pastor appeared at church, a great part of the audience offered him a spontaneous tribute of affectionate reverence, by rising, when he entered."—Pp. 11, 12.

The great thing gained by the French is the election of representatives. This privilege is not equal in value to the elective franchise in England. The people only elect other electors, who, in what are called "electoral colleges," choose the actual Deputies; and in the assemblies of the "electoral colleges" no discussion is permitted on the merits of the respective candidates.

"The people, however, well understand the value of their right of election They know the price it has cost. They are not ignorant that they have paid for it with thirty years of revolution, with their tranquillity, their fortunes, their children; ——— they regard it, like the sacred ark, which no impious hand could touch with impunity. During the last election at Paris, a friend of mine passed a group of people, who were talking politics in the street, when one man, stepping out of the group, pointed with his hand to a *placard* with the names of the electors, and exclaimed, *This is the Revolution.*"—Pp. 31, 32.

The sign and seal of French liberty is the impotence of the priesthood, of which Miss Williams gives an amusing proof:

"The carnival of 1817 was succeeded by an incident that spread a general gaiety over the first days of Lent This was a *Mandement*, or Pastoral Letter, of the *Grand Vicaires* of Paris, the first episcopal authority in the interregnum of the archbishoprick, addressed to the faithful, and affixed as usual, at that season, to the walls of all the churches of the capital. It was in general, in the accustomed forms, prescribing abstinence, granting permission to eat eggs, &c —but it contained one prohibition of a novel description. A bookseller had just published a compact edition of Voltaire for more general use; and against this publication the *Mandement* hurled all its thunders. The Parisians have long had sufficient reason to be serious, but their natural disposition is to be gay; they were glad of an occasion for mirth, and never was a Mandement before the cause of so much pleasantry. It furnished the subject of epigrams, the burden of songs; every body felt the ordinary

disposition to do what was forbidden; and such was the increased demand for Voltaire, that seven new editions were published and sold rapidly. These were followed by new editions of Rousseau, and other French classics, who now again descended from their shelves, and became for a moment the order of the day."—Pp. 105, 106.

The ancient ardour of the French for literature has given way to zeal for politics.

"Such is the present avidity for political intelligence, that Paris is filled with reading-rooms, which are crowded from morning till night, with old and young, all alike eager to seize upon some new pamphlet, and obtain information of what is passing. At the *Athenée*, a long established literary institution, nothing attracts so brilliant a crowd of both sexes as the discussion of some political question by M. Benjamin Constant, with that analyzing precision, and that persuasive eloquence of which he has so eminently the secret."—P. 108.

According to Miss Williams, the French are no longer irreligious:

"It is a pleasure to relate that, although enlightened persons in France give no quarter to superstition, a general respect for religion now prevails in this country. No glory can any longer be acquired by the miserable boast of infidelity. In the first years of the Revolution, those deplorable doctrines were so prevalent, that they had descended even to the vulgar. '*Il faut une religion pour le peuple*,' said a cobbler to a friend. At present the sneer of irreligion is as distant from the tone of good company, as it is from the principles of right reason. The infidel now bears his gloomy system as well as he can, in silence, and no longer obtrudes his incredulity on others; on those who, perhaps, in the bitterness of adversity, lean for their sole support on a creed that tells them of pity that partakes—of mercy that consoles, misfortune; and of goodness that will remember virtue."—Pp. 115, 116.

But with this respect for religion, there is little disposition in the French people to bigotry: they are said to view the missions of the priests with indignation. Of these Miss Williams says,

"Catholic missionaries are sent by nobody knows whom, to wander, nobody knows why, over France, with pilgrim-feet, and preach the dogmata of the Catholic faith, as if they were as little known on the banks of the Garonne as of the Mississippi. They plant great iron crosses in the principal squares or streets of the towns or villages where they pass, and on which they engrave figures of hearts, inscribing on each heart the name of one of the faithful."—P. 116.

In a Supplementary Letter, Miss Williams vindicates the French Protestants from some charges which she understands have been preferred against them in England, and particularly by a reverend gentleman of the name of *Raffles*. From the vagueness and pompousness of the defence we can scarcely collect the nature of the accusation. Sabbath-breaking appears, however, to be one of the offences in question; and in treating this, Miss Williams breaks out into oratorical exclamations which mean nothing, instead of replying that the foreign Protestants do not hold the same notions as the English Nonconformists of the sanctity of the Sabbath, or rather the first day of the week.

One fact stated by our author (p. 195) shews the intimate connexion between civil and religious liberty. When attempts were lately made by the Ultras to violate the Charter in respect of the law of elections, persecuting movements were made at Nismes. On that occasion, the ardour of the bigots in the town was cooled by an intimation from the Protestant peasants of the Cevennes, that if one drop of Protestant blood were spilt, the *mountains would descend*, and "it would be woe to the Catholics." Happily (as Miss Williams concludes, pp. 197, 198), the peasants were not compelled to fulfil their menace, the Charter triumphed in the Chamber of Deputies, and the Protestants at Nismes are in safety.

ART. III.—*The Duties of Christians towards Deists: A Sermon, preached at the Unitarian Chapel, Parliament Court, Artillery Lane, Bishopsgate Street, on Sunday, October 24, 1819, on occasion of the recent Prosecution of Mr. Carlile, for the Republication of Paine's Age of Reason.* By W. J. Fox. 8vo. pp. 48. 1*s.* 6*d.*

THE argument against the punishment of opinions appears to us unanswerable. There can, in fact, be no liberty of inquiry, if there be not liberty for the avowal of the result

OBITUARY.

1819. June 23, at *Paris*, aged 76, M. Prosper-Gabriel Audran, Professor of Hebrew of the French College. He was the son of the celebrated Audran, director of the Gobelin-Tapistry, whose house was the resort of many distinguished artists. The young Audran, who had naturally a taste for the arts, wished to embrace the profession of one of them; but his father, who destined him to the bar or the magistracy, made him pursue the requisite studies, and purchased for him in 1768 the charge of Counsellor of Justice at Paris. He carried to this dignity an inflexible integrity, which formed the foundation of his character. He displayed with his companions the firmness and the courage which then distinguished the tribunals and courts of justice, and he took his share of the disgraces and the injuries put upon them by the government. He was banished with his brethren in 1771, under the Chancellor Meaupou, and recalled in 1774, at the accession of Louis XVI.

At this period, he connected himself especially with the advocate M. Baudin, who died President of the Council of Ancients. This latter, who had drawn from the school of the Oratory more solid principles of religion than those that were then taught in the majority of seminaries, made it his duty to communicate them to his friend; and as M. Audran was naturally serious, he had no difficulty to understand and relish them: thenceforward he gave himself up more particularly to the study of Holy Scripture, without at all neglecting his duties as a magistrate. After some years, being persuaded that it was, if not impossible, yet at least very difficult to reconcile the spirit of penitence with his magisterial functions, he sold his office to live in retirement, and to devote himself to the kind of life which appeared to him the most conformable to his divine model. He went to lodge in a small apartment *(Rue des Maçons)* near his mother, of whom he took a particular care until her death.

There he lived in his retreat, leading the life of a penitent, and meditating day and night upon the eternal truths which were all his consolation. To improve himself in Hebrew, to which he had applied principally since he had quitted the magistracy, he made acquaintance with M. Rivière, professor of this language in the College of France; he, on his side, finding in M. Audran all the aptitude necessary for mastering it and becoming a proficient in it, made him a friend, and presently a rival in his favourite pursuit. M. Audran made such progress under such a master, that on the death of M. Rivière, which happened a few years after he was judged worthy to succeed him. His modesty led him to resist for some time, but he was at length constrained to yield to the intreaties of his friends, especially of M. Camus, then keeper of the national archives.

In his new appointment he displayed his wonted conscientious zeal. Not contented with public and stated lectures, he threw open his closet at all hours of the day to students. More than once he has been known to seek out those that were unavoidably absent from lecture, and to give them instructions at their own lodgings.

Though his income was considerable, his style of living was that of a hermit. He nursed his fortune for the poor; supporting a great number of families, educating children and setting out youths in the world. His last worldly act was to give the little money that he had in store to a friend for the benefit of the poor, wishing, as he expressed himself, to carry into the other world no wealth but what was current there.

One of his friends has drawn up for him the following monumental inscription:—

Hic jacet
Prosper-Gabriel Audran,
Linguar. Hebr. Chald. et Syr. in Regio Franciæ
Collegio Professor.
In viis justiciæ ambulavit;
Doctus, doctrinæ sapientiam antetulit;
propriæ laudis contemptor, soli Deo, et verbis
et factis, gloriam dare voluit;
firmâ fide, spe certâ,
vitam æternam constanter anhelavit;
caritatis non fictæ, erga Deum et homines,
mandatum implevit;
paupertatem et pacem amavit;
pauperes, quos dotavit, defunctus, perpetuò
lugebant;
obdormivit in Dom. die 23 mens. Junii 1819,
an. ætatis 76.

October 8, at *Homburg von der Höhe*, near Frankfort on the Mayne, in the 22d year of his age, Mr. John Wellbeloved, second son of the Rev. Charles Wellbeloved, and lately a divinity student in the Manchester College, York. The disorder, which carried him off, was a nervous fever; and probably arose from an excess of fatigue and excitement. The premature death of this amiable and promising young man is one of those mysterious appointments, which, however firm our trust in the wisdom and goodness of the Creator, must powerfully impress us with a sense of our own ignorance and our utter inability to measure his unfathomable counsels.

Gifted by nature with superior talents,

cautious and reverential regard of morality and of Christianity, that no one can read his "Thoughts" and feel less disposed than before to watch against "presumptuous sins" or to pray that he may be "innocent from the great transgression."

ART. VI.—*A Letter to Lord John Russel on the Necessity of Parliamentary Reform, as recommended by Mr. Fox, and on the Expediency of Repealing the Corporation and Test Acts.* 8vo. pp. 80. Hunter, and Rodwell and Martin. 1819.

THIS is a temperate, healing pamphlet, on subjects which have caused great divisions, and led to much violence. The Author is a Whig of the Fox school; he appears also to be an Unitarian Dissenter: yet he is as little of a partizan as it is possible for any man of decided opinions to be; he will not indiscriminately censure the present ministers, and he can see some good in a National Establishment of Religion. At the same time, he does not, like some writers that we know, confine his liberality and candour to the stronger party; his civility to the Church of England is not designed to sharpen his hostility to the Methodists, nor his toleration of the Tories to unite a greater force in persecution of the Radical Reformers,

In defending the rights of the Protestant Dissenters, *Civis* (for this is the writer's subscription to the letter) maintains those likewise of the Unitarians, especially as far as they were called in question by Mr. Shadwell, in the Wolverhampton Case.

The whole Letter displays ability, reading and Christian feeling. We wish it may have its proper influence on the mind of the noble person to whom it is addressed, in disposing him to bring forward in Parliament the great questions here discussed. But why the two questions are associated we do not exactly perceive; Parliamentary Reform has no more connexion with the Repeal of the Corporation and Test Acts, than with the abolition of Revenue Lotteries; though, perchance, both might follow from it.

In a note to a passage on uncharitable creeds, *pp. 64, 65*, the author relates the following story from Latrobe's Anecdotes of Fred. II. King of Prussia:

"The nobles of Valangin deposed a clergyman of the reformed religion for having preached against eternal damnation. The Clergyman applied to the King for redress, who immediately issued an order, commanding them to replace the Clergyman in his benefice, and to act in future in a more tolerant and rational manner. In consequence of this, the nobles presented a long remonstrance, in which they, in the most submissive language, insisted upon their right to depose the Clergyman, and positively refused to reinstate him, as the people were determined to hear nothing said against the doctrine of eternal damnation. The King, who did not choose on this occasion to dispute their privileges, but yet had always a great objection to contradict any order he had issued, sent back their remonstrance with these words added to the bottom, '*if my loving subjects of Valangin choose to be eternally damned, I have nothing to say against it.*'"

ART. VII.—*American Unitarian Controversy, containing the Author's Defence of the Unitarian Doctrines against several Opponents; including also their Letters or Essays, &c.* By John Wright of George Town, D (elaware) C (ounty), United States of America. 8vo. pp. 114. Liverpool printed; and sold by D. Eaton, London. 2*s.*

MR. JOHN WRIGHT is well known to our readers as the person against whom the abortive prosecution for blasphemy was begun at Liverpool [Mon. Repos. XII. 244, 306, 431]. He has lately emigrated to America, and settled at George Town, near Washington, where (in Quaker phrase) he is *bearing his testimony* to Unitarianism. (See p. 458 of our present Vol.) The pamphlet before us is an interesting record of a controversy in the American newspapers, in which assumed orthodoxy appears on the other side of the water in the same character that it bears on this; presuming, censorious, intolerant and very much disposed to misrepresentation. But the cause of truth is in good hands, and we have no doubt that the result of Mr. Wright's judicious, temperate and persevering assertion of the Unitarian doctrine will be a large accession to the worshipers of the One God, the Father.

which too many think a sufficient excuse for the neglect of public worship, by her were disregarded; and if not entirely confined to the house by severe indisposition, she was a constant attendant on the ordinances of religion. Her afflicted parents, while mourning the loss they have thus sustained, on the verge of time, have this Christian consolation remaining, that they have followed to the grave that moral worth and excellence, which, in the great day of retribution, will conduce to their and her eternal joy. B. R. D.

Nov. 4, in the 77th year of his age, at *Allington*, near *Bridport*, Mr. Andrew Abbot, a native of Bradford in Dorsetshire, who always maintained a character that attracted the respect and attachment of those who knew him. For many years, in partnership with Mr. Turner, he carried on the business of a considerable China, glass, and Staffordshire warehouse, in Fleet Street, London; and on the Lord's day usually attended the religious services of the Rev. Mr. Tayler, in Little Carter Lane Meeting House. For some time past he had retired from business and resided at Weymouth, from whence he removed to this neighbourhood (with one of his daughters and another relation who lived with him) that he might be near to his deceased wife's connexions in Bridport, persons endeared to him also by the ties of friendship. Within a few weeks of this last removal, he was borne to his long home, "the house appointed for all living."

From frequent intercourse I had with Mr. Abbot some years ago, I found that he was a diligent reader of the sacred Scriptures, and that when he met with difficulties in the perusal of them, which had not previously arrested his attention, he usually committed them to writing, for more mature examination. This judicious method may be recommended to those who wish to understand what they read, as calculated eventually to give satisfaction to the mind, on passages in the records of divine revelation, which, at first view, appear obscure or inconsistent with others. Religious truth is of so invaluable a nature, as abundantly to repay the labours of those who, with fervent prayer to the Father of lights for his gracious blessing, seek for it as for hidden treasure.

For some time past Mr. Abbot experienced the infirmities which frequently attend declining years, and contribute to reconcile persons to that awful change by death, which is the appointed lot of man. Two of his precious senses, those of seeing and hearing, had been gradually decaying, and a fever, within a few days after he was seized with it, terminated his mortal existence. Great as was the trial which his bodily infirmities occasioned, he bore it with Christian equanimity, having in himself a source of pleasing reflections. His mind was stored with a variety of useful knowledge, of which, indeed, he never made any ostentatious display; his judgment was sound and discriminating, and his disposition was placid and amiable in no common degree.

As to his religious sentiments, they were decidedly Unitarian. I visited him but two days before his death. He was aware of his approaching dissolution, and his mental faculties were as perfect as I ever knew them. On my speaking to him of the soothing consolations, which religion tends to afford the Christian in the most trying circumstances, he expressed his firm belief in the truth of Christianity, the greatest blessing that could be bestowed on man. He said, "I derive much satisfaction from the views of it which the Unitarian doctrine presents. I am persuaded," he added, "there is but one God the Father, the only proper object of religious worship, and that our blessed Saviour derived all his powers from him." He dwelt with sacred pleasure on the *paternal* character of God, as represented in scripture, and on his infinite wisdom and boundless goodness. In his *free mercy*, as revealed by Jesus Christ, he declared, he reposed unshaken confidence for final acceptance. His gradual approach to the termination of his mortal course, with a mind stedfast in the Christian faith, and cheered with the hopes of the gospel, may be likened to a serene summer's evening, without a cloud to obscure its brightness. We are hereby reminded of the observation of the Psalmist (though from various causes there are some exceptions to this general rule), "Mark the perfect man, and behold the upright, for the end of that man is peace."

Such a death bed scene, of a person, whose general life and conduct have been suitable to his Christian profession, is peculiarly instructive and interesting. It sweetly recommends a course of piety and virtue. It furnishes an additional instance of the efficacy of Unitarian principles, when properly understood, and their genuine influence have been felt in the heart and life, to support the mind under the afflictions to which frail humanity is subject, and in those solemn moments, when nature is sinking within us, and the ties which bind us to this mortal existence, are fast dissolving. It directs our views beyond the confines of the grave, to the second coming of Jesus Christ, and the glory and happiness which then await his faithful followers.

Who is there, if a witness to the scene above-described, that would not be disposed to exclaim, "Let me die the death of the righteous, and let my latter end be like his"! T. HOWE.

Bridport, Nov. 13, 1819.

INTELLIGENCE.

DOMESTIC.

Religious.

Correspondence in the Times Newspaper, relating to the Unitarians.

[We are urged by many Correspondents to register the following Letters in the *Monthly Repository*. To explain them we prefix the *Clergyman's* Letter, together with the remarks of The *Times'* Editor, which appeared in that Newspaper on Tuesday the 9th instant. The Letters were inserted on the two following days. Ed.]

The Clergyman's Letter.

To the Editor of the Times.

Sir,

I was much pleased to find you taking an interest in, and giving so good a report of, the proceedings of the Bible meeting, at the Mansion-house. There are, however, one or two observations which you make in relation to those proceedings, in your journal of yesterday and to-day, respecting which, I shall merely offer to your consideration one or two queries.

1st. Do you not think that the repeal of the Act in reference to Socinians, afforded Mr. Carlile the only show of defence which he made on his trial? And was there not—I appeal to you as a member of the Church of England—was there not some truth in his defining a Socinian to be a Deist in a cloak? Was there not, also, some point in his question, "Where were your bishops and Christian advocates when the above-mentioned Act was repealed?"

I may just add, on this head, that I wish no sect of religionists to be called to account for their principles; but, still I think the permitting the Act to remain as originally passed, while it would have been an effectual barrier to infidelity, would not have operated in any thing like persecution, with regard to the persons against whom it was levelled. It might have been suffered to remain suspended as a sword over their heads, not, indeed, to be ever employed against them, but to shew that the Legislature, though it did not punish, at the same time disapproved of their tenets.

2dly. Does it not strike you, as a defect in the law of the land, that a blasphemer, after conviction, may carry on, and most profitably and shamelessly too, the nefarious trade for which he has been convicted by a jury? Where was the wisdom, then, of repealing a statute, or part of one, by which, in the case of Eaton, his whole stock was seized and destroyed after his conviction; and will it not be wise in Parliament to revive the said statute, or provide in some other way for the remedy of such a grievance? I am convinced religion is in no danger, so far as the enlightened and reflecting are concerned; but ought not provision to be made, both that the Infidel should not be suffered to outrage the public feeling by continuing to sell what his country has condemned as blasphemous; and that the ignorant and unthinking should be defended from exposure to the seduction and the plausibility and the impiety of blasphemous publications?

With regard to the statement made by the clergyman with whom Mr. Cunningham differed, allow me to remark, that the former has been very recently in what are called the disturbed districts, and gives, as the result of his observations, the somewhat alarming view of the progress of infidelity which his speech exhibited. Were it not that Bible meetings are not to degenerate into debating clubs, I am confident he could have produced to the meeting sufficient reasons for what he asserted; and I doubt not that he satisfied Mr. Cunningham's mind at the close of the meeting, that his opportunities of information had been such as to render considerable regard due to his opinion. The gentleman in question is not in the habit of forming opinions hastily, nor publishing them rashly.

I am, Sir, your obedient humble servant,

A CLERGYMAN.

Nov. 6.

Remarks of the Editor of the Times.

We insert a letter from "A Clergyman," which treats of the late meeting at the Mansion-house,

and subjects springing out of it. Our correspondent asks us several questions, to which we have before stated our opinion that the Socinians ought to reply. Carlile, a mere blasphemer, mingled himself with them, and claimed, no doubt, the protection of the Act made in their behalf. But then our correspondent forgets to mention, that the Chief-Justice declared again and again the utter inapplicability of the Act to a man in Carlile's situation. This defendant, therefore, might, we presume, (if the Judge is to be considered as the authoritative interpreter of the existing laws,) as well have urged the Riot Act, or the Statute of Frauds, in his defence. Carlile's merely urging the Act is no proof that the Act could, by a sane understanding, be considered as sheltering him. But if Carlile slandered the law, may he not also be considered as slandering those in whose favour it was really passed, when he said, that a Socinian "was a Deist in a cloak," or something to that effect? It is obvious at first sight, that an Act may be so framed as to allow of the reasonings of sincere men on the interpretation of the admitted truth of Scripture, which would not tolerate the horrid blasphemies of Paine and Carlile.

Mr. Aspland's Two Letters.

To the Editor of the Times.

LETTER I.

SIR,

As you declare in your paper of this day, that the Unitarians *ought* to reply to the questions of your correspondent, "A CLERGYMAN," I trust you will allow me space for a short answer. Humble as my name is, I shall subscribe it, that you may know who is responsible for the statements which I am about to give.

Unitarians, Sir, have been so long accustomed to hard language from their theological opponents, that nothing of this kind can surprise them; otherwise, they might wonder at the readiness of your clerical correspondent to accept Mr. Carlile as an authority against them. The object of this gentleman in representing Unitarians as Deists is obvious; but as the learned Chief-Justice would not admit his doctrine with regard to them to be *law*, so neither will any one, not blinded by bigotry, allow it to be *moral truth*. He contended, I believe, that the denial of the doctrine of the Trinity is *Deism*, confounding, probably, the original with the actual meaning of the term. According to its etymological sense of *a belief in God, or one God*, the Unitarians are Deists or Theists, and so are all Christians; but in its present received sense of *a belief in God, to the exclusion of the Divine mission of Jesus Christ*, the Unitarians are not Deists, nor has their system any affinity with Deism. The charge of Deism "under a cloak," is a calumny, which they can answer only by appealing to their lives and characters.

You are aware, Sir, that Deism and Atheism are terms of reproach, which have, in all ages, been employed to serve unrighteous party-purposes. The Pagans accused the primitive Christians of Atheism; the Roman Catholics represented the first Reformers as disguised Deists; the Reformed charged the admirable Grotius with being little better than a Heathen; and the Jacobites did not hesitate to stigmatise the venerable and pious Archbishop Tillotson (*quem honoris causa nomino, semperque nominabo*) as an atheistic infidel. In such company, the Unitarians of the present day feel little anxiety concerning the coarse and calumnious epithets that are heaped upon them; though they may be allowed to lament, that at this late period of Christian history the disciples of Christ have learned so imperfectly their great Master's divine lesson of charity.

It will be found upon inquiry, that the Unitarians have taken, at least, their share of labour in the defence of "the common salvation." Their ministers have been always accustomed to discuss and enforce zealously, from the pulpit, the evidences of Christianity. The work of Socinus that is best known is his *Demonstration of the Truth of the Christian Religion*. This book was translated into English in 1731, by Combe, a dignitary of the Church of England, with a recommendatory preface by Bishop Smallbrook, and a dedication to the then Queen. Several volumes of Dr. Priestley's works are devoted to the same subject; and I question whether any

book be so well adapted to remove the prejudices, and conciliate the affections of a sceptic of superior intellect as his *Letters to a Philosophical Unbeliever*. And (not to multiply authorities, though many more names might be cited) who is it that is universally appealed to as (by way of distinction) *the Champion of Christianity?* Is it not Dr. Lardner? That same Lardner who is justly considered as the leader of the modern English Unitarians, and whose *Letter on the Logos* Mr. Charles Butler, of Lincoln's-Inn, points out, in his "Historic Account of Confessions," as the Unitarian symbol, or confession of faith.

Who that knows this but must smile at the folly of charging Unitarians with Deism? But there is more than folly, there is injustice in the charge, and injustice that may be mischievous beyond its immediate effects upon the persons injured. In the present feverish state of the public mind, when the prevalence of scepticism, even amongst the common people, who are swayed more by names than by arguments, is so generally admitted and so deeply deplored, can it be desirable to swell the list of unbelievers, by classing under that denomination the numerous body of Christians, of all ages, who have been more or less dissatisfied with the doctrine of the Trinity? Would Christianity lose nothing in public opinion, if it could be successfully maintained, that Dr. Lardner, Dr. Samuel Clarke, Mr. Locke, and Sir Isaac Newton, who were none of them Trinitarians, were, on that account, not real Christians? Where are the men to fill the void that would be created by this depopulating bigotry?

Unitarians Deists! What, then, is it to be a Christian? Is it essential to this character that a man should hold "whole and undefiled" the creed of St. Athanasius? The truth is, Sir, that the Unitarian encounters reproach for his scrupulous adherence to the Scriptures, and especially to the words of his acknowledged Master, Christ. He will not give his "assent and consent" to creeds of human invention, but confines himself to the confession of faith laid down in the Gospels and *the Acts of the* Apostles; hence he is reviled as a heretic, and condemned as an unbeliever. His creed is the New Testament. He judges, indeed, by the best lights that biblical learning can supply, of the correctness of the text or of translations of this Sacred Volume; but he makes no alterations in it, and he *adopts* none which are not abundantly justified by the most learned authorities in every church; and if in the critical question, for instance, of the genuineness of the three witnesses' text, 1 John v. 7, 8. he should err, he errs with many divines and scholars usually reputed *sound*, and may plead in bar of unchristianizing censures the arguments and admissions of the present erudite Bishops Tomline and Marsh.

Christianity, Sir, is the religion, not of a party, but of the universal church; and the rule for determining what constitutes a Christian is, that of *quod semper, quod ab omnibus, quod ubique creditum*. Is it asked, what have all Christians, in all ages and all places, believed? I reply, in the words of a competent and impartial judge, Mr. Butler, before quoted, (*Life of Fenelon*, p. 235,) "All Christians believe, 1. That there is one God: 2. That he is a being of infinite perfection: 3. That he directs all things by his providence: 4. That it is our duty to love him with all our hearts, and our neighbour as ourselves: 5. That it is our duty to repent of the sins we commit: 6. That God pardons the truly penitent: 7. That there is a future state of rewards and punishments, when all mankind shall be judged according to their works: 8. That God sent his Son into the world to be its Saviour, the author of eternal salvation to all that obey him: 9. That he is the true Messiah: 10. That he worked miracles, suffered, died, and rose again, as is related in the four Gospels: 11. That he will hereafter make a second appearance on the earth, raise all mankind from the dead, judge the world in righteousness, bestow eternal life on the virtuous, and punish the workers of iniquity."

These articles of faith, which "may be proved by most certain warrants of Holy Scripture," constitute the creed of the Unitarian; and it is for any impartial man to say whether, believing thus, it be either just to him

or serviceable to the interests of Christianity, that he be denounced and proscribed as an enemy of the Christian faith.

There are two or three other points in the Clergyman's letter and your remarks, to which, with your permission, of which your known liberality will not allow me to doubt, I shall call the attention of your readers in another letter; and, in the mean time, I am, Sir, your humble and obedient servant,

ROBERT ASPLAND.

Hackney, Nov. 9.

LETTER II.

To the Editor of the Times.

SIR,

I thank you for your prompt insertion of my letter of yesterday, and proceed, with your indulgence, to make a few further remarks upon the Clergyman's Letter.

With the ground of Mr. Carlile's defence, Unitarians, as such, have no concern. His pleading the 53rd of the King, (the Act for relieving those that do not believe the doctrine of the Trinity from certain pains and penalties,) no more implicates them in his cause, than his appealing to the Toleration Act would have identified with himself the whole body of Protestant Dissenters. It is sufficiently clear that this statute protects the Unitarian Christian in the conscientious avowal of his opinions and observance of his worship: whether it have any collateral operation, it is not for him, but for courts of law to determine. But it is very strange that the Act should be considered by either Mr. Carlile or the Clergyman as commixing Deists and Unitarians; when the true state of the case is, that they were confounded in the 9th and 10th of William and Mary, but are separated by Mr. Smith's Bill, which takes Unitarians from under the operation of the statute, but leaves all other persons contemplated by it in the precise condition in which they stood before.

The Clergyman seems to be dissatisfied with the Legislature, the Ministers, and the Bench of Bishops, on account of the Unitarian Protection Act; and if he thinks it a bad measure, he has a right to express his dissatisfaction, and even to call [illegible] actually does) for its repeal. Let him not, however, deceive himself. The restoration of pains and penalties against impugners of the doctrine of the Trinity would not at all affect the case of unbelievers. The law, as it now stands, is, we see, sufficient for their conviction and punishment; but if it were not, what possible connexion could there be between the repealed clauses of the 9th and 10th William and Mary, which relate only to Antitrinitarians, and the *seizure and destruction of the stock of Deistical booksellers?* Having, on Mr. Carlile's authority, confounded Deists and Unitarian Christians, your correspondent seems to suppose that to harass and terrify the latter would awe and silence the former. Does he not know, then, that the *Age of Reason* was first published when the statute which he would recall from oblivion was in full force? I appeal, Sir, to his Christian justice and candour, and call upon him to say, whether the Unitarians have more part or interest in the circulation of irreligious books than himself. He may rest assured that they feel as much disgust as he at the daring falsehoods and the ribaldry of the *Age of Reason*. From their pens proceeded some of the earliest answers to it: and the Unitarian Society has, from its institution, made a point of distributing tracts in defence of Divine Revelation; and by means of it, thousands upon thousands have been circulated of Dr. Hartley's chapters "on the Evidences of Christianity;" of the answer to the question, *Why are you a Christian?* by Clarke, an American divine; and of Bishop Law's *Reflections on the Character of Christ.*

I wish not, Sir, to be disrespectful to your correspondent, but you must allow me to express my astonishment that any *Protestant* clergyman of the present day should propose to revoke exploded *pains and penalties* against his fellow-christians for a difference of faith. If, in his opinion, they be erroneous, let him point out their error, and let him defend the truth with all his ability and zeal. As a Christian, he must believe that in fair argument the advantage is on the side, not of error, but of truth. If arguments cannot prevail against Unitarians, what can? Your correspondent [illegible] scarcely of Dr. South's mind, that

"they were fitter to be crushed by the civil magistrate than to be merely confuted:" did I believe him to be so, I would only refer him to the rebuke of a distinguished member of his own church, Dr. Jortin, who says, in reference to South's ill-natured rant, "Such is the true agonistic style or intolerant spirit—such the courage of a champion who challenges his adversary, and then calls upon the constable to come and help him!"

Your correspondent, indeed, protests against the imputation of persecution; he would only have "the sword suspended over the heads" of Unitarians; he would revive the penal statutes merely *in terrorem*. This explanation is idle. "If these statutes," said Mr. Fox, "are too bad to be put in practice, they ought not to be suffered to exist." He that wishes for their recovery shews by that wish that they could not be safely trusted to his hands. The Clergyman will not, I am persuaded, find many of his own, or of any profession, who long for the revival of laws which punish a difference of faith and worship with civil incapacities, fines, outlawry, imprisonment and death. The Unitarians, I can assure him, have no fears with respect either to their fellow-countrymen or to the government of their country. They repose securely upon the law of the land, strengthened especially as that law is by liberal public opinion, and by the tolerant disposition of the illustrious family now upon the throne of these realms, to whom they, in common with all the Dissenters, have been always warmly attached, and under whose sway they feel that it would be disloyal to entertain a doubt of their own safety, while they continue to conduct themselves as faithful, peaceable and useful subjects.

The alarm that now prevails with regard to the spread of Deism, appears to me somewhat extravagant; and I cannot but applaud your attempt to quiet the fears of Christians. If their religion be, as I believe it is, divine, it has within itself the principle of life, and will come out of every contest more fresh and vigorous. The assaults of unbelief may be necessary, under Divine Providence, to bring men to a personal sense of religion, and to separate the pure word of God from human traditions. This view was taken of the Deistical controversy, which began with the French Revolution, by the most able and successful apologist of Christianity which that eventful period produced: I refer to Bishop Watson, who thus expressed himself in an episcopal charge—"The time, I think, is approaching, or is already come, when Christianity will undergo a more severe investigation than it has ever yet done. My expectation as to the issue is—*that Catholic countries will become Protestant, and that Protestant countries will admit a further reformation.*"

Nothing, in my humble judgment, can give even a momentary triumph to infidelity, unless it be the angry zeal of Christians in prosecuting its advocates, and placing them on the vantage ground of suffering for their principles. This is, I am aware, an unpopular sentiment; but I trust I may be permitted to say with the immortal Chillingworth, "I have learned from the ancient fathers of the church, that nothing is more against religion than to force religion." With what truth and eloquence, and with what an evangelical spirit, is this doctrine illustrated and enforced by Bishop Lowth, in his celebrated Visitation Sermon. Suffer me to make one quotation from it, peculiarly adapted to these times:—

"Christianity itself was published to the world in the most enlightened age; it invited and challenged the examination of the ablest judges, and stood the test of the severest scrutiny: the more it is brought to the light, to the greater advantage will it appear. When, on the other hand, the dark ages of barbarism came on, as every art and science was almost extinguished, so was Christianity in proportion oppressed and overwhelmed by error and superstition: and they that pretended to defend it from the assaults of its enemies, by prohibiting examination and free inquiry, took the surest method of cutting off all hopes of its recovery. Again, when letters revived and reason regained her liberty; when a spirit of inquiry began to prevail, and was kept up and promoted by a happy invention, by which the communication of knowledge was wonderfully facilitated, Christianity immediately emerged out of darkness, and was in a manner republished to the world in its native simplicity. It hath always flou-

rished or decayed together with learning and liberty: it will ever stand or fall with them. It is, therefore, of the utmost importance to the cause of true religion, that it be submitted to an open and impartial examination; that every disquisition concerning it be allowed its free course; that even the malice of its enemies should have its full scope, and try its utmost strength of argument against it. Let no man be alarmed at the attempts of Atheists or Infidels: let them produce their cause: let them bring forth their strong reasons, to their own confusion: afford them not the advantage of restraint—the only advantage which their cause admits of; let them not boast the false credit of supposed arguments and pretended demonstrations which they are forced to suppress. What has been the consequence of all that licentious contradiction with which the gospel hath been received in these our times and in this nation? Hath it not given birth to such irrefragable apologies and convincing illustrations of our most holy religion, as no other age or nation ever produced? What in particular hath been the effect of unrestrained opposition in a very recent instance, prepared with much labour and study, and supported with all the art and eloquence of a late celebrated genius?* Hath not the very weakness and impotence of the assault given the most signal and decisive victory to the cause of truth? And do not the arms of this mighty champion of infidelity stand as a trophy erected by himself to display and to perpetuate the triumph?"

In conclusion, Sir, I beg leave to explain, that I have denominated the community of Christians amongst whom I have the pleasure to rank—not "Socinians," but *Unitarians*; and for this obvious reason—that we are not the disciples of Socinus: we neither adopt his entire creed, nor observe his worship; and we hope that we are not tinctured with his spirit, for it cannot be concealed that he was a persecutor. This is a matter of comparatively little importance; but it is surely no more than justice, not to mention candour, to allow a sect to choose their own denomination, provided that it does not reflect upon their fellow-christians.

With many thanks for your indulgence, I am, Sir, your obliged and obedient servant,

ROBERT ASPLAND.

Hackney, Nov. 10.

* Lord Bolingbroke.

Manchester College, York.

The Thirty-third Annual Meeting of Trustees of Manchester College, York, was held in Cross-street Chapel Room, Manchester, on Friday, August 6, 1819, Joseph Strutt, Esq., of Derby, President of the College, in the Chair.

The proceedings of the Committee since the last annual meeting were read, approved of, and confirmed.

The Treasurer's accounts for the year were produced, duly audited by Mr. Samuel Kay and Mr. James Darbishire, jun., and were allowed.

The thanks of the meeting were unanimously voted to the President, Vice-presidents, Visitors, Treasurer, Deputy Treasurers, Secretaries, Committee and Auditors, for their services. The following officers were elected for the year ensuing: Joseph Strutt, Esq, of Derby, President; James Touchet, Esq., of Broom House, near Manchester, Peter Martineau, Esq., of St. Albans, Daniel Gaskell, Esq., of Lupsett, near Wakefield, and Abraham Crompton, Esq., of Lune Villa, near Lancaster, Vice-presidents; Rev. William Turner, of Newcastle-on-Tyne, Visitor; Rev. Joseph Hutton, B. A., of Leeds, Deputy Visitor; Mr. George William Wood, of Platt, near Manchester, Treasurer; Thomas Robinson, Esq., of Manchester, Chairman of the Committee; Mr. Thomas Henry Robinson, of Manchester, and the Rev. J. G. Robberds, of Manchester, Secretaries; Mr. Samuel Kay and Mr. Joseph Mason, Auditors.

The Committee of last year was re-elected, with the exception of Samuel Jones, Esq., deceased, Wm. Winstanley, M. D., the Rev. William Jevons, and B. H. Bright, Esq., who have removed from Manchester, and Thomas Potter, Esq. These gentlemen are succeeded by Mr. John Touchet, Mr. James Potter, Mr. James M'Connel, Mr. Robert H. Greg, and Mr. Samuel Alcock, of Manchester.

The names of Alfred Estlin, Esq., of Bristol, and Thomas Jevons, Esq., of Liverpool, were added to the lists of Deputy Treasurers; the former, as the successor of Thomas Rankin, Esq., resigned; the latter, as the colleague of John Ashton Yates, Esq.

There were fourteen divinity students in the College during the last session, all on the foundation. Of these Mr. James Tayler, Mr. Charles Wallace, Mr. Burton, and Mr. William Worsley, have completed their course, and have entered upon the duties of their profession, as Protestant Dissenting Ministers. Two others have been obliged by ill health to discontinue their studies. The new admissions for the ensuing session are only two, in consequence of which there will next year be some vacancies on the foundation; appli-

cations for which, accompanied with the requisite testimonials, it is requested may be sent, before the first of May 1820, to the care of the Secretaries.

For the first time since the removal of the College to York, which took place in 1803, the Trustees are deprived of the gratification of making their usual communication of progressive annual increase in the amount of the subscriptions. The subscriptions discontinued last year amount to £33 1*s*. 6*d*. whilst the new ones received, are only £26 14*s*. 6*d*. It is hoped that the liberality of the friends to the Institution, will, in the course of the ensuing year, more than make good this small deficiency.

The Trustees have as usual been enabled to make an addition to the Permanent Fund, by vesting therein the benefactions of the year, which have amounted to £296 2*s*. In making a small annual addition to that fund, they believe they are fulfilling the wishes of the great majority of the friends to the College, and the rule they have adopted, as far as circumstances would permit, of investing in it the whole of the benefactions, they believe to be the one most generally approved of. To some, it may appear, that this increasing accumulation of permanent property, is unnecessary; but it should be borne in mind that the principal part of the property of the Trustees, consists of buildings, which are gradually becoming of less value, and that, at all events, some accumulation is necessary, to replace this progressive depreciation. In making their annual estimate of the value of this property, in the printed reports, the rule adopted by the Trustees has been to make a small regular reduction every year, and they hope that they shall always be enabled, annually, to add to the Permanent Fund, a sum at least equal to the amount of this reduction.

The total receipts of the year, including the usual exhibitions received for foundation students from different public trusts, through the continued kindness of their respective Trustees, have been £1952 4*s*. 9*d*. The payments, including the investment in the Permanent Fund, amount to £1824 8*s*. 6*d*. The balance remaining in the Treasurer's hands, will be scarcely sufficient to defray the expense of some alterations rendered necessary for the accommodation of the Rev. William Turner, Junior, Mathematical Tutor, who will, in the ensuing session, reside in the College with his family, and take charge of the commons and the entire domestic control of the establishment. It is hoped that this arrangement will be of important advantage to the Institution, and contribute materially to the comforts of the students; but it is necessary to be stated, that it will entail on the Trustees an increased annual expense, which will have to be provided for.

It appearing from the minutes of the Committee, as read to the meeting, that a communication had been made to them, of the bequest of "a legacy of five thousand pounds to some of the principal officers of the College, by the late Samuel Jones, Esq., of Green Hill, near Manchester, in trust, the annual interest thereof to be appropriated to the augmentation of the salaries of Protestant Dissenting Ministers, giving a preference to such as have been educated in Manchester College, York;—"

It was unanimously resolved, "that this meeting doth acknowledge, and is desirous to record its grateful sense of the distinguished honour conferred upon this Institution, by the late Mr. Jones, in selecting the officers of the College, as instrumental in the application of so munificent a donation, and in appointing the ministers educated in this Institution, as the more immediate objects of his benevolence."

A letter was read at the meeting from W. B. Kennaway, Esq., of Exeter, to the Rev. Charles Wellbeloved, dated Bristol, July 23, 1819, announcing that "the late Rev. Joseph Bretland, of Exeter, had bequeathed to the Trustees of the College, all such printed books as the Rev. John Kenrick and the Rev. Charles Wellbeloved may choose from his library, excepting such only as he had already bequeathed." Whereupon it was unanimously resolved, "that the thanks of this meeting be given to Mr. Kennaway for his polite communication, and that he be informed, that the Trustees will have great pleasure in placing the books bequeathed to the Institution, by their late respected friend the Rev. Joseph Bretland, of Exeter, in the College Library."

At the close of the business the thanks of the Trustees were voted to the President, for his kindness in visiting Manchester, purposely to attend their meeting; and about fifty gentlemen afterwards dined together at the Bridgewater Arms, to celebrate the Thirty-third Anniversary of the College, when Joseph Strutt, Esq., President, presided, and the evening was spent with much cheerful enjoyment to all who were present.

THOMAS H. ROBINSON,
J. G. ROBBERDS,
Secretaries.

Manchester, Sept. 25, 1819.

Miscellaneous.

At the Annual Commencement held in Brown University, Providence, Rhode Island, in the United States of America, on the 1st of September, the degree of

LL.D. was conferred on the *Rev.* JOHN EVANS, of Islington, near London, described in the report as "the Author of the Sketch of various Christian Denominations, and other instructive Works." This University is in a flourishing condition, the number of students exceeding 120. We observe with pleasure the following description of the officers:

The Right Rev. ALEXANDER V. GRISWOLD, D. D. Bishop of the *Episcopal* Church in that State and Massachusetts, is the Chancellor.

The Rev. ASA MESSER, D. D. and LL.D. a *Baptist* Clergyman, is the President.

The Rev. CALVIN PARK, D.D. a *Congregational* Divine, is the Professor of Languages, Moral Philosophy and Metaphysics.

The Rev. JASPER ADAMS, A. M. of the *Episcopal* Church, Professor of Mathematics, Natural Philosophy and Astronomy.

The Parliament.

THE two Houses have been called together. The Speech from the Throne is of the most gloomy and threatening kind. It dwells upon the prevalence of irreligion and blasphemy, and this complaint has been echoed in the speeches of many of the Lords and Commoners. On this topic, Sir FRANCIS BURDETT made some remarks in the second day's debate in the House of Commons, which we think deserving of public attention, and therefore copy:—"It was remarkable that it had become a prevailing fashion amongst many, to mix up reform and irreligion as two things necessarily connected. Some persons appeared to consider them, like Church and State, inseparable; but, for his own part, he could not imagine how the destruction of Christianity should be favourable to the cause of reform. The result would, as he apprehended, be entirely the reverse. In point of fact, the same opinion was entertained in the time of Charles II., when it was the policy of the Court to favour every species of irreligion, with a view of extinguishing all zeal for a free government. Christianity was felt to be a religion of liberty; it taught a doctrine abhorred by many, the natural equality of mankind. But it likewise inculcated justice, it recommended charity, and forbad the imputation of evil motives to others, without sufficient ground. It was scarcely consistent with its spirit to throw out charges of disaffection and disloyalty against all who were not loyal *par excellence*, which he understood to mean supporters of his Majesty's ministers. His own conviction was, that the people throughout the country were strictly loyal, and firmly attached to the constitution. But then they wanted that constitution; they desired to see King, Lords and Commons. They were as unwilling that the Commons should be excluded, as that the King should be excluded.—The tendency and spirit of the Christian religion were to spread general liberty throughout the civilized world; there was no ground for supposing that the people were insensible to its influence; no ground for those unqualified accusations which almost seemed to describe that house as the only part of the country that was uncontaminated. But even if that were the case, it might require consideration to decide upon the most effectual remedy. Was it possible to refute opinions, or convince men of *their* errors, by physical punishments? Actions, and not opinions, were the proper objects of legislation."—

Sentence on Carlile.

A motion was made by R. CARLILE, on the 11th inst. for a new trial, on the ground that there was no law applicable to the charge of blasphemy, that the Court was twice adjourned and the jury separated, that one of the jury on the list had died a year before his nomination, and that another was not summoned, that he was prevented from making the defence which he conceived to be necessary, that the Chief-Justice addressed observations to the jury which were extra-judicial, and that the 53rd of the King (the Trinity Bill) protected him. These grounds were overruled, and the motion refused. The defendant intimated that he should appeal to a higher court, meaning the House of Lords. The judges made several remarks upon the Trinity Bill. Mr. Justice Best stated the object of the Legislature, in passing it, thus: "There are sects of men who believe Jesus Christ to be the Son of God, *but who do not believe parts of the Scriptures;* and therefore this statute was passed to bring them within the scope of the Toleration Act." This, if correctly reported, is surely an inaccurate statement. The Act is designed to protect certain Christians, not in rejecting "parts of the Scriptures," but in putting an interpretation upon them contrary to the doctrine of the Trinity.

Previously to this, Mr. GURNEY had moved for a criminal information against Carlile and *his wife*, for publishing a report of his trial (called in the publication his "Mock-Trial") in two-penny numbers, containing the whole of "The Age of Reason" which he had read through in his defence. The Court refused the application with regard to Carlile himself, he being a prisoner, and therefore, it might be presumed, ignorant of what was passing at his own house, but granted it with regard to the wife. On the 14th, the

CARLILE appeared in Court, to shew cause against the rule. She excited the sympathy of the Court, on account of her situation, being far advanced in pregnancy. She was unable to plead, but put a paper into court which was read by an officer. This objected that her name was not mentioned specifically, and that the Trial was a fair and impartial account of the proceedings. But it was ruled that the information had been sufficiently served upon her, and that it was illegal to publish any report of a trial which contained any thing defamatory or indecent. The rule, therefore, was made absolute, but Mr. JUSTICE BEST expressed his opinion that the prosecution was not brought forward from vindictive motives, and that *submission* would be available.

On the 16th, R. CARLILE was brought up for judgment. Mr. DENMAN now appeared for him, and pleaded, in arrest of judgment, that the 9 and 10 of William and Mary set aside the Common Law on the subject of blasphemy, and that the defendant ought to have been tried on that statute, and then, in case of conviction, he would have been subject only to the penalties therein enacted. The Court, however, laid down the rule, that no misdemeanour at Common Law could be repealed, except by the clear intention and express words of the Legislature. The defendant now spoke, not, as he said, in order to mitigate punishment, but to shew that no punishment at all should be inflicted upon him. He was several times interrupted by the Court. The purport of his observations was, that opinions are not proper objects of prosecution; that opinions, now held to be true, had been formerly punished; that intention constituted crime, and that his own motives were pure and honest; that his prosecution was a stain upon the tribunals of the country, but that it had excited free discussion, and that good effects would result. The ATTORNEY-GENERAL and Mr. GURNEY then addressed the Court, calling for a severe judgment upon the defendant. This must surely have been an irksome task for them, educated as they both were, and the latter at least remaining, amongst Protestant Dissenters, by the most enlightened of whom such prosecutions as these have now for a century been regarded with suspicion and dislike. Their legal duty bound them, we suppose, to seek to aggravate the crime of the defendant by the usual common-places of forensic oratory. So they reckoned; and therefore they called, in the name of the gospel of peace and love, for a heavy sentence of imprisonment and fine upon the convicted unbeliever. Mr. *Justice* BAYLEY delivered the sentence, after an address upon the crime *and the mischievous effects of* blasphemy. *The sentence was, for the first offence,* the publication of "The Age of Reason," a FINE to the King of ONE THOUSAND POUNDS, and IMPRISONMENT for TWO YEARS in *Dorchester Gaol:* for the second offence, the publication of "Palmer's Principles of Nature," a further FINE of FIVE HUNDRED POUNDS, and a further IMPRISONMENT in the same gaol for ONE YEAR: the defendant to be imprisoned until the Fines are paid, and until he gives security, himself in the sum of £1000, and two others in the sum of £100 each, for his peace and good behaviour during the term of his natural life.

"Tuesday," (say the newspapers) "immediately after sentence was pronounced on Mr. Carlile, a writ of *levari facias* was issued to take possession of such of the defendant's property as could be found upon his premises in Fleet Street. In an hour afterwards property to the amount, as is supposed, of £600, was taken, in part satisfaction of the fines imposed on the defendant; and Wednesday morning the Temple of Deism was completely closed. Crowds, however, at times collected round the door. Somebody had placarded a printed paper, with an obnoxious inscription, in tearing down which placard the beadles were much interrupted and hooted by the populace."

Since this was written, Mrs. CARLILE has appeared again in Court, and it appears that the information against her will be tried, though the trial is put off to next term.

Sentence on Russell, the Parodist.

At the last Warwickshire Assizes, JOSEPH RUSSELL was found *guilty* of publishing an alleged blasphemous Parody on the Liturgy of the Church of England; one of those on which *William Hone* had been tried and *acquitted* in London. The jury, however, recommended the defendant to mercy. He was brought up for judgment on the 17th instant. He put in several pleas in extenuation, not omitting Hone's verdicts nor the recommendation of his jury. But an affidavit was put in on the part of the prosecution, stating, that soon after his trial the defendant had republished the Parody with a gross and libellous dedication. In answer to this the defendant dwelt upon a paragraph in the republication, in which he asserted Christian principles, and insisted that he had republished only the political part of the parodies. He urged also the perplexity into which this long-delayed prosecution had thrown him, his embarrassments, and the poverty and wretchedness of his family. The Court declared that the recommendation of the jury had been considered, that there was every disposition to shew leniency, and that to his republication of the parody the defendant owed whatever he should

suffer. The sentence was, *imprisonment in Warwick Gaol* for *six months*, and security for the peace for three years, himself in the sum of Two Hundred Pounds, and two others in the sum of Ten Pounds each; to remain in prison until such security be given. Russell left the Court, exclaiming that he was imprisoned for life.

It is to be regretted, that after the acquittals of Hone the prosecution should have been persevered in. Amidst such contrary verdicts, what are the common people to think of the law of the land?

If parodies of Scripture, *as well as of the Liturgy*, be blasphemous, even-handed justice requires that poor parodists alone should not be punished. The grossest parody of modern times is one upon the Ten Commandments in Lord Byron's *Don Juan*, published and republished within a few months, by *Murray*, of Albemarle Street, the publisher of the *Quarterly Review*, and of other "orthodox" and "loyal" works. In truth, the offence is not turning the Scriptures into ridicule, but making ministers of state ridiculous.

AMUSING PASSAGES FROM "THE ANTI-JACOBIN REVIEW."—Few of our readers probably are apprized that this work is continued; by the help of the "No Popery" party it has been saved from absolute perdition, and just contrives to appear monthly in the shape of (its second title) a "Protestant Advocate." The two following passages ought to be recorded: any comment would spoil the effect of them. Of the UNITARIANS, the Anti-Jacobin of the present month says, pp. 109, 110, "*It is now well known that they profess* DEISM *completely*. To keep up appearances, they pretend a regard for the Scriptures, but first so altered and remodelled, that they just say any thing the editor pleases to make them. A critical scholar will at once perceive that, in these alterations, the only rule is, to blot out as interpolated, or explain away as misunderstood, every passage which relates to the peculiar doctrines of Christianity."—Again, in reference to CARLILE'S convictions, p. 192,—"Carlile, indeed, gave himself no chance, and irritated against him even *his quondam friends, who call themselves Rational Christians*. He bluntly declared, that they were in fact no Christians at all. We sincerely wish that they would meditate on this point with more care. *All parties* join in assuring them that they have *no title to the denomination of Christians*, that it is a misnomer. *So general* a consent" [that of Mr. Carlile and the Anti-Jacobin Review, and probably the successor of Wm. Huntingdon] "cannot be without *some foundation*, and it is probably but *too well-founded*."

CORRESPONDENCE.

Communications have been received from Messrs. T. F. Barham; G. Harris; W. Parkinson; J. Clark; and J. James; and from Brevis; T. D.; R. F.; J. C.; J. F.; Z. Z.; J. B.; Selrahc; Seek-Truth; and An Unitarian of the Old School.

In our next Number, the last of the Volume, we hope to bring up our arrears of *Review*. Such Communications will be selected for that Number as relate to foregoing Numbers in the Volume, with the exception of a few of temporary interest. The others on hand, upon more general topics, must lie over to *Volume Fifteen*. As the ensuing Number will contain the *Indexes*, which we make pretty copious, and which we are desirous of rendering as accurate as possible, we shall be obliged to print the Miscellaneous part very early in the Month, and, therefore, Correspondents who have Communications to send to the present Volume, are requested to forward them immediately.

We are obliged to postpone many Articles of *Intelligence*, and some on Foreign affairs, which we were very anxious to insert.

ERRATA.

Page 600, in the date, for "Eversham," read *Evesham*.
Page 601, col. 1, line 13, for "Mersel," read *Merrel*.
Page 601, col. 1, line 21, for "Emons," read *Emans*.
Page 632, col. 1, line 24 from the bottom, before "forgiven," insert *freely*.
Page 632, col. 1, line 22 from the bottom, dele the word "freely."
Page 633, col. 1, line 20 from the top, for "receive," read *revive*.
Page 633, col. 2, line 22 from the top, for "zon," read *son*.
Page 651, col. 2, line 5 from bottom, for "Sept." read *October*.
Page 652, col. 1, line 4, "Gavel," read *Gravel*.
Page 652, line 2, Correspondence, for "Taylor," read *Tayler*.
Page 682, col. 2, after the text, [To be concluded in the next Number,] was accidentally omitted in some copies.

THE

Monthly Repository.

No. CLXVIII.] DECEMBER, 1819. [Vol. XIV.

Lufton,

SIR, *September* 17, 1819.

OBSERVING in your last Number [p. 512] an Obituary of the late Rev. Josiah Townsend, of Ealand, it brought to my recollection a letter which I received from him some years ago, containing some account of his father. This narrative I designed to lay before the public, in a work which was then in course of publication; but as I do not intend to pursue that work any further, I have sent it you for insertion, in case it suits the design of the Monthly Repository.

W. W.

"The Rev. MEREDITH TOWNSEND was the eldest son of the Rev. John Townsend, a Baptist minister, who was well-known to many as having been a school-master and an occasional preacher in London, and who died June 3, 1766, aged 81. Concerning him it is particularly worthy of remark, that, after he settled in London, he became member of a Baptist society there; and that, for having communicated occasionally with the Independent society at Stoke-Newington, (then under the care of the Rev. Samuel Shashall,) he was censured, if not expelled, by the church, as walking disorderly.

"His eldest son, the subject of the present memoirs, was born at Pool, in Dorsetshire, August 23, 1715, O. S., and was about seven years old when his father removed to London. It was (he writes) in the 18th year of his age, that some very deep impressions were made on his mind by hearing a sermon from a young man; which impressions continued, though with great variations. He was baptized at eighteen by Mr. Wilson, minister to the society in which Mr. Abraham Booth lately laboured. But, when he had studied the controversy about baptism more particularly, the result of his inquiries was, that he became a Pædo-baptist; in consequence of which all his own children, excepting one which died the day after its birth, were baptized in their infancy.

"Mr. M. Townsend's thoughts were, on occasion of a fit of illness, strongly turned to the ministry. Having pursued grammar-learning for some time, he was placed under the care of the Rev. Mr. Eames, September 4, 1738. When he came out into the ministry, he preached occasionally in and about London, and became assistant in a school of great repute at Peckham, in Surry. On February 5, 1741—2, he was chosen assistant (his own words are) 'to the amiable Watts and the excellent Price;' whom he never afterwards mentioned but in terms of the highest respect. But after having spent four years in that situation, being much discouraged by the little success which seemed to attend his labours, he left London, and went to Hull, June 2, 1746, upon an invitation from the congregation at Dagger-Lane Meeting, to be assistant to their pastor Mr. Wildboar. On July 20 following, he was chosen to this service, and accepted of it; and on May 10, 1749, he was ordained co-pastor with Mr. Wildboar, as appears from the certificate of the ministers concerned in the solemnity. While at Hull he was prevailed upon to print a few poems, the strain of which is very serious and spiritual; but he did not prefix his name to them. He also published a sermon there from Isa. xxvii. 8, on occasion of the defeat of the rebels; which he dedicated to the congregation in Berry Street, London. And it may not be improper to add in this place, that he afterwards published a sermon from Rev. ii. 10, which was preached Sept. 27, 1761, being the Lord's-day after the coronation of their present Majesties. On May 10, 1748, he was married to Mary, youngest daughter of John and Rebecca Basnett, of Peckham, a devout person, and one who loved God with all her heart; with whom he lived happily for almost twenty-eight years.

dom. He insists that the early Fathers constantly appealed to the reason and the moral conviction of their converts, and that if other weapons are necessary now, the doctrine they are leagued with to defend, must be inconsistent with the original purity of the Christian faith. He shews the selfishness, the ambition, the fraud, which built on the foundation of the gospel the scaffolding of priestly encroachments and kingly despotism. Confession, indulgencies, tithes, the monastic system, spiritual courts and other antichristian institutions, were made the instruments of their profligacy and plunder and aggrandizing power.

He denies the right of the church to require any other profession of faith than the admission of the great fundamentals of Christianity, that which has been the belief of all Christians in all ages. He asserts that the communion of the Lord's Supper was a simple act of faith in the early history of the church, and ridicules the extravagant notions connected with fast and feast-days.

He argues at length against matrimony being considered either as a sacrament or a religious rite. It was clearly not established by Christianity, nor did the Christian Church pretend to interfere with it for many centuries.

As authority for opposing the intervention of the Pope in matters of discipline and internal arrangements, he quotes with approbation the constitution of the Gallican clergy in 1791. He shews that the authority possessed by Rome in the early ages emanated from it, not as the apostolic see, but as the capital of the empire; and that Alexandria, Antioch, and other places, held their station in ecclesiastic matters, because they were cities of second and third rank, politically considered.

He proposes a great diminution of the clerical orders; their excess being a serious burthen on the state, unnecessary for the maintenance of religion, unfriendly to industry and to liberty. While he enforces the necessity of their being amply provided for, he shews the desirableness of something like an equalization of their revenues.

As to the celibacy of the clergy, he supposes, on the authority of the Christian Fathers, that John was the only unmarried apostle; that, till the fourth century, the clergy were universally allowed to marry. He shews how this corruption gradually insinuated itself into the church, and what a convenient instrument it has been for detaching men from the common interest of the human race,—and proves, from the examples of the Protestant churches, how friendly a reform on this head has been to their respectability and to their general virtue.

He recommends that the monastic orders be silently annihilated by the non-admission of noviciates; a simple and admirable arrangement which was adopted by the Spanish Cortes during the short era of their government.

On the whole, these "Discourses" do infinite honour to the spirit of the times: they shew that a more extensive charity is pervading our brethren, and they give hope of that brighter day in which one bond, that of Christian affection, shall embrace the whole world. J. B.

Paris, Nov. 8, 1819.

London,

November 20, 1819.

SIR,

PERCEIVING on the back of your last Repository an advertisement of a Sermon by the Rev. G. Harris, of Liverpool, with a List of the Unitarian Chapels and Congregations in England, Scotland and Wales, I procured it for the indulgence of my curiosity. In the Preface, the Author, speaking of the title *Unitarian*, says, "He has confined it to that part of the Antitrinitarian body who believe in the proper unity of God, and the humanity of Jesus Christ—particularly as he considers *the truth* to be as much opposed to *Arianism* as to Trinitarianism!" After this definition of *Unitarian*, it was with no small surprise I met with the following reputed *Arian* chapels and congregations in *his List* of *Unitarians*. "Carter-Lane, St. Paul's, Rev. J. Barrett; Hanover-Street, Long-Acre, Mr. Lane; Jewin-Street, Aldersgate-Street, A. Rees, D. D.; Monkwell-Street, Cripplegate, J. Lindsay, D. D.; Worship-Street, Finsbury-Square, J. Evans, A. M.;"

as well as "Broadstairs, Mr. Christopher." Now, I ask for information whether these worthy pastors, with their respective flocks, have undergone any recent change of religious sentiment; or whether the preacher, in making up his *Unitarian* List, forgot his definition, and so unwittingly proclaimed to the world the truth that *Arians* are Unitarians; thus proving himself to be under the operation of gospel charity. Mr. Richard Wright, I observe, has assisted in drawing out the List, but he is a liberal gentleman, and has no concern with the contracted definition of Unitarian given on the occasion. Each of the above ministers, or some of their congregations, may probably call for an explanation. I am far from imputing to Mr. Harris intentional misrepresentation. He says, "Inaccuracies pointed out he will correct." Indeed, it is possible that, belonging to that class of modern Unitarians who have predicted the speedy extinction of *Arianism*, he has, in the superabundance of his youthful zeal to swell out the List of Unitarians in England, Scotland and Wales, fondly mistaken the prophecy for its accomplishment! Expecting a ready insertion of these remarks in your valuable Miscellany, which I have taken from its commencement, I beg leave to declare myself a lover of truth and consistency, as well as

AN UNITARIAN OF THE OLD SCHOOL.

P. S. It is a curious circumstance that Mr. Christopher, of Broadstairs, here proclaimed as an *Unitarian*, entertained so great an antipathy to Unitarianism, as to have declared from the pulpit, not long ago, its alliance to Deism! An intelligent gentleman of the Gravel-Pit Congregation, Hackney, happening to be present, called on Mr. Christopher at the conclusion of the service, and before the congregation, for an explanation. Mr. Christopher, to his honour, acknowledged his inaccuracy, and will, no doubt, be more liberal on future occasions.

Clapton,
August 5, 1819.

SIR,

YOUR Correspondent (p. 406) will, I trust, excuse me if I assure him that there is no *Act of Parliament* to declare "Dissenters' sprinkling or dipping" to be "baptism," but that the whole question remains within the jurisdiction of the ecclesiastical courts. Under such sanction, he will, I believe, find that "the clergy have done in this affair" only what they ought to have done, and that "for their conduct" they have the most satisfactory *precedent*. I here take for granted that Mr. Read is correct in stating that the "young lady" who applied for *confirmation*, "had *only* been baptized *in the name of the Lord Jesus*." Had there, on the contrary, been evidence that the words used, "twenty-one years ago," were, *in the name of the Father, and of the Son, and of the Holy Ghost*, his charge against the clergy would have been fully established; and "the bishop of the diocese," with such evidence before him, by deciding "that *it* was *safer* to go through the baptismal form," would have opposed himself to the opinions of bishops, of no light authority, in other times.

The Established *Church*, or, as it has been more correctly expressed, the Established *Sect*, regard, as it is well known, all *baptism* which is not administered by an Episcopal clergyman, as *lay-baptism*. On the validity of such *baptism*, there has been, within the *Establishment* itself, no small controversy. The earliest of which I am aware, was in 1573, between Dr. Whitgift, afterwards Archbishop of Canterbury, and the celebrated Puritan *Cartwright*. The latter, in conformity, as it appears, with the judgment of the foreign Protestants, thus argued, in his Defence of the "Admonition to the Parliament:"

"As for the baptizing by laymen, considering that it is not only against the word of God, but also founded upon a false ground, and upon an imagined necessity, which is none indeed, it moveth me nothing at all, although it be very ancient; for so much as the sacrament dependeth chiefly of the institution and word of God; which is the form and, as it were, the life of the sacrament, of which institution this is one, and, of the chief parts, that it should be celebrated by a minister."

Dr. Whitgift, in his "Defence of the Answer to the Admonition," thus replied:

"Whereas you say, that the mi-

nister is one of the chief parts, and, as it were, the life of the sacrament: in so weighty a cause and great a matter, it had been well if you had used some authority of Scripture, or testimony of a learned author. For so far as I can read, the testimony of learned men is, that the essential form, and, as it were, the life of baptism, is to baptize *in the name of the Father, and of the Son, and of the Holy Ghost;* which form being observed, the sacrament remaineth in full force and strength, of whomsoever it be ministered, or howsoever by ceremonies or other additions it is corrupted."

I quote these passages from "A Defence of the Doctrine and Practice of the Church of England against some Modern Innovations, 1712." This *Defence* was *anonymous*, but is attributed, in MS. on the title-page, to "Dr. Turner, Vicar of Christ-Church, London, and of Greenwich." Of these *innovations* one was, "baptism, administered by *laymen*, invalid." On this subject Mr. Nichols thus writes:

"In 1711 there arose a controversy concerning the validity or invalidity of lay-baptism, in which some of our bishops and learned divines were divided in opinion. The occasion of this dispute was as follows: Mr. Laurence, a learned layman, baptized and bred among the Dissenters, was not satisfied concerning the validity of his own baptism, and was baptized by a clergyman of the Church of England; and wrote the following ingenious tracts in defence of what he had done: one entitled, *Lay-Baptism Invalid*, 1711; a Defence of it in the same year; and in 1712, a tract intituled, *Dissenters' Baptism null and void.*" *Lit. Anect.* IV. 227.

Besides Dr. Turner's Defence, he appeared again in 1713, under the title of "A Country Clergyman." The *validity* of *lay-baptism* was also maintained in "The Judgment of the Church of England," and "The Second Part of the Judgment, 1712." These were attributed to Bishop Fleetwood, who declares it the judgment of the Church of England, that *lay-baptism*, seriously conferred in *matter and form* prescribed by Christ, is not to be reiterated, although it was irregular, for want of a proper administrator." To the same purpose the *Upper House of Convocation*, under Queen Anne, thus addressed the *Lower* House: "We, the president and bishops, have thought it incumbent on us to declare, that such persons as have been already baptized in or with water, in the name of the Father, and of the Son, and of the Holy Ghost, though their baptism was irregular for want of a proper administrator, ought not to be baptized again." The *High Church* Doctors, Hickes and Brett, contended on the other side; connecting this subject with their doctrines of the *divine right* of the priesthood, and "the necessity and authority of sacerdotal absolution."

In 1714, the same question was discussed between several clergymen and some Dissenters at Exeter, on the following occasion, as described in "A Caveat against the new Sect of Anabaptists, lately sprung up at Exon," attributed to Mr. Withers:

"One Mr. Benjamin Reed, of the city of Exeter, was designed for a Dissenting minister; his parents gave him a suitable education, and he was for several years at a private academy; all this time he seemed to be a resolute Nonconformist; but about two or three months since, he left the Dissenters, and on a sudden declared himself a zealous Churchman. A little after he conformed, he was persuaded to renounce his former baptism as absolutely null and invalid, because it was administered by one who was not episcopally ordained; he submitted to be rebaptized, and the sacrament was solemnly repeated in the parish church of Heavytree, within a mile of Exeter. The person that officiated was one Mr. Jenkinson, who might have passed his life in obscurity if he had not made himself famous for having somewhat to do in so remarkable an affair. The godfathers were two clergymen, Mr. King and Mr. J. Walker." (Pp. 3, 4.)

This pamphlet was followed by "A Defence of the Caveat against the new Sect of Anabaptists, &c., in Answer to Mr. Reed's Reply. By Hubert Stogdon," of whom there is, I believe, some account in one of your early Volumes. [IV. 57, 121 and 247.] In both pamphlets, the charge against the clergy turned upon this

fact, that "they knew Mr. Reed had been baptized with water in the name of the Father, Son and Holy Ghost." (*Defence*, p. 50.) Of the late discussion of this subject, occasioned by a clergyman's refusal to bury any whom he regarded as unbaptized, and the *judgment* of Sir J. Nicholl, you have given a full account (V. 198, 199). I will only add, that the *Deputies*, acting on that *judgment*, have never ventured to interfere, unless it could be proved that the form in *Matthew* was used on the occasion. I have, I am aware, gone further than was necessary to acquit the *clergy* in the opinion of your Correspondent, but I thought much of the above might be new to some of your readers, especially as I find that Dr. Towers, who wrote Cartwright's Life in the *Biog. Brit.*, (III. 280,) has not mentioned the subject there, nor in his account of *Cartwright* annexed to Whitgift's Life (*Brit. Biog.*, III. 362—364). In 1767 and 1784, when Dr. T. wrote, the question about *lay-baptism* was, I believe, entirely at rest.

The Nonconformist (p. 428) will, I am sure, excuse me if I attempt a correction of the note to his very informing paper, and hazard a remark upon it. "Lord Shaftsbury," the reputed "unbeliever," and the contemporary of *Bolingbroke*, was never "Lord High Chancellor." That office was filled, in 1672, (a short period of lenity towards Dissenters,) by his grandfather, who was, I apprehend, a *state-christian*, and as exemplary in that character, according to a well-known story, as that *most religious king*, his royal master. The author of the *Characteristics* does not appear to have filled any office which required the qualification of the *communion*, unless it were "the Vice-Admiralty of the County of Dorset," from which, according to *Biog. Brit.* (IV. 268), he was removed "on the accession of Queen Anne."

It has been doubted whether "Anthony Collins wrote against *Christianity*," or, rather, against what *Osborne* denominated *Parliament Faith*. Archdeacon Blackburne, who is well known to have written the Memoirs of Thomas Hollis, there considers Collins's "ill-will to revelation a matter far from being out of doubt;" while he commends "his avowed enmity to ecclesiastical usurpation." (*Biog. Brit.* IV. 27.) The "ludicrous and profane manner" which the *Nonconformist*, on the authority, I suppose, of common fame, attributes to Collins, ill accords with the complexion of his life and the circumstances of his last hours, as they are described in the *Biog. Brit.*, not only by Dr. Kippis, but in the previous life by Mr. Broughton, a clergyman who had certainly no predilection for the author of the *Essays* "On Freethinking," and "On the Thirty-nine Articles." Had this story been regarded as authentic, it would, probably, have been mentioned (IV. 26) with Whiston's severe censure of his "old friend" for having received "the holy communion." Collins's "compliment to custom," if he used the expression, was, I think, as justifiable as the conduct of the late Duke of Grafton, who is declared (VI. 469, 951 and 721) to have frequently received the *communion*, the form of which must have been abhorrent to the opinions and feelings of a serious Unitarian.

However *Collins* attained to magistracy, he appears to have exercised it with a persevering regard to the public interest, and if examples were sufficient for such a purpose, professed Christians have abundantly justified reputed unbelievers in doing what an unprejudiced observer is liable to consider as evil, that good may come. Of this, I think, that eminent Nonconformist, Sir T. Abney, afforded a striking instance.

In the *Memoirs* annexed to his *Funeral Sermon*, in 1722, we are told (p. 77) that "occasional communion with the Established Church he accounted lawful, and all along practised it, when expressing his charity, or holding a capacity for any considerable service made it necessary." He had adopted the accomodating scheme of his early *pastor* Mr. Howe, which *Defoe*, whom Mr. Howe unjustly charged with having "written his piece against Occasional Conformity, in order to reflect upon Sir Thomas Abney," very ably exposed, as may be seen in *Biog. Brit.* (V. 27, 28). Yet when the Bill against Occasional Conformity passed in 1712, and Sir Thomas, urged (*Mem.* p. 57) by "the Resident of Brunswick, who vigo-

rously represented to him how far the interest of his master might depend upon his continuance in his post, was prevailed on to continue," he declined all public worship, probably because he objected to join in the devotional services of the Church, though he had frequently qualified for an office, and thus had declared, if actions have any meaning, that he was a *bonâ fide* Churchman. This indecorous desertion of the public worship of the Church, to which every magistrate was considered, by law, as belonging, and confining himself to worship in his family "for seven years," his biographer, the Rev. Jeremiah Smith, his *Nonconformist* minister, (p. 58,) softly calls a "restraint," which "he endured, (though not without a pious grief,) that he might be capable of serving his country, and securing the interest of King George." Dr. Watts, in his Dedication to Sir Thomas Abney of two sermons, preached to his family at Theobalds, during that period, uses the same language, and denounces (Works, 1800, I. 155) "that unrighteous law," the Act against Occasional Conformity, of which, however, those who had qualified under the Test Act, and thus affected to be *Churchmen*, had no right to complain. Indeed, such Nonconformists as Sir Thomas Abney and his friend, another Alderman, Sir John Fryer, appear to have been as *wise in their generation* as any *children of this world*; for while they received peculiar homage from their own party, as the heads of the Nonconformists, they secured, by their *occasional Conformity*, their full share of the honours which the law bestowed on Churchmen.

"A Dissenter" (p. 430, *Note*) "may sit in the House of Commons;" but, I suspect, that all the members of the House are considered as members of that Church, of which they have sworn that the King is *supreme head*, and are all liable, though never likely to be called upon, to receive the *communion*. For the House, I apprehend, has power to repeat such *orders*, as have been frequently enforced in other times.

In 1614, the Commons made "an order, that every member of their body should take the sacrament, at St. Margaret's." (*Parl. Hist.* V. 278.) In 1627 there was a similar order, enjoining the immediate *receiving*, on all who then "sate in the House," and directing "those which have not sate in the House, not to come into the House till they have received the communion." During the Short Parliament, *April*, 1640, there was the same *order*, and two such orders at the commencement of the Long Parliament. In 1661, this *order* was repeated: It is *resolved* that, on a *Sunday* appointed, "the sacrament of the Lord's Supper shall be administered at St. Margaret's, according to the form prescribed in the *Liturgy*, and that all the members shall then and there receive the said sacrament, and that whosoever shall not then and there receive the said sacrament, shall not, after that day, come into the House, until he shall have received the said sacrament." A committee is then appointed, who are to receive from the members a *note*, describing their names and the places they represent, "and the said persons, so appointed, are likewise to take particular notice of every member of this House, at such time as he receive the said sacrament;" perhaps to detect any who might not actually *receive*, or not in both kinds. In 1666, this *order* was repeated, probably for the last time.

I quote all the above except the *Order* in 1614, from a 12mo. volume, printed 1756, containing "Orders, &c. collected out of the Journals." To these may be added the following passage between James I. and *Usher*, communicated by the latter to *Sully*, and quoted from Parr's Life of Usher, (p. 17,) in Harris's *Lives*, 1814 (I. 91). From the *classical* conclusion it appears that *James* wanted more money than the Commons chose to entrust with him.

"I was appointed, by the Lower House of Parliament, to preach at St. Margaret's, Westminster, Feb. 7, 1620. Feb. 13, being Shrove-Tuesday, I dined at court, and betwixt four and five kissed the king's hand, and had conference with him touching my sermon. He said, I had charge of an unruly flock to look unto the next Sunday. He asked me how I thought it could stand with true divinity, that so many hundred should be tied (upon so short warning) to receive the communion upon a day, all could not be

in charity, after so late contentions in the House: many must needs come without preparation, and eat their own condemnation. He bad me to tell them, I hoped they were all prepared, but wished they might be better; to exhort them to unity and concord; to love God first, and then their prince and country; to look to the urgent necessities of the times, and the miserable state of Christendom, with *bis dat qui citò dat.*"

Your Reviewer (p. 430) has, I doubt not, fairly quoted "Sir M. Wellwood," and if the Baronet had dealt as fairly with Dr. Priestley, he could not have justly charged him with deducing, from the doctrine of *Necessity*, "conclusions of the most pernicious tendency." The passage professed to be quoted, is the former part of the seventh paragraph of Sect. xi., which is in Vol. III. of the Works, p. 518. Dr. Priestley is there considering a difficulty occurring to "persons firmly persuaded of the truth of the doctrine of Necessity," who yet deem it "not possible to act upon it," and "ask how it is possible for a Necessarian to pray for the pardon of sins." Having adopted Dr. Hartley's well-known distinction "between the *popular* and *philosophical language*, as corresponding to two very different views of human actions," he proceeds to shew that, if a Christian Necessarian's "faith be what Dr. Hartley calls a *practical* one, either in the doctrine of Necessity, or the principles of Christianity, that is, if he really *feels* the principles, and if his affections and conduct be really directed by them, so that they have their natural influence on his mind, it will be impossible for him to be a bad man;" or that "a truly practical Necessarian will stand in no need of the sentiments either of self-applause or self-reproach. He will be under the influence of a much superior principle, *loving God and his fellow-creatures*—from motives altogether independent of any considerations relating to himself." Thus the author introduces the following passage, which the biographer of Dr. Erskine affects to quote. How he quotes, the words *prudently* omitted by him, and here placed between brackets, will sufficiently discover: "[It is acknowledged that] a Necessarian, who [as such] believes that [strictly speaking] *nothing goes wrong*, but that every thing is under the best direction possible, [himself and his conduct, as part of an immense and *perfect whole*, included,] cannot accuse himself of having done wrong, in the ultimate sense of the words. He has, therefore, in this strict sense, nothing to do with repentance, confession, or pardon." It is not surprising, after this specimen of the biographer's *Christian sincerity*, that he entirely omitted, in his quotation, the following conclusion of the paragraph, which would have proved his charge against Dr. Priestley to have been nothing better than a calumny:

"But then, if he be really capable of steadily viewing the great system, and his own conduct as a part of it, in this true light, his supreme regard to God, as the great, wise and benevolent author of all things, his intimate communion with him, and devotedness to him, will necessarily be such, that he can have no will but God's. In the sublime, but accurate language of the Apostle John, he will *dwell in love*, he will *dwell in God*, and *God in him*: so that, *not committing any sin*, he will have nothing to repent of. He will be *perfect, as his heavenly Father is perfect.*"

Mr. Belsham is still, where I hope he will long continue, *in arenâ*, and can *speak for himself*, should he deem such an animadverter deserving of his notice.

J. T. RUTT.

P. S. Since I sent you the letter on Defensive War, (p. 409,) I have remarked, in a note by Mr. Granger, (B. H. II. 245,) a specimen of *Christian animosity*, seldom, if ever, paralleled. Speaking of *Montrose's* exploits against the anti-royalists in Scotland, he says, "It is worthy of remark, that in the memorable battle which he gained in September, 1644, the *word* of the rebels was, *Jesus and no quarter.*" I question whether *Old Mortality* has any thing to exceed this among his *Covenanters.*

Brief Notes on the Bible.

No. IX.

Matt. xix. 26, "*With God all things are possible.*"

THIS text is so generally quoted in a sense beyond its import, that

nacles or a prison: let them not, for the sake of courting the popularity of imperfect Christians, act upon a rule which is contrary to the directions of him who forbad the fire from heaven to fall on the Samaritans; who declared that man was frequently ignorant of the real spirit he possessed, when he shewed a willingness to be the avenger of the Almighty's honour; and which rule, if rigidly acted on towards themselves, might, simply because they form the weaker sect, consign them to a dungeon.

Perhaps, Mr. Editor, your next Repository will teem with such sentiments from your liberal Correspondents: if so, let my effusion be destroyed; but if not, I beg to record my settled conviction on this affair, in the hope that, though an humble individual, I may be, in some degree, useful in preserving among our body that consistent liberality which forms their greatest glory.

J. F.

Mansfield,

SIR, *September* 28, 1819.

IN your Reviewer's very excellent and judicious critique upon Dr. Hodgson's Sermon on Stephen's Prayer, [pp. 505—508,] I observe he has adopted the hypothesis stated by the late Rev. Timothy Kenrick, and, if I mistake not, by other Unitarian writers before him, to explain the scene described, Acts vii. 55, 56, which, though ingenious, does not appear to me satisfactory. Should the following observations serve to throw any light upon the subject, or lead to any better explanation, the writer will think himself gratified by their insertion in your valuable work.

The explanation of the historian's language may, perhaps, be found by referring to the accusation which was brought against Stephen, and to some passages in the histories of the Evangelists. At the close of Acts vi. it is said, that they, "who were not able to resist the wisdom and the spirit by which Stephen spake, suborned men, which said, 'We have heard him speak blasphemous words against this holy place and the law, for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs, which Moses delivered to us.'" From the tenor of this testimony it is evident, however his language had been misinterpreted or misapplied, that Stephen had been speaking of the destruction of Jerusalem, and the consequent dispersion of the Jews, involving the discontinuance of many of their sacred customs, undoubtedly predicted by the prophet Daniel, and more pointedly by Jesus himself. When standing before the high-priest and the council, Stephen entered into a brief history of the Jews, and concluded by asserting, that they had rejected and murdered the Just One, of whom Moses and the prophets had spoken, and very plainly intimated, that they would bring upon themselves the judgments which had also been predicted as the consequence of their impenitence and unbelief. This was in fact acknowledging the most aggravating part of the crime, which was laid to Stephen's charge, and we accordingly find, "that when they heard these things, they were cut to the heart, and they gnashed on him with their teeth." Let us now refer to the language in which this event, the destruction of Jerusalem, is spoken of by Jesus Christ, Matt. xvi. 27, 28: "For the Son of Man shall come in the glory of his Father, with his angels, and then shall he reward every man according to his work." The coming to which Jesus refers is particularly evident, for he adds, "Verily I say unto you, there be some standing here, which shall not taste of death till they see the Son of Man coming in his kingdom." But his language is more striking, chap. xxiv. 29, 30, which is the conclusion of what Jesus had been saying of the destruction of Jerusalem: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken, and *then shall appear the Son of Man in heaven, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory.*" This, we may presume, was the only vision which Stephen saw. The conduct of the high-priest and of the Jewish council, not less than that of the elders and the Scribes, who were stirred up against him by his accusers and the false witnesses, convinced Stephen

that the prediction of Jesus would be fulfilled, and that the pride and obstinacy of the Jews were hastening that event; and lifting up his eyes to heaven, in the ardour of anticipation he exclaimed: "*Behold, I see the heavens opened, and the Son of Man standing on the right hand of God.*" It is probable Stephen's meaning was well understood, and, therefore, the Jews "cried with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city and stoned him."

As to the apostrophe of Stephen, "Lord Jesus, receive my spirit," for there seems no reason to consider it as a prayer, it must be recollected, that the mind of this first martyr was strongly impressed with the figurative representation which Jesus had given of his appearance as the Son of Man, in the fulfilment of his prediction, and with the connexion of the event with the circumstances of those who would be witnesses of it. His own immediate danger would naturally bring to the mind of Stephen many of those declarations and admonitions of Jesus, which he addressed to those who might endeavour to escape from the impending calamity by unjustifiable means, by a mean denial of their relation to him, or by the concealment of their profession, as his followers; such as the following: "Whosoever shall confess me before men, him will I confess before my Father, who is in heaven; but whosoever shall deny me before men, him also will I deny before my Father, who is in heaven." "Whosoever will save his life shall lose it, and whosoever shall lose his life for my sake, the same shall save it; for what is a man advantaged if he gain the whole world and lose himself, or be cast away; for whosoever shall be ashamed of me and of my word, of him shall the *Son of Man be ashamed, when he shall come in his own glory and in his Father's, and of his holy angels.*" It is scarcely possible that these passages should not have been in the mind of Stephen, connected as they are with the very language of Jesus, to which he referred: and therefore it was particularly natural that he should exclaim, at the moment when he was sacrificing his life in the cause, and as a proof of his attachment to his master, "Lord Jesus, receive my spirit," accept the offering of my life, which I am now making, rather than deny thee, or the import and meaning of thy words. But surely this can be no warrant for our addresses to Christ, seeing we are not in similar circumstances, and have no reason to suppose that he is present with us, and can either hear or answer our requests. But on this subject we have the express authority of Jesus, in his instructions to his disciples: "In that day," that is, when he was taken from them, "ye shall ask me nothing; verily, verily, I say unto you, whatsoever ye shall ask the FATHER in my name, HE shall give it you." It is evident that the historian did not consider this ejaculation or apostrophe of Stephen's as a prayer, for he afterwards observes, that he *kneeled down and prayed*, "Lord, lay not this sin to their charge." Nor is it conceivable that one "who was full of the holy spirit and of faith," could have acted in direct opposition to the instructions of Jesus, or could have been unmindful of the example and instruction of his Master: "Thou shalt worship Jehovah thy God, and him *only* shalt thou serve."

J. W.

SIR,

WHILE reading the excellent criticism on Stephen's Prayer, by Hodgson, in your Number for August last, [pp. 505—508,] it brought to my recollection a note in Temple's Letters to Randolph, published in the year 1778, 8vo., and, with your permission, I have copied it for insertion in your valuable Miscellany, as it is out of print, and many of your readers may be unacquainted with it. It is as follows. See p. 213, note.

PHILALETHES.

In the whole New Testament there is no command to pray to Jesus Christ. Jesus Christ himself and his apostles uniformly direct all prayer to be addressed to God only. There is, I am persuaded, no passage in the whole book, that records an instance of proper prayer addressed otherwise than to the person of the Father, except Acts vii. 59, where Stephen, at his

martyrdom, is represented as using these words, "*Lord Jesus, receive my spirit.*" This, it must be owned, is a direct invocation of the *Lord Jesus* by prayer; and is, in my opinion, one of the greatest difficulties in the Sacred Writings. That Stephen at so solemn a moment, and filled, as he was, with the holy spirit, should have prayed to an improper object, is to me inconceivable. To say that Jesus Christ was present in vision to Stephen, though, if the fact could be proved, it might be allowed great weight, seems to be cutting, not untying the knot. For, considering the time that must necessarily elapse, it is as difficult to conceive that the vision continued till the moment of his martyrdom, as to suppose that he would end his life in the violation of his Master's often repeated command.

The following conjecture, if it should be found sufficiently probable, would remove the whole difficulty, and with all submission to better judgments, I propose it to the consideration of candid and learned Christians.

The reading of our printed copies is Κυριε Ιησου, *Lord Jesus;* but eight MSS., one of great antiquity (see Wetstein in loc.), read Κυριε Ιησου Χριστε, *Lord Jesus Christ.* It is certain St. Luke did not originally write both; nor could those, whose books had Κυριε Ιησου, have added the word Χριστε by way of explanation. Κυριε Ιησου effectually ascertains the person. Whence then arose the various reading? Nothing will more naturally account for it than to suppose Κυριε (*Lord*) simply, to have been the genuine reading; which being understood by different owners of MSS. to mean the *Lord Jesus*, some by way of interpretation would write on the margin the word Ιησου, others Ιησου Χριστε. Subsequent transcribers would take some the one, some the other expression, as they met with it in the respective MSS. from which they copied, into the body of the text, and thus the original reading would be gradually lost. Take away this single word, and all appearance of inconsistency is removed from a text which otherwise seems not easily reconcileable with the rest of Scripture; the prayer will no longer be addressed to Jesus Christ, but to the *God* and *Father* of *Jesus Christ*, according to the prescription of Jesus Christ himself, "*When ye pray, say, our Father*——"

This conjecture may expose me to the chastisement of Dr. R. I propose it only to the consideration of cool and dispassionate men, who will understand it, as the real truth is, to be proposed with all diffidence, and from the best of motives, a desire to turn the attention of abler critics to this, I think, very difficult text. Conjectural readings, adopted merely by way of accommodating an hypothesis, are never allowable. A worse reason cannot be imagined. Such readings, however, may sometimes be probable in the highest degree; and if no other instance of prayer, properly so called, indisputably addressed to Jesus Christ, can be pointed out in Scripture; if all prayer is commanded to be addressed to God only, the evidence here stated for the conjecture in question, may possibly be great enough, if not to justify the proposer, yet at least to exempt him from the severity of censure.

SIR, *Clapham.*

SOME remarks of mine, which you were so obliging as to insert in the Repository, [p. 356,] respecting the doctrine of atonement, have occasioned two letters in reply, on which account I hope you will allow me to trespass on your patience a little further. My friendly antagonist Mr. Jevans, [p. 550,] if so I may call one from whom I do not know that I at all differ, appears not to have exactly understood my meaning. I will lay the blame of this at my own door, and suppose that I did not express myself clearly. Certainly, there are no things more difficult formally to explain than some of our commonest and simplest ideas, especially when they have become encrusted and disguised by the clumsy workmanship of science, falsely so called. But I was, I must confess, rather surprised that Mr. J. (p. 550) should endeavour to express what he conceived me to mean in language very foreign to the style of my letter. The error which he attributes to me, and which he combats, is, "that the death of Christ is not to be considered as making any

hange in the mind of God." Now, think that to explain the atonement, by referring to changes in the mind of the Deity, is to interpret Latin in Greek, or Greek in Hebrew. I did not, therefore, refer at all to this point, nor use any words of like import, as may be seen, if any of your readers think it worth while to turn to page 56. But as the subject is on the table, I would reply to Mr. Jevans, that, in the same sense as the sacrifices, and other things mentioned by Mr. J., changed the mind of God, I believe that this effect was produced by the death of our Lord. That change was manifested by the repeal of that sentence of death which passed upon Adam, and which, after overshadowing the world above four thousand years, was for ever done away by our Lord's resurrection. However, as this language is not scriptural, and appears to me rather to obscure than illustrate the subject, I would rather avoid the use of it. On the other hand, I beg to say that Mr. J. perfectly meets my views, when he says "that we cannot adopt a surer method to come at the truth concerning the effects of the blood and death of Christ, than by considering what is said concerning the nature and effects of the Jewish sinofferings." They were not appointed as confirmations of the truth, or as examples of conduct, but they were manifestly the considerations or conditions on which it pleased God, on those several occasions, to suspend his displeasure. Just so the Scripture appears to me to represent the death of our Master: it was the consideration on which it pleased God to suspend the curse of Adam, and establish the new covenant of life and immortality. The point at which I aimed was this, that there appears no ground why either the atonement of the death of Christ, or those made by the Jewish sacrifices, should be referred to those mystical views about the satisfaction of the Divine justice, which the Calvinists so continually inculcate, rather than to the impressions which they were calculated to make on mankind. Mr. J. supposes "that the sacrifices were designed to lead the offerer to consider the evil of his ways:" I supposed this very same end to have been designed by our Lord's death, and to have been the source of its atoning virtue. Not that I presumed that the whole efficacy of his death turned on this point: I only proposed it as one very intelligible part of it; for more may be yet concealed behind the impenetrable veil which hides the spiritual world. After this explanation, I trust that Mr. Jevans will suppose that there is nothing in my views materially differing from his own, or which deserves his reprehension.

In reply to your Correspondent F. B. [p. 552], I will first endeavour to point out the peculiarities which distinguish the high Calvinistic atonement, or rather satisfaction, from the doctrine which I meant to defend. It rests, I conceive, on a peculiar hypothesis, on which the other does not rest *in any the least* degree. That hypothesis is this; that the nature of the Divine justice is such, that when once a sin is committed, the full punishment of that sin must inevitably be inflicted, no other remission being possible than that of substituting an innocent person in the place of the guilty: thus that the justice of God is as an unrelenting creditor, who will be paid the uttermost farthing, though, indeed, he is not so careful by whom that payment is made. Furthermore, as the same party contends that the guilt of sin is infinite, so it follows that for the least offence, an infinite punishment or an infinite satisfaction becomes immediately inevitable; which amounts to this, that if any creature should sin, either the Deity himself must bear the punishment, or that creature must suffer everlasting and infinite torment. This is, strange to say, the popular doctrine: in this, but a few years ago, as F. B. says of himself, I was a devout believer; but so repugnant does it now appear to me to Scripture and every endearing view of God; so does it mar the fair face of creation, and turn the universe into one house of mourning, that I could not think of defending any doctrine involving such principles. My aim is of a far simpler kind: it does not belong to me, if it does to any man, to invent hypotheses and frame systems on such subjects as these: and if I attempted to bring forward any new or subtle

explanations, I should stand convicted of palpable folly. My view regards no more than the plain connexion of two great events; it is more of an historical than doctrinal complexion, according in this with that fine remark, "that Christianity is a religion of facts." The two facts are, first, the sufferings and death of our Lord Jesus Christ; secondly, those privileges and blessings which were conferred on mankind by his resurrection; or, in other words, that forgiveness of sins which we receive in him. Before I go further I would observe, that this forgiveness of sins, which we thus receive, is by no means to be confounded with that general favourable disposition, with which a penitent is always regarded by God: I am not for adopting the strange language of those who speak of the death of Christ as giving efficacy to repentance; let us not judge by supposed cases, but by the real facts—the facts which the gospel records and predicts, and no others. These facts may be briefly stated: our Lord Jesus, being without sin, suffered and died; that is the first: the second is, that having risen again, he has brought life and immortality to light, and is exalted to be a Prince and a Saviour, to give repentance to his people, and remission of sins. Now the question relates to the dependence of the latter of these events on the former, and may be stated thus: Does not the Scripture represent the former of these events as *appointed* by the Divine wisdom *to prepare the way for the latter, and that in consideration of mankind being sinners; and the latter event involving the forgiveness of their sins?* I must leave this question, Sir, with F. B. and your readers—we cannot all see things alike; but to my mind the answer shines unambiguous with the clear and steady light of truth. I will not trouble you now with texts; I think there is none clearer or stronger than the simple statement, that "Jesus died for our sins." I care little about the word atonement, or any other theological phrase; only let such expressions as that just quoted, be used as freely and fearlessly as they are in the New Testament, and I shall desire no more. The connexion between the steps of our redemption, as pointed out in Scripture, should not be lost sight of or lightly regarded; for, no doubt, to bear it in mind concerns both our holiness and our comfort.

F. B. considers the atonement as turning on the Deity of Christ: in answer, I avail myself of the words of an able defence of Unitarians, lately published. (Appeal to Scripture and Tradition, p. 140.) It is there said, "The atonement is commonly thought to be interwoven with the divinity of Christ, but erroneously. The atonement, or propitiation, does not of itself prove Christ's divinity or his superangelic nature: the *simple humanity* of Christ's nature *does not of itself disprove the atonement.*" The Jewish sacrifices were atonements in the appointed cases; Job's offering was an atonement for his friends; an act of Phinehas made atonement for the whole people of Israel: why then should an Unitarian think the mediation of the Lord Jesus an insufficient atonement for the sins of the whole world? These things do not depend on weight and measure, but on the good pleasure of the only wise God. The question is simply, "Cui dabit partes scelus expiandi?"

THOMAS FOSTER BARHAM.

London,

Sir, *December* 1, 1819.

HAVING been repeatedly told that I ought to have taken some notice of Mr. Procter's letter, which appeared in the Monthly Repository for November, 1818, p. 688, respecting the state of sundry Presbyterian Chapels in the county of Stafford; and observing that the subject is again alluded to in your last Number, at p. 673, I now send you such information as I am in possession of, respecting the one at Newcastle-under-Line, and hope that this may induce some other persons to furnish you with similar communications from Stone and Stafford.

Twenty-five years ago, the Old Presbyterian Chapel at Newcastle was used regularly for public worship, and though the congregation was small, some of the most respectable people in the town and neighbourhood belonged to it. By the death of a gentleman of great opulence and considerable consequence in the county

of Stafford, which happened in the beginning of the year 1795, the number of the trustees of the chapel was reduced to three, and in consequence of this a new trust, comprising the principal people of the congregation, was formed, and the deed was executed before the expiration of that year.

Notwithstanding this had been effected, several members of the congregation left the chapel immediately afterwards, in consequence of the minister having contracted habits of intemperance; and from that time other persons left it by degrees, until the place was entirely deserted. The building was then let to the members of the Established Church for a school, and was occupied by them for many years; during which time it suffered very shameful dilapidation, and became unfit for a place of public worship.

I was, however, surprised a few months ago at being applied to as one of the trustees, respecting an intended revival of the old interest, and craving my co-operation and assistance. Since then, I am informed that some of the old members have obtained possession of the building, and that the roof was taken off, only about a fortnight ago, preparatory to its undergoing a thorough repair; and that the Presbyterian body at Newcastle are determined to exert themselves to render the chapel comfortable, and to procure, as soon as possible, a regular minister. But as their numbers are small, and the expenses of repairing the building will be very considerable, I believe they do not expect to realize their intentions without the assistance of other congregations.

S. P.

Walthamstow,
December 4, 1819.

SIR,

ALLOW me to join Mr. Howe, [p. 661,] in recommending to the attention of our Unitarian friends the Society for the Relief of Aged and Infirm Dissenting Ministers. For what reasons they have hitherto been backward upon this occasion, I have no right to inquire. But if there are any who think that it will wound the feelings of ministers in distress to be relieved by this Society, I can only say, that to me this apprehension appears altogether groundless. It will not, I conceive, wound any man's feelings to receive assistance from a fund which was not raised in consideration of his individual case, but with a prospective view to the case of all who should be circumstanced as he is; nor will any man be ashamed to acknowledge himself poor, whose profession has been known to exclude the means of rising above poverty. The situation of Dissenting Ministers, who are solely or chiefly dependent upon the emoluments of their profession, does not appear to me to have been sufficiently considered. Their sensibilities are commonly somewhat refined by education; their office introduces them to the intimacy of men comparatively rich, and thus they contract a familiarity with the comforts and accommodations of what are called easy circumstances; the whole of their active life is not unfrequently one continued struggle with difficulties; and, at length, when overtaken by age and infirmity, they may, without any fault of their own, be thrown upon the support of precarious charity. Surely, to men thus circumstanced it will be cheering and consolatory to find that, while they are labouring to promote the best interests of mankind, the peculiarities of their condition are not overlooked, but that the more wealthy part of the Dissenting community are cheerfully contributing to a society, which has for its object the support and comfort of their declining years. It will be to them a delightful argument that they have not laboured in vain in inculcating the lessons of that Master, who left it as his last injunction to his followers, that they should love one another. What objections of any weight can be urged against the Institution in question, I am unable to conceive. But I shall, I trust, be excused if I remark, that those reasonings ought to be founded on clear and certain principles, which are allowed to stop the hand of charity. Benevolence may, indeed, be exercised indiscreetly; but it is better for a man's self that it should be indiscreetly exercised, than that it should

be checked by scrupulous and, perhaps, mistaken calculations of the good or evil by which its exercise might be followed. But no imaginable evil, that I can see, can possibly result from any support which is likely to be given to the Society for which Mr. Howe is pleading, and for which I sincerely hope that he may not plead in vain.

E. COGAN.

SIR,

THE respect I have entertained for your Correspondent Mr. Luckcock led me to expect from him rather an apology for his hasty accusation of Mr. Russell, the Resident at Hydrabad, than a vindication of it; rather a frank acknowledgment of having precipitately, I will not say "twisted," but, mistaken, the import of the quoted extract from his dispatch, than a perseverance in imputing to that gentleman sentiments and feelings disgraceful to humanity, and neither expressed nor implied in the voucher produced for them. I will notice very briefly what Mr. L. has further advanced, (p. 686,) and, to save time, in the order of its arrangement. Mr. L. observes, "*I merely said,* 'It does not appear that Mr. Russell had any hand in this work of blood; but it gives him unmingled pleasure, without a particle of regret or commiseration.'" Merely this! But, even this is begging the very question; for it is not deducible from the extract, that the murder of the Arabs was a source of either pleasure or pain to Mr. Russell, whose duty it was to state the circumstance, and which he has done "simply and drily." Mr. L. adds, "That the word '*pleasure*' [not applied to the miserable fate of the garrison] should be so conspicuous, without an iota of palliative, is a sufficient presumption that he sat down with feelings of exultation, untempered by the humanity which the case so strongly called for." This is, indeed, a sufficient presumption! somewhat similar, in common parlance, to making bad worse. But, is Mr. L. to be informed that the introduction of an "iota of palliative," or of the minutest observation upon the massacre into Mr. Russell's official dispatch, would have been liable to animadversion as an obtrusive impertinence, and, perhaps, to censure as a departure from his province? Was it for him, in his station, to insinuate any disapprobation, or any private opinion, of the military operations which it devolved upon him to transmit an account of?

Mr. L. has incautiously drawn a bitter inference from premises that fail him, and, instead of handsomely retracting it, would support it by a *paraphrase!* He then appals us by bringing the probable circumstances of the tragedy before our eyes, as though I had inclined to palliate it; and spends his eloquence in arraignment of the system (which he does not charge me with advocating) that engenders such proceedings; all which has as much to do with the point at issue between him and me, as the battle of the frogs and mice. My unshaken position is, that Mr. Russell's communication intimated no sentiment or feeling of any description upon the event so justly deplored; and, therefore, Mr. L. has suffered himself to publish an unwarranted imputation upon a gentleman some thousand miles absent; which it was the purpose of my "pitiful cavil," or appeal to the plain sense of a document, (your readers will judge whether) to repel.

But, is it true (I do not ask it offensively) that Mr. L. had *merely said* what he has quoted from himself? Is it nothing, speculating on Mr. Russell's undeclared sentiments, to have dragged him, in the face of his country, to the bar of final retribution as a culprit, abstaining only in words from anticipating the sentence of the divine assessor on his imputed delinquency?

Mr. L. has *merely* gone this length; and, to redeem Mr. Russell from such a woeful predicament, have I volunteered myself in your pages, I hope not intemperately. I have done with the subject, Sir, only remarking that Mr. L. has called to my recollection the old ballad of Katherine Hays, who had as little mercy on her husband, as he on Mr. Russell,

"And, finding no hole in his coat,
She *picked* one in his skull."

BREVIS.

The Nonconformist. No. XV.

(Concluded from p. 685.)

On the Sentiments of the early Continental Reformers respecting Religious Liberty.

THE specimens already given must suffice of the sentiments of the Lutheran school on religious liberty. The opinions held by the Reformers of Switzerland come next to be considered. At the head of these stands Zuinglius, whose labours were contemporary with those of Luther, though they acted wholly independently of each other. Zuinglius wrote a treatise on the Office of the Magistrate: but though in this work he assigns to the magistrate the duty of preserving and protecting the Church, and states several things about punishing certain offenders capitally, he never drops the least hint of his right or duty to put reputed heretics to death. His language would, on the contrary, rather seem to imply that he considered him not to be invested with the power of the sword in such cases. "The obedience," he observes, "which is due to magistrates should by no means be carried so far, nor has God committed to them such power, as that they should rule the minds and consciences of men." * And again, "God has ordained that we should be obedient to magistrates, who bear the sword committed to them, in those things which relate to the intercourse of life, to business, friendship and society; but," he adds, "let not the magistrate punish any other offence which relates to the internal consciences of men, for the judgment of these things is in the hand of God." †

Zuinglius was succeeded in the Church of Zurich by Bullinger, a man of great talents, and a zealous promoter of the Reformation. Bullinger is thought to have maintained in some of his earlier works, that errors in opinion should be wholly left to the Divine judgment: but if this be the case, his ideas at a later period were very different. "There are," he remarks, "some blasphemies, so impious and horible, that they cannot even be heard, much less be tolerated; some which tend directly and openly to the subversion of the state, unless they be suppressed in time." "Those who pertinaciously err, who labour to draw others with them into error, and to keep them in their mistakes; blasphemers, disturbers, and subverters of the Church, may lawfully be put to death." *

The opinion expressed by this writer concerning the fate of Servetus, will both illustrate his sentiments upon religious liberty, and shew the temper and spirit with which he regarded those who dissented from the popular creed. "Servetus," he writes, "was indeed burnt at Geneva, but not without the advice of the other Evangelical Churches of the Helvetic Republic, to the most honourable Senate of Geneva, which had applied for their opinion. For many ages there have not been seen blasphemies so foul, atrocious, monstrous and abominable against the Divine Majesty, and the purity of the true faith, as this most filthy monster of a man, and disgraceful wretch, has published in a printed work, and has impiously,

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* "Nequaquam autem, ea quæ illis (Magistratibus) debetur obedientia tam procul extenditur, nec tantum potestatis ipsis divinitus commissum est, ut in animas quoque et conscientias hominum dominentur, et imperitent." Minus Celsus, ut supra, fol. 116, b.

† "Deus enim oportet, nos esse subditos Magistratui, qui gladium sibi commissum gestat, in hisce rebus nimirum quæ vitæ conversationem, commercia, amicitias, sodalitia, adeoque ipsam vitam hanc corpoream affinem, et ad humanæ justitiæ leges, et præscriptum possunt referri." "Nec ullum aliud facinus persequetur, quod internam hominis conscientiam spectat; horum enim judicia in manu Dei sunt." Minus Celsus, fol. 117, a.

* "Sunt quædam adeò blasphema, impia et indigna ut ne audiri quidem, nedum ferri possint. Sunt quæ rectà et palàm tendant in subversionem Reipublicæ, nisi in tempore sopiantur."

"Pertinaciter errantes, et alios secum in errorem abducere, inque erroribus retinere contendentes, blasphemi, et perturbatores imò subversores ecclesiarum jure cædi possunt." Vide Bezæ, de Hæreticis à Civili Magistratu puniendis Libel. (8vo. 1554,) pp. 265, 266.

wantonly and pertinaciously defended even to his death. For whatever he had for about twenty-five years, imbibed from all the schools of the Jews and Turks, whatever also he had collected from the execrable blasphemies of heretics, or from the infernal sinks and sewers, he has transfused into his book, and presented as a Circean, or rather Tartarean, cup to the people and nations. But all laws, as well divine as human, of emperors, princes, states and people in their right mind, command that blasphemies should be punished. This, when the most honourable Senate of Geneva did in virtue of its sacred office, it did what it ought."*

From Zurich we proceed to Geneva,—where the conduct of Calvin, in instituting the proceedings against Servetus, and aiding in bringing him to the stake, leaves no room for doubt or hesitation as to his sentiments concerning religious liberty. The part which he acted on that occasion he has not blushed to avow, and has vindicated and justified, in an elaborate treatise, composed expressly with this view,* and written in a spirit congenial with the deed it attempts to defend. It would seem that Calvin, on his first joining the Reformers, held more tolerant sentiments towards those who differed from him in their religious tenets, than he avowed in the latter part of his life. This appears from a passage in the first edition of his Institutes, which was afterwards suppressed or altered.†

* It seems impossible to do justice to the language of the original in a translation. Let the reader, if he so please, make the attempt. "Exustus est quidem Genevæ M. Servetus, sed non citra consilium reliquarum rerumpublicarum Helveticarum Evangelium profitentium, ad amplissimum Genevensis Senatum petitum. Et multa jam secula non viderunt, unquam adeò fœdas, atroces, prodigiosasque et abominandas in Dei Majestatem fideique veræ sinceritatem blasphemias, atque spurcissimum hoc hominis monstrum propudiumque libro edito in lucem profudit, et in mortem usque impiè, procaciter, et pertinaciter, defendit. Nam quicquid annis plus minus 25 hausit ex omnibus Judæorum et Turcarum scholis, quicquid item ex omnibus hæreticorum execrandis blasphemiis, ceu ex sentinis et cloacis infernalibus collegit, hoc totum, transfusum in detestandum opus typis excusum, ceu poculum Circeum immo Tartareum, populis et gentibus propinavit. Jubent autem omnes leges divinæ pariter et humanæ, Imperatorum, Principum, urbiumque, et populorum sanctorum de blasphemiis sumere supplicium. Quod cùm amplissimus Genevensis Senatus fecit, pro pio suo officio, quod debuit fecit." Bullinger, in præf. ad Jos. Simleri Lib. iv. de æterno Dei Filio. Item. Apud Bock, Hist. Antitrin. II. 379.

* Defensio Orthodoxæ Fidei de Sacra Trinitate, contra prodigiosos Errores Michaelis Serveti Hispani, ubi ostenditur Hæreticos jure gladii coercendos esse, et nominatim de homine hoc tam impiè, justè et meritò sumptum Genevæ fuisse supplicium. Per J. Calvinum. 8vo. 1554.

† I record this fact on the authority of the Answer to Calvin's book against Servetus, which bears the following title:—"Contra Libellum Calvini in quo ostendere conatur Hæreticos jure gladii coercendos esse." 12mo. 1562. The first edition of the Institutes was published at Basil, in 8vo. in 1536. This work was, however, little more than a rough draught of the treatise. The second edition, considerably enlarged, was printed at Strasburgh, in folio, in 1539. It is disputed among Bibliographers, whether the author prefixed his name to this edition. There appears to have been a copy in London bearing his name on the title-page; but there was a copy of the same date in the Library of the Sorbonne at Paris, with the fictitious name of "Alcuinus." It would seem, besides, from the dedication to the London copy, that the name of Alcuinus had been originally prefixed to that also, and that the title-page had been cancelled, in order to insert the name of the author. The dedication begins as follows:—"Potentissimo, Illustrissimoque Monarchæ, Magno Francorum Regi, Principi ac Domino suo, ALCUINUS." See Vogt, Catalogus Historico-Criticus Librorum Rariorum, &c. p. 162. As these early editions of Calvin's Institutes are of extreme rarity, and as the Answer to his book against Servetus is also scarce, I shall transcribe the passage referred to in the text:

"Qui vero aut nobiscum non consentiunt in eandem fidem, aut etiam si confessionem in labris habent, Deum tamen, quem ore confitentur, operibus abnegant (ut quos videmus in omni vita sceleratos ac perditos, peccandi voluptate ebrios, malisque suis indormientes) hujusmodi omnes suis se inditiis produnt non esse ad proprium ecclesiæ membra. In hunc unum

After stating that those who do not agree with us in faith ought only to be excommunicated, and then be "left in the hands of God, and commended to his goodness," he adds, "nor are those persons alone to be thus treated; but Turks also, and Saracens, and other enemies of true religion; so far are those methods from being to be approved, by which men have hitherto attempted to bring them over to their faith, while they have denied them water and fire, and the common elements; have withheld from them all the offices of humanity, and persecuted them with the sword."

The language he employs, in his Treatise on the Punishment of Heretics, is, however, very different. A summary of the sentiments maintained in that work, which sets out with explicitly denying the right of private judgment in religion, is comprised in the following passage:—"We know that there are three degrees of errors: some we allow ought to be pardoned; for others, moderate chastisement should suffice, so that only open impiety ought to be punished with death. Paul repeatedly exhorts believers to bear with one another, although there may be some disagreement among them; that is, if any trifling superstition or weakness have taken hold of the mind of simple persons, they are to endeavour to correct

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constitutæ sunt excommunicationes, quibus à fidelium consortio abdicarentur atque expellerentur ii, qui fidem Christi falso obtendentes, vitæ nequitia, effrænique peccandi licentia nihil aliud sunt quam scandala ecclesiæ; ideoque indigni qui Christi nomine glorientur. Primum ne eum Dei contumelia inter Christianos nominentur, ac si sancta ejus ecclesia foret maleficorum et publica improborum hominum conjuratio. Deinde ne frequenti consuetudine alios corrumpant perversæ vitæ exemplo. Postremo ut eos ipsos pudore confusos suæ turpitudinis pœnitere incipiat, ac ex ea pœnitentia resipiscere tandem discant. Tales quidem judicare possumus pro tempore ab ecclesia alienos, quantum cernere datur, ac secundum eam quam diximus noticiæ regulam. Verum ne sic quidem desperandi à nobis sunt, quasi extra manum Dei abjecti, ac omnino nephas quampiam expungere ex electorum numero, aut desperare quasi jam perditum, nisi quos certo constet verbo Dei jam damnatos, ut si quis data opera ac destinata malitia veritatem oppugnet, ut opprimat Evangelium, et nomen Dei extinguat, et Spirtui Sancto resistat. De iis enim jam ore Dei pronunciatum est, cùm dixit, non remitti peccatum in Spiritum Sanctum, neque in hoc seculo neque in futuro. Quod raro adeo à nobis sentiri potest (si unquam tamen potest) ut sanioris sit consilii expectare diem revelationis, nec temerè judicio Dei præire: plus licentiæ ne nobis in judicando arrogemus, nisi volumus Dei virtutem limitare, ac misericordiæ ejus legem dicere, cui quoties visum est, pessimi in optimos mutantur, alieni inseruntur, extranei cooptantur in ecclesia, ut sic hominum opinionem eludat, et temeritatem retundat, ne sibi judicandi jus supra quam decet usurpare audeant. Danda potius opera, ut mutuo candore alter de altero quam poterit optimè fieri sentiamus; alii aliorum facta et dicta vicissim in optimam partem accipiamus, non, ut suspicaces solent, obliquè ac sinistrè torqueamus. Quod si qui ita perversi sunt ut de se benè sentire non permittant, eos tamen in manum Dei committamus, bonitatique ejus commendemus, meliora de his sperantes, paceu et charitatem alamus, nec stolidè irrumpentes in secretiora Dei judicia, errorum tenebris nos involvamus. Et ut unico verbo absolvam, non personam ipsam, quæ in manu atque arbitrio Dei est in mortem abdicemus, sed tantum qualia sint cujusque opera æstimemus ex lege Dei, quæ boni et mali regula est. In hunc sensum accipiendæ sunt excommunicationes, non quibus dejiciantur ex spe salutis, qui coram hominibus abdicantur ex ecclesiæ grege, sed ut in viam redeant, quemadmodum Paulus scribit se tradidisse hominem Sathanæ in interitum carnis, ut spiritus salvus fieret in diem Domini, hoc est, (ut ego quidem interpretor,) conjecisse in damnationem temporariam, ut in æternum salvus fieret. Itaque tametsi familiarius versari aut interiorem consuetudinem habere cum excommunicatis per ecclesiasticam disciplinam non licent, debemus tamen contendere quibus possumus modis sive exhortatione ac doctrina, sive clementia ac mansuetudine, sive nostris ad Deum precibus, ut ad meliorem frugem conversi in societatem ac unitatem ecclesiæ sese recipiant. *Neque ii modò sic tractandi sunt, sed Turcæ quoque ac Saraceni, cæterique veræ religionis hostes, tantum abest ut probandæ sunt rationes quibus eos ad fidem nostram adigere hactenus moliti sunt, dum aqua et igne, communibusque elementis illis interdicunt, cum omnia illis humanitatis officia denegant, cum ferro et armis persequuntur.*"

it with patience, rather than be eager to punish it with violence. As to the second kind of error, although it deserves chastisement, it is to be treated nevertheless with moderate severity: only that care must be taken that the wickedness and contumacy of those who are endeavouring to break the unity of faith, be not increased by indulgence. But when religion is overthrown at its foundation, when detestable blasphemies against God are promulgated, and souls are hurried to perdition by impious and pestilent tenets, and when a defection from the one God and his pure doctrine is openly attempted, it becomes necessary to recur to that extreme remedy, lest the deadly poison should spread further."* Quotations need not be multiplied to shew what were Calvin's ideas on this subject. Indeed, to detail them at length, with the reasons by which they are supported, were to transcribe the greater part of this "Golden book," as Beza has designated it. Here then we shall leave him, and proceed to notice his friend Beza, who has stood forward, with a kindred spirit, as his defender and eulogist.

Beza's sentiments are to be seen in many incidental observations in his different publications, but principally in a letter which he addressed to Dudith, and in his celebrated book on the right of the Civil Magistrate to punish Heretics,* a title which has been aptly paraphrased "The right of the Civil Magistrate to be the Church's or the Presbytery's Hangman." In the former work, adverting to a remark of Dudith's that Beza and the Protestants contended that liberty of conscience should be allowed, he thus replies: "By no means, as this liberty is understood, that is, that every man may worship God as he pleases. For it is a mere dogma of devils that any person should, if he wishes, perish. Pastors, therefore, should not only, as far as lies in their power, prevent their sheep from perishing, but should also admonish and chastise them, and at last, if necessary, after other remedies have been tried in vain, drive them from the rest of the flock." "That is a diabolical liberty which at this day fills Poland and Transylvania with so many plagues, which no other region under the sun would tolerate."† But his ideas are developed more at large in the latter publication, wherein he fully explains the policy he would recommend and pursue as the substitute of that "diabolical liberty" of conscience which was so much the object of his abhorrence. It must suffice at present to say of it, without citing the author's words, that he argues at great length, and with much bitterness of language, that heretics may lawfully be put to death, by the civil magistrate, and he refers to the cases of Gentilis and Servetus as in-

* "Scimus enim tres esse errorum gradus: et quibusdam fatemur dandam esse veniam, aliis modicam castigationem sufficere, ut tantùm manifesta impietas capitali supplicio plectatur. Fideles sæpius Paulus hortatur ut se invicem tolerent, quamvis aliqua sit inter eos dissentio: nempe, siqua levis superstitio et inscitia simplicium mentes occupat, ut eam patientia corrigere potius studiant quàm intemperanter ad vindictam efferveant. Secundum errorum genus etsi castigationem meretur, mediocris tamen adhibenda est severitas: tantum ne indulgentia alatur eorum improbitas et contumacia qui fidei unitatem scindere cuperent. Sed ubi à suis fundamentis convellitur religio, detestandæ in Deum blasphemiæ perferuntur, impiis et pestiferis dogmatibus in exitium rapiuntur animæ, denique ubi palàm defectio ab unico Deo, puraque ejus doctrina tentatur, ad extremum illud remedium descendere necesse est, ne mortale venenum longius serpat." Calvini Defensio Orthod. Fidei, &c. 8vo. 1554, p. 31.

* De Hæreticis à Civili Magistratu puniendis Libellus, adversus Martini Bellii Farraginem, et novorum Academicorum Sectam. Theodoro Beza Vezelio auctore. Oliva Roberti Stephani. 1554. 8vo.

† "Jactabimusne libertatem conscientiis permittendam esse? Minimè, ut hæc quidem libertas intelligitur, id est, ut quo quisque modo volet Deum colat. Est enim hoc merè diabolicum dogma, sinendum esse unumquemque ut si volet pereat. Itaque nec pastores ovem patientur perire, quantum in se erit, sed monebunt, corripient, ac tandem si opus fuerit, cæteris frustrà tentatis remediis à reliquo grege repellent." "Et illa est diabolica libertas, quæ Poloniam et Transylvaniam hodie tot pestibus implevit, quas nullæ alioqui sub sole regiones tolerarent."

stances of the just exercise of this authority.

We have now to state the sentiments of the third class of Reformers, whose opinions it was proposed to consider—those of the Established Church of Holland. A few words will suffice on this head, as these divines, after the example of Baldwin at Wittemberg, have embodied their thoughts on the subject of religious liberty in an academical thesis, proposed, by authority, to be discussed in the theological schools. This curious document they have intituled "A Disputation concerning lawful Homicide." "In order," they say, "that it may the better appear what idolater, heretic, and blasphemer is to be adjudged worthy of death, we will give a definition of each." Accordingly they proceed as follows: "The idolater is deserving of capital punishment who, disregarding admonition, openly, designedly, and obstinately, so as to disturb the church and seduce others, substitutes some ideal object for the one true God, or joining some creature to him, as his companion, worships it with the one God, or who honours the true God alone, but not in that lawful manner prescribed in the Sacred Writings. The heretic is he who, separating himself from the church of which he had before, by an outward profession, declared himself to be a member, maintains an error which is opposed to the foundations of faith, and to the prophetical and apostolical doctrine delivered in the Scriptures, and from which, though often and properly admonished, and convinced from the word of God, both publicly and in private, he refuses to desist; who will not acknowledge the truth revealed in the writings of the apostles and prophets, but rather with invincible and pertinacious impiety rejects it, strives to wound the peace and harmony of the church, and opening the school of his perfidy, both in public and in private, endeavours, as far as he is able, by his writings and speeches, to introduce the faction and gangrene of his pestiferous doctrines into the church, or to cherish it after it has been introduced by others.

"The blasphemer is he who publicly, with deliberate purpose, obstinately disregarding admonition, either slanderously and contumeliously utters something unbecoming concerning the true God, attributing to him that which does not comport with him, taking away that which does pertain to him, and transferring to a creature that which belongs to God alone; or else by an impious act impedes and tramples upon true divine worship, or endeavours to impede and trample upon it. Whoever," they add, "is found guilty of either of these crimes, as they are here stated, ought to be punished with death by the magistrate." *

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* Disputatio de Homicidio legitimo—ad disputandum proposita in Collegio Theologico. Illustrissimis D.D. Ordinum Hollandiæ et Westphrisiæ, Anno 1602.

§ vii. "Quo autem melius constet quisnam morte dignus Idololatra, Hæreticus, Blasphemus sit judicandus, singulorum definitionem proponemus; deinde, qui tales reperiuntur quales descriptio exigit, eos occidendos esse, rationibus ex jure divino humanoque ex sanctorum hominum testimonio petitis probabimus."

§ viii. "Capitali supplicio dignus *Idololatra* est, qui palàm, data opera, neglectis admonitionibus, obstinatè ut turbet Ecclesiam, et alios seducat, vice unius veri Dei fictum aliquem habuerit, aut præter unum illum, creaturam aliquam ipsi quasi socium adjungens coluerit, aut denique verum quidem Deum solum, sed non legitimo in sacris literis præscripto modo, honoraverit. *Hereticus* est, qui ab ecclesia, cujus se membrum externa professione antea declaraverit, seipse separans, errorem fundamentis fidei, et Propheticæ Apostolicæque doctrinæ in Scripturis traditæ adversantem tuetur, de quo tamen sæpe et rite admonitus convictusque ex verbo Dei, tam publicè quam privatim contemtis admonitionibus non vult desistere, nec veritatem in scriptis Apostolorum et Prophetarum revelatam agnoscere; sed potius invicta et pertinaci impietate ei resistens, ecclesiæ pacem et concordiam lacerare contendit, suæque perfidiæ ludum publicè et privatim aperiens, pestiferi dogmatis factionem et gangrænam scriptis conscionibusque suis, quantum in se est, vel in ecclesiam Dei invehere, vel ab aliis invectam fovere. *Blasphemus* est, qui publicè, deliberato animo, neglectis admonitionibus, præfractè, vel maledica lingua, contumeliosè de Deo vero, indignum quippiam effutit, tum tribuendo ei quod ipsi non competit, tum adimendo quod ei proprium est, tum transferendo in creaturam quod est Dei solius, vel facto impio cultum divinum verum impedit, conculcat, aut impedire et conculcare conatur."

The classes which have been enumerated comprise the three great divisions of Reformers who retained, among other relics of Popery, the doctrine of the Trinity. It would have been easy to swell the extracts with passages from the works of other eminent persons of these schools, especially from those of Brentius, Musculus, Wolfgang Capito, Bucer and Peter Martyr, who all concurred in the sentiments which have been quoted, so far at least as to admit that the civil magistrate might lawfully coerce and punish reputed heretics and blasphemers, who publicly professed and taught their opinions. But the limits of this essay will not allow of quotations from their writings, and they are unnecessary, in such a brief summary, to illustrate the subject.

A compendium of the sentiments of the early Reformers respecting religious liberty would, however, be defective without including the opinions which were held and acted upon by some of the Antitrinitarians of the same period. The persecution of Francis David in Transylvania, requires that some notice should be taken of Blandrata and Faustus Socinus, who are connected with that disgraceful transaction, either as instigators or abettors. Of Blandrata it will be sufficient to state, that the whole of the proceedings against David had his approbation, and were, most probably, planned and conducted by him. That Socinus countenanced the prosecution, so far at least as related to the deposition and imprisonment of the venerable superintendant, must be received as matter of authentic history.* It is further evident, that in doing this he acted in conformity with his principles, it being his declared opinion, that, in certain cases, men might lawfully be restrained by the civil power. Writing to Martin Vadovitz, a professor in the Academy of Cracow, and alluding to some persecution he had experienced, he thus expresses himself:—"But you will ask, Why do you affirm, that although you were an Heresiarch, and an obstinate one, you ought not to have been treated with this great severity? I answer, because when there is a freedom from sedition, and the pursuit of self-interest, then the Heresiarch does not labour under a fault of the will, but of the understanding. Therefore, as we restrain, and, if it be necessary, confine in chains, mad and frantic persons who would otherwise be injurious to others, and at the same time greatly pity them; so an Heresiarch of this sort ought not to be treated with the utmost severity, but should meet with pity: and the only thing to be regarded is, to hinder his endeavours to propagate his doctrine, and if it cannot be otherwise done, by chains and a prison."*

The preceding statements are taken from the writings and conduct of persons of the first celebrity in their respective communions, and may be regarded as the standard of opinion on the subject of religious liberty in the several countries in which they resided. It must not be concluded, however, that these views were held universally among the friends and promoters of the Reformation. There is abundant evidence to prove that sentiments far more just and liberal were embraced and avowed in the same period, by persons of distinguished learning and character. This may fairly be inferred from the general feeling of disapprobation which the proceedings against Servetus excited throughout Europe, and the necessity under which Calvin and his associates found themselves of entering upon an elaborate defence of their conduct. But, in addition to this, it is to be observed, that several very able works appeared shortly after this atrocious murder, reprobating the whole transaction in the strongest terms, and maintaining the most enlarged principles of religious freedom. In the number of these may be first

* For a detailed account of the proceedings relative to Francis David, the reader is referred to Dr. Thomas Rees's Historical Introduction to his Translation of the Racovian Catechism, pp. xlv. &c. The conduct of Socinus, in this persecution, has been considered, and the charges preferred against him, have been stated and examined, by the writer of the present essay, in the Nonconformist, No. V. Mon. Repos. XIII. 382, &c.

* Toulmin's Life of Socinus, pp. 104. 105. Socini Opera, I. 476, b.

mentioned the work, purporting to be the compilation of Martin Bellius, to which Beza's treatise is professedly an answer; a work, of which it may be conjectured, from his manner of speaking of him, that Beza knew the author.* Another work appeared, anonymously, about the same period, under the title of "An Answer to Calvin's Book, in which he endeavours to shew that Heretics may be lawfully put to Death."† The writer's plan is first to give Calvin's own words, dividing his work into sections, and then to answer these sections, *seriatim*. At the end are appended some smaller pieces relating to the same subject. This is a very masterly performance. It has been ascribed severally to Castalio and Lælius Socinus. The internal evidence appears decisive against the former conjecture: the latter is most probably correct.* After this appeared an elaborate and able treatise against the capital punishment of heretics, which has also been attributed to both Castalio and Lælius Socinus, but which bears on the title page the name of the real author, Minus Celsus, a native of Sienna, and one of the early Italian Antitrinitarians.†

* "De Hæreticis, an sint persequendi, et omnino quo modo sit cum eis agendum, doctorum Virorum tum veterum, tum recentiorum Sententiæ. Liber hoc tam turbulento tempore pernecessarius, et cum omnibus, tum potissimum Principibus et Magistratibus utilissimus, ad discendum, quodnam sit eorum in re tam controversa, tamque periculosa officium." Magdeburgi, 1554. The contents are, "1. Martini Bellii præfacio, in qua quid sit hæreticus, et quidnam cum eo agendum sit, demonstratur. 2. Aretii Cathari sententia, in qua apertè ostenditur hæreticorum punitionem ad magistratum non pertinere. 3. Joannis Witlingii de Anabaptistis, et cæteris qui hæretici habeatur sententia, quæ idem docet. 4. Aliorum Authorum, tum veterum, tum recentiorum eadem de re sententiæ. 5. Basilii Montfortii refutatio eorum, quæ pro persecutione dici solent."

Bock (Hist. Antitrin. Vol. II. p. 639) states that Beza, in his Life of Calvin, attributes it to Lælius Socinus; but on referring to that work it will be seen that he expressly ascribes it to Castalio. His words are, "Celuy-ci (Sebastien Chastillon) qui auoit touſiours tenu de la perfection Anabaptistique mais secretement et entre les siens, ne faisant au surplus difficulté de s'accommoder à chacun, estant aussi grandement irrité de la mort de Seruet, se descouurit ouuertment, premierement en vn liure qu'il fit imprimer en Latin et en François, sous vn faux nom de Martin Bellie: aux erreurs et blasphemes duquel ie respondi lors." "L'Histoire de la Vie et Mort de feu Mr. Jean Calvin, &c. Par Theodore de Beza. A Geneve, 1663." 12mo, p. 79.

† "Contra libellum Calvini in quo ostendere conatur Hæreticos jure Gladii coercendos esse." The first edition of this very scarce work was printed in 1554. It was reprinted in Holland in 1612, according to Sandius, but according to Vogt, in 1662. This difference respecting the date has probably been occasioned by the manner in which it is printed on the title page, which is as follows—MDLCXII; but may not this be read 1562? Sandius (Biblio. Antitrin. p. 20) calls this "a dialogue between Calvin and Vaticanus." But this is not correct. It assumes the dialogue form to the eye, from the extracts from Calvin's book, having his name prefixed to them, and the answers to them being headed "Vaticanus." This work is referred to by Mosheim, in his Life of Servetus, under the following title: "Dissertatio, qua disputatur quo jure quove fructu Hæretici sunt coercendi Gladio vel Igne, vel Dialogus inter Calvinum et Vaticanum." Vogt, ut supra, p. 164.

* Bock, following Mosheim, declares himself of opinion that it was written by neither Castalio nor L. Socinus. Hist. Antitrin. Vol. II. p. 639.

† In Hæreticis coercendis quatenus progredi liceat: Mini Celsi Senensis Disputatio. Ubi nominatim eos ultimo supplicio affici non debere apertè demonstratur. Christlingæ, 1577. This work afterwards appeared under the following title: Mini Celsi Senensis, de Hæreticis Capitali Supplicio non afficiendis. Adjunctæ sunt ejusdem Argumenti Theodori Bezæ et Andreæ Duditii Epistolæ duæ contrariæ, &c. 1584. The extracts from this work given in the preceding pages, are transcribed from this edition which is the only one in my possession. There is a copy of the first edition in the British Museum. On collating the two editions I perceive that the body of the work, as far as the signature *h*, or p. 224, is identically the same in both, having the same typographical errata. The only part of the original work that appears to have been actually reprinted is that comprised in pp. 224—230. To the second edition are added the letters of Beza and Dudith, and the original preface has been exchanged

Though Faustus Socinus has expressed himself as averse to unrestrained Christian freedom, the Unitarians of that period are not to be considered as equally narrow in their sentiments. It would be no difficult task to produce passages from their writings which breathe a spirit of liberality worthy of the cause in which they stood forward so honourably as advocates and confessors.* But exclusively of incidental expressions which lie scattered in their publications, there exist two works in which the subject is professedly treated, and in which their sentiments are fully explained and openly asserted. The first, in order of time, is a tract, intituled *Vindiciæ pro Religionis Libertate*, bearing on the title the name of Junius Brutus, but which was really written by John Crellius.† The immediate object of the author is to shew that the Catholic government might safely grant full liberty of worship to the Unitarians as long as they conducted themselves peaceably. The work was written in consequence of the attempts that were making by the Catholics of Poland to subject the Unitarians in that country to some severe restrictive measures. The other is an anonymous piece composed by Schlichtingius, and intituled *Apologia pro Veritate accusata*. It was addressed "to the States of Holland and West Frisia," in consequence of a decree passed by them against the Unitarians, in September 1653, and the applications of the ecclesiastical authorities to the magistrates to enact against them laws of still greater severity.* In both these tracts the fullest liberty of conscience is contended for by the illustrious authors.

From the representations which have now been made, a tolerably correct estimate may be formed of the sentiments of the early Continental Reformers on the subject of Religious Liberty. It is painful to observe that so many of those eminent persons, who have so well merited the applause of mankind by their honourable and successful stand against the tyrannical usurpations of the Church of Rome, should have admitted into their minds principles so hostile to the just rights of conscience, and so inconsistent with the conduct they had themselves pursued. In forming our estimate of their character, it is, however, but fair to grant them the full benefit of that equitable law, which requires that men should be judged by the principles of their times. Great allowance ought, no doubt, to be made for the circumstances in which they were placed, and the difficulties they had to encounter. It would, perhaps, be expecting too much from human nature were we to look for the most correct and enlarged sentiments on religious freedom from persons who had been nursed in the cradle of intolerance, and accustomed to bend their minds with implicit submission to the will of their spiritual superiors. But the largest concessions which justice and candour can demand for them will not go the full length of their justification in the intolerant and persecuting measures to which they too frequently resorted. Least of all will it allow that the bitter animosity, the cool, steady and relentless spirit of vengeance, with which, in some instances, they pursued men, for a mere difference of opinion, to the block and the

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for a dedicatory epistle from "Valens Titus Ligius" to "Christophorus Caipius Saxonus."

Schelhorn seems now to be considered as having set the question to rest concerning the author of this book. In his "Amœnitates Literariæ," Vol. VII. p. 86, he ascribes it to Minus Celsus, whom he shews to have been a person of some note in Italy among the literati of his time. See also Vogt, p. 187; Bock, Vol. II. p. 641; Zeltner's Notes to Ruarus's Epistles, p. 186.

* See particularly the admirable preface of A. Wissowatius, J. Stegman, to the Racovian Catechism, on "The Liberty of Prophesying." Rees's Racovian Catechism, pp. xcv. &c.

† Bock, Vol. I. p. 140. "That Crellius was the author of this work (which some have doubted) is proved by the MS. acts of the Synod, held at Racof in 1635, when it was ordered that Ruarus should take measures to have Crellius's book on the Maintenance of Peace and Faith towards Heretics (which is certainly the same work) printed in other countries." It is inserted in the folio edition of the collected works of Crellius, in the Bibl. Frat. Polon. Vol. III. p. 521.

* Bock, Vol. I. p. 815.

stake, should be passed over, in any age, without reprehension.

Let it be considered, however, that whatever apology their circumstances may plead for the narrow views of religious liberty entertained by the early Reformers, and the persecutions into which their principles betrayed them, no excuse of a similar kind can justify or even palliate the same principles and conduct in the present age. Thanks to the ameliorating influence of Christianity, which has been silently and gradually, but, at the same time, effectually improving the human heart, and correcting the institutions of civil society, it is now no longer a question to be argued, at least among Protestants, whether it be lawful to put reputed heretics to death. Let it be hoped that the time is not far distant when it will also be deemed absurd and monstrous, a gross violation of Christian freedom, and of the rights of human nature, to subject men to any degree of inconvenience and suffering, to civil disabilities and penalties, for the opinions they may conscientiously hold on the subject of religion.

It may be remarked, in conclusion, that the first and fatal error of the early Reformers, and the cause of all their subsequent mistakes concerning religious liberty, was to ally religion with the state, and call in the aid of the civil magistrate to maintain their creed and worship. This should operate as a warning and admonition to after times. For it is not too much to say, that perfect freedom, which is every man's birthright, will in vain be hoped for until religion shall have been repudiated from her unholy union with political authority; until she shall be permitted to stand and to rule independent and alone; swaying her mild sceptre with all her native grace and benignity, inspiring every breast with love, and diffusing around universal harmony and peace.

R. S.

Sir,

As the names of two of my most intimate friends, who cannot now answer for themselves, are mentioned in your very valuable Repository, (p. 658,) I think it a duty incumbent on me to state the fact more correctly than it is there given. In speaking of the Unitarian Society established for the circulation of Books, it is said, that in the original formation of the Society the word "idolatrous" occasioned considerable discussion. The adoption of it, according to the statement of the writer, who represents himself as the originator of the Society, "cost the Society several of its most respectable members, and particularly the whole body of Unitarians then existing in the University of Cambridge, amongst whom were Mr. Jones, the late celebrated tutor of Trinity, and Mr. Tyrwhitt, of Jesus College." Mr. Jones had been my private tutor, and we ever after lived on most intimate terms of friendship, of which a public testimonial was given in the University, and it will never be erased from my mind. In a similar manner I was connected with Mr. Tyrwhitt, with whom I was particularly intimate for the greater part of the time that I was a resident member of Jesus College, and afterwards our intercourse was kept up by letter and occasional visits to the University. I might add here that his friendship to me was marked at his death by the kind notice taken of me in his will.

I remember perfectly well our secession from the Unitarian Society for the distribution of Books, and I can confidently state that my two friends above-mentioned and myself left it on other grounds besides those stated in your Repository. I have not before me the prospectus which was then in our hands, but I recollect thus much, that it did not agree with the views which we entertained of our Saviour's character. We certainly did object to the term *idolatrous*, not only because we thought it not a proper term to be used, when it is strictly analyzed, but also because it was an offensive term, and introduced without any necessity.

Mr. Tyrwhitt retained the same opinion to his death, and I have not altered mine. In some of your preceding Numbers I have given my reasons for differing from Mr. Belsham in his definition of Unitarians: and, according to his description of them, Mr. Tyrwhitt and myself are equally excluded from belonging to that body. Indeed, Mr. Tyrwhitt would have expressed himself, with some degree of indignation, if, because he was an

Unitarian in the true sense of the word, the dogmas of Mr. Belsham annexed to it were supposed to be part of his creed.

Mr. Belsham has certainly a right to use words in what sense he pleases; but it does not follow, that the sense he chooses to give it is the true sense of the word. He may say, if he pleases, that he is an Unitarian, and nobody else is an Unitarian but who believes according to his standard of faith. That may be the law for those within his pale:

Illâ se jactet in aulâ
Æolus.

There is and will be, I am persuaded, a body of Unitarians, however small, who will be contented with the short creed given by our Master: "This is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent:" and to all who hold this faith they will be happy in holding out the right hand of fellowship, though they may entertain very different opinions on certain points, which Mr. Belsham lays down as essential to Unitarianism. In this small number I profess to be.

W. FREND.

Bristol,
December 8, 1819.

SIR,

MR. BELSHAM'S communication, respecting the proceedings at the last annual meeting of the *Western Unitarian Society*, appears to me to require some notice on the part of those who supported the alteration to which he refers.

As a part of my case, I must beg you to insert the Notice which was given of the approaching Meeting in your Number for June [p. 396].

"Agreeably to the resolutions of the General Meeting of 1818, it will be referred to the ensuing Meeting, to consider the propriety of altering that part of the Preamble which relates to the doctrinal principles on which the Society is founded, so as to open it to all who worship the Father as the only true God, and worship him alone.

"The part of the Preamble referred to is as follows: '—declaring it to be the fundamental principle of the Society, in which we all agree, that there is but one God, the Creator and Governor of the universe, without an equal or a vicegerent, the only proper object of religious worship; and that Jesus Christ was the most eminent of those messengers which he has employed to reveal his will to mankind, possessing extraordinary powers similar to those received by other prophets, but in a much higher degree.'"

On this Notice I have only to observe, that the Resolution at Ilminster was expressed more loosely, *to include Unitarians of every description;* and that it was directed to be inserted in the Catalogues, and I think in the Monthly Repository; but that the above Notice was sent when the writer was from home, and he had no document to refer to.

To explain the share which I took in the proposed alteration, I must be indulged in a retrospective detail.

About the time when the W. U. S. was to be held in Exeter, (1811, when Mr. Kentish delivered his excellent discourse on the *Connection between the Simplicity of the Gospel, and the Leading Doctrines of the Protestant Cause,*) its exclusive constitution formed the subject of discussion. Some, who on the ground of Christian duty united with us in the Exclusive Worship of God even the Father, and in the close bonds of Christian communion, and were very solicitous to promote, and to see promoted, the great principles which separate the Unitarian from the worship and communion of every other body of Christians, felt painfully that the limiting restriction of our Preamble prevented them from uniting with us in our exertions; which, but for that profession or test, they could conscientiously have done. I represented that the expression respecting the person of Christ was worded so generally, that some who did not believe in the Simple Humanity, had felt themselves at liberty to join us. The answer was, If the expression is not *designed* to exclude the believer in the Pre-existence, why not make it less definite? I was myself satisfied that by the original constitution of the Society, it was so designed; but I saw no reason why it should be so limited, as to exclude those whom Mr. Belsham himself allowed to be Unitarians. And if it could not be so far altered, my own wish was, that it should be made more definite.

On conferring with the two friends whose opinions were likely to decide

the question,—the able Preacher of the year, and my present highly-respected Colleague, (both of whom had been among the earliest supporters of the Society, and to the latter of whom it was under constant obligations for his judicious and zealous attention to its concerns,)—I found it met, so decidedly and unhesitatingly, with their disapprobation, that the question was not publicly agitated: and there the matter dropped.

Near the close of the year 1813, my friend Mr. Worsley, of Plymouth, communicated to me his conviction, that as the seat of the W. U. S. was so remote from the western part of Devon, and from Cornwall, it would promote the local interests of Unitarianism, if an Association for Devon and Cornwall was formed, upon a plan similar to that of the W. U. S., and which might be open to those who were not disposed to contribute so much as the subscription of the parent Society. I agreed with him on the desirableness of the plan, provided we adopted as the basis, that "*God, even the Father, is the Only True God, the Primary Source of all the blessings we enjoy through Christ Jesus, and the Only Proper Object of Religious Worship.*" This was agreed to. The first meeting of the Devon and Cornwall Unitarian Association, was held at Plymouth, in 1814, when 134 joined us, chiefly from those who had not before been connected with any other Unitarian Society;* and our venerable and pious advocate, Dr. Toulmin, preached before the new Association, the sermon which he afterwards delivered before the W. U. S. at Yeovil. The two Societies had a common and most harmonious meeting at Exeter, in the year 1817, when Mr. John Kenrick delivered that masterly discourse, entitled *Unitarianism the Essence of Vital Christianity*, with which most of your readers must be well acquainted.—At a previous meeting of the W. U. S. at Bristol, 1815, when Mr. Fox delivered his eloquent and interesting *Reply to Popular Objections against Unitarianism*, some allusion was made, in the Report of the Committee, to a diminution of numbers caused by the establishment of the Devon and Cornwall Association; and it was stated in reply, that for every one that was lost, several were gained to the open avowal of the great principles of Unitarianism, and active exertions for the dissemination of them. The conversation at that time, respecting the basis of the Association, led Mr. Fox to say (to the best of my recollection) that he was not aware he had been preaching before a Society which made the doctrine of Simple Humanity an essential point of Unitarianism; and that he could not be a member of any Society which made it an *exclusive* bond of union.*

I do not recollect any thing more connected with the subject, till the spring of 1818, when Mr. Rowe received information from Mr. Fawcett, of Yeovil, that it was wished by some to propose at the ensuing meeting of the W. U. S. at Ilminster, an alteration in the Preamble of the Society, in order to open the door for the admission of those Unitarians who were now excluded. We could neither of us conveniently attend the meeting; but seeing in Exeter a friend who proposed going, I requested him to suggest to the meeting, that, as the subject was an important one, and few comparatively would be present, if it were moved at all, it should merely be to resolve that the question should be discussed at the next annual meeting. This suggestion was adopted. At the Ilminster meeting Mr. Yates of Birmingham was present; and the Members urged him to undertake the office of Preacher for the ensuing year: but he declined; and he was understood to state, that he could not be the Preacher of a Society which, from the then somewhat unsettled state of his mind on

* It was explicitly laid down as a principle, that "*union with this Association shall in no way imply approbation of all the books which may be admitted into the Catalogue.*"

* I trust that Mr. Fox and another of our ablest advocates, whom I shall soon have to mention, will excuse my adverting to their opinions. These assisted in deciding my mind, as to the course I should pursue on the question. They may have seen good reason to change them; and I am sure they ought to change them, if they have seen such reason.

the subject of the Pre-existence, he could not join as a Member. *

As the subject was publicly brought before the Society, I was solicitous that it should be fully discussed and laid to rest one way or other; and I more than once expressed, in our Committee meetings, my intention of delivering my sentiments at the annual meeting. I conceived that however expedient it might have been, when the Society was first instituted to make the avowal of the Simple Humanity an essential feature, (since, at that time, the Arians, however near in sentiment, were almost as much opposed to the believers of the Simple Humanity, and as much afraid of them, as the Trinitarians themselves were, and generally speaking were in no way disposed to unite with them in public efforts to oppose even the great errors of modern orthodoxy,) yet that the time is come, when the middle wall of separation, *in spirit and mutual co-operation*, ought to be broken down: that the great distinction now is, between the Trinitarian and the avowed Unitarian: that there is at least one doctrine, on which the believers of the Simple Humanity differ, which is vastly more momentous than that on which they agree, and in which most of the believers in the Simple Pre-existence, unite with the bulk of those who reject the Pre-existence,—the doctrine of Final Restoration: and that if the believer in the Pre-existence,—adhering strictly and openly to the great principles of Unitarianism, (the Unrivalled Supremacy, Exclusive Worship, and Essential Mercy, of God even the Father,) joining with us in our Unitarian Fellowship Funds, uniting with us exclusively in our Worship, and sitting down with us at the Lord's Supper,—were disposed to associate with us, (without expecting that we should alter our practice in the introduction of books into the Catalogue, or in other means for the dissemination of the Simple Humanity of Christ in connexion with the Proper Unity of God,) provided we would cease to lay down the avowal of the Simple Humanity as an essential requisite for membership, we ought not to keep him aloof from us. —Firmly and unhesitatingly believing the doctrine of Simple Humanity, advocating it on all occasions where a regard to still more important principles permits me, and satisfied that the current of conviction will eventually lead every Unitarian to the reception of it, I nevertheless believed, that in the *present* state of the Unitarian controversy, the interests of pure Christianity would be more effectually served, by generally relinquishing this as an *exclusive* separating principle; and that even with respect to this doctrine itself, the doubters, or disbelievers, would be more likely to come to us, if they fought with us under common banners. With these views, which as yet I have seen no reason to change, I wished, as the measure had been brought forwards, that it should be subjected to a fair and ample discussion. When I reached Bath the evening before the meeting, I found that some of those who supported the alteration at the preceding meeting would not be present, and I could not learn that any arrangements had been made for bringing the matter regularly forwards. I believe those who wished the change, had done as I had myself, left the matter to its own course. I had myself had no communication with any of them with a view to it.—In these circumstances, I drew up the following resolutions, which, at the wish of Mr. Fawcett, whom alone I conversed with before the service commenced, I undertook to submit to the meeting.

* I have somewhat recently heard, with great satisfaction, that he has publicly stated that his mind is no longer unsettled, but rests in the simple truth, that the Mediator between God and men was the MAN Christ Jesus.

* That with a view to those believers in the Absolute Unity, Unrivalled Supremacy, Exclusive Worship, and Essential Unpurchased Love and Mercy, of God, even the Father of our Lord Jesus Christ, who hold the doctrine of the Simple Pre-existence of our Lord,—and to those who, though they cordially unite in these fundamental principles of Unitarianism, do not possess that decided conviction in the doctrine of the Simple Humanity, which would enable them to avow belief in it,—and also to those believers in the Simple Humanity, who, however important they estimate this doctrine, object to it as an exclusive test among persons who are united by the open avowal of doctrines which exclude all who

consistently profess them from the fellowship and even the worship of other denominations of Christians,—that part of the Preamble of this Society which respects its fundamental principles, do stand as follows:

"That there is but One God, the Maker and Preserver of Heaven and of Earth and of all things therein, Jehovah, the God and Father of our Lord Jesus Christ, and our God and Father;—that Jehovah is One, in substance undivided, in glory unrivalled, supremely great, infinitely powerful, wise, and good, the Only Proper Object of Religious Worship, the Sole Original Source of every blessing both temporal and spiritual;—and that Jesus Christ was the most distinguished of the Messengers of His wisdom and mercy to the human race, authorized and empowered by Him to declare and execute the Gospel-scheme of salvation, or deliverance of mankind from sin and misery; but in every respect, and at every period, now and for ever, subordinate to and dependant upon Him, so that God may be all in all.*

"That by the proposed alteration in the Preamble, it is not intended to make any change whatever in the *practice* of the Society respecting its chief object, the distribution of books,—agreeably to which, the selection of books is regulated by what are regarded as the sentiments of the great bulk of its Members, while each individual is left to choose for himself what he pleases for his own employment, and is not regarded as responsible for the sentiments advocated or avowed in others."

At the meeting for business, much time had been occupied, with considering various alterations proposed by the Committee in the Rules; and we came to the main point respecting the Preamble, too late to allow of that species of discussion which I had hoped for. Before the opportunity was afforded me of proposing the above resolutions, &c., the respected individual to whom, I presume, Mr. Belsham alludes, (as having, by his "good sense and solid arguments made a deep impression on all who heard him,") in the commencement of his address, made a pointed declaration, which I conceive must have made a deeper impression than even his arguments, and which at least prevented the simple effect of these from being ascertainable,—viz. that if the alteration was made, *several* (I think) of the oldest Members of the Society would withdraw from it. It is my earnest hope, that when any discussion on questions connected with the interests of Christian truth, occur among Unitarians, this mode of biassing a meeting may not be regarded as a precedent. If those Members were resolved to pursue such a measure, in case the disposition of the meeting favoured the alteration, perhaps (in the *present* case) it was desirable that their resolution should be made known before the final decision, but not at the beginning of a discussion.

When my resolutions were read, it seemed doubtful whether they would be seconded: but this was done by a Member from Bristol, with whom I had had no communication on the subject; and this (as far as I can recollect) was the case with respect to all the other Members present, except those in the Committee, at the meetings of which the subject had been brought forwards more than once.

In the course of my remarks to the general meeting, I adverted to the opinion, (which for the reasons already given I believe to be well-founded,) that, if they were otherwise disposed to join us, our Preamble would keep from us two distinguished advocates for Unitarian Christianity; and I conceived that this might be regarded as a specimen of its natural effect: I knew that it had had such an effect in other cases. It was stated in reply, that those individuals had for some time been Members of the *London* Unitarian Society; and this, the Parent Society, lays down, in more explicit yet more scriptural terms, the doctrine of the Simple Humanity as its exclusive basis. The principle on which mainly I advocated the change remained the same; but the practical desirableness of it was greatly lessened.

When as much had been said, on both sides, as the circumstances of the case allowed, understanding that the disposition of the meeting was against the change, and that it would be painful to some of those present to press a division, with the consent of the friend who had seconded my proposed reso-

* I perceive it would be easy to improve this declaration, but I have not felt myself at liberty to make any alteration in it.

I laid the greatest stress on the doctrines which I hold most important, and in which all Unitarians are agreed, I should, without hesitation, have endeavoured to lead those who still differ from us, a little farther. Nor do I believe, from all I have observed of the dispositions and views of such persons, that if I preached with the simplicity of truth and in the tone of Christian charity, they would have at all objected to it. At any rate they could not reasonably calculate on our silence.*

(8) I have only farther to observe, that Mr. Belsham seems to me to consider the proposed alteration in the Preamble of the *Western* Unitarian Society, as affecting that of the *London*. They are perfectly distinct; have no controul over each other's concerns; and nothing farther to do with each other, than as united in the same great objects, having several Members in common, and sometimes co-operating in effecting the publication of works for distribution, and the London Society supplying the Western with books, much in the same manner as the London bookseller supplies his correspondent in the country. And I imagine there is the same kind of connexion, and no more, between the London Society and the various other Societies in different districts, for the promotion of Unitarian principles by the distribution of books.

I have now finished all I have to lay before your readers on this subject. If any of my valued friends, (differing from me on this point, while we unite with cordiality and full consent in so many others, and having the great interests of Christian truth alike at heart, though not always agreeing in the means of promoting them,) should think it necessary to make any strictures on what I have said, I pledge myself, as I have done on another subject, plainly to express any change of opinion they may produce, or to acknowledge any error into which I may inadvertently have fallen.—If I maintain the silence I wish, I entreat that it may be considered as no mark of disrespect to them; but simply as an indication, that my sentiments remain unchanged, and that I perceive no advantage in prolonging the discussion.

LANT CARPENTER.

P. S. An illness which suspended all my usual occupations, has prevented my publishing my *Reply to Bishop Magee*, as I expected, about this time; but I hope to advertise it as being published in the same Number in which this Letter will, I trust, be sufficiently early to appear.—In the last paragraph of p. 618, on Divine Influences, I noticed *duly* for *only*, which I beg the reader to correct.

SIR, *December* 14, 1819.

IN a former Number of your Repository (p. 623) appeared a communication signed W. W., animadverting upon a recent controversy between two anatomical professors. As no person immediately interested in the reputation of the parties has come forward to notice his remarks, you will, I trust, admit a few observations from one who lays claim to no other character in connexion with this business than that of a spectator, known indeed to both the professors, but not the eulogist or the apologist of either. What induces me to trouble you, is the strange inaccuracy of the statements made by your Correspondent. From the freedom and severity of his censures, and the tone of authority, *quasi ex cathedrâ*, with which he pronounces his condemnation, a stranger would naturally infer that he was fully master of all the facts of the case; and that, after his verdict, your readers, simple and wise, had nothing to do but to sit down in the belief, that the two professors had "disgraced" themselves, by the "way not very honourable to them," in which they had conducted and "terminated" their "dispute." But your readers will, I doubt not, be surprised to learn, 1. That there was, "during the last winter," no "controversy

* I have just observed that Mr. Fox's *Voice of Revelation*, delivered before the *London* Unitarian Society, and containing statements in favour of the Simple Humanity, was afterwards delivered before the *Eastern* Unitarian Society, founded, if I mistake not, on the broad basis.

distinctions, (such, for instance, as Mr. Gifford's *Elucidation,*) and those important practical consequences respecting the character and dealings of God which are affected but little by the doctrine of Simple Humanity. From these, a believer in the Pre-existence joining our Society, might make an ample selection for his own distribution.—Besides, many who held that doctrine, cheerfully distributed books in which the doctrine of the Simple Humanity is advocated, if they thought them suited effectually to promote the grand principles of Unitarianism: in like manner as many distribute the Improved Version who believe in the Miraculous Conception, and do not accord with some of the notes in other parts; and as many Unitarians distribute books of practical piety, even if here and there occur an expression in which they cannot unite; and as still more distribute Bibles and Testaments in the Authorized Version, though they are convinced that Solomon's Song is not a religious book and has no pretensions to divine authority, that the passage respecting the Three Heavenly Witnesses is a gross interpolation, and that in several other parts it does not exhibit the best representation even of the Received Text, and that this, in several places, departs from the *original* text.*

(5) If I understand the character of that upright, conscientious, and able individual, to whom the W. U. S. was mainly indebted for its existence, and who contributed so effectually and extensively to the prosperity of the Unitarian cause, especially in the West of England,—*he* would not have considered the adoption of the proposed change, as "conveying an oblique and unkind reflection on his memory:" Mr. Kenrick valued too much, and understood too well, the right of private judgment. But if otherwise, there is, for every individual, a straight line which must not be warped to personal feelings: and when such motives, appealing to some of our best affections, are brought forwards to deter or lead away from the steady consistent adherence to it, the interests of duty, if not of truth, must suffer in proportion as they are effectual.

(6) It is reasonable to suppose that Mr. Belsham must be more acquainted than I can be, with the constitution of the different Unitarian Societies in this kingdom; but I have never heard of an instance in which the once adopted Preamble of any Society has been *altered*, in order to make it more comprehensive. Several have been formed upon the more comprehensive basis; and my opinion is, that as long as there is the *London Unitarian Society* as a central point of union for the believers in the Simple Humanity, (and long, with the exception of the word *idolatrous*, may it continue as it is, and go on and prosper,) by uniting with which, they may, in the most public manner such Associations enable them to do, declare their convictions in this important doctrine,—the various other Societies now bearing the name of Unitarian, would do well to connect with the fundamental principles of Unitarianism, nothing which should keep those from us, who in *spirit*, *zeal*, and *co-operation*, would willingly prove that they are not against us.

(7) Who, among the Ministers who for the last twelve years have preached before the W. U. S. at our annual meetings, have advocated the Simple Humanity, more plainly and decidedly than those who desired the proposed change? And though several of our best sermons of late have not particularly entered upon that doctrine, yet they have boldly and unequivocally opposed popular errors, and shewn that Unitarianism is, in truth, "the doctrine according to godliness!" If the proposed alteration in the Preamble had been made, (and even any unexpected change taken place in the *practice* of the Society,) the sermons of Mr. *Fox*, and Mr. *John Kenrick*, and even that of Mr. *Kentish*, for instance, might, with equal propriety have been delivered at our annual meetings. And for myself I plainly declare, that had I afterwards been to preach before the Society, while

* It must have been upon the same general principle, that the *London* Unitarian Society, some years ago, introduced *Archdeacon Blackburne's Works* into their Catalogue.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—Pope.

ART. I.—*A Course of Lectures on Subjects connected with the Corruption, Revival, and Future Influence of Genuine Christianity.* By W. J. Fox. 8vo. pp. 324. [A Second Edition in 12mo. pp. 336.] Hunter and Eaton. 1819.

THESE Lectures were heard, we are informed, with marked attention by a crowded auditory, at whose unanimous request they have been published. The author defines controversial sermons (Pref. p. v.), "speeches to set people thinking," and judging of these before us by this rule, we must pronounce that the Lecturer has completely succeeded; for whether the reader agree in opinion with the Lecturer or differ from him, it seems to us impossible that his mind should not be *excited* by the specimens of dense thought, forcible argumentation, brilliant eloquence, and, we had almost said, sparkling wit, that are here displayed: and the effect must have been much more powerful upon the hearer of the Lectures.

To such as look in a sermon for the qualities of an essay or a dissertation, Mr. Fox's Lectures will appear too declamatory, and to such as think that the prejudices of the many ought to be conciliated and not alarmed, his tone will sometimes appear too decided, bold and startling; but the coldest critic must allow that the declamation (if such it be) is splendid, and the most timid theologian must acknowledge, if not admire, the honesty, manliness and Christian frankness which characterize every page.

The few extracts that the scope of our work permits us to make will testify the Lecturer's extent of knowledge, his facility of turning his great reading to account, his power of intellect, his clearness of judgment, and, above all, his richness of imagination; they may, perhaps, shew also hastiness of composition, abruptness of manner, familiarity, even to homeliness, of style, and, in some instances, the extension and accumulation of metaphors beyond the limits of good taste.

Lect. I. is "On Antichrist." In his description of this allegorical personage Mr. Fox agrees with Mr. Evanson, ["Letter to Hurd,"] considering the character typical not of any one particular church, but of all churches in which are found the following marks of apostacy: "dominion over conscience, alliance with the temporal authority, mystery, idolatrous worship, blasphemy, hypocrisy, deceit and affected austerity, and persecution." (P. 10.) He applies to Antichrist, thus expounded, the prophecies of Daniel, &c., which are usually interpreted by Protestants of the great Christian apostacy. We question, however, whether sufficient attention has yet been paid to the arguments of Grotius, who maintains that all the predictions in question related to persons and powers out of the Church. His reasoning is, we confess, to our minds unanswerable. (See his *Commentatio* et *Appendix de Antichristo*, Op. IV. 457, &c.)

Referring to "pious frauds," Mr. Fox says,

> "While we gladly forget the gross trickeries by which, in dark ages, ignorance was gulled that it might be enslaved and plundered, we must be allowed to express regret that Protestants and Dissenters should yet retain some traces of this evil. How often, in the recollection of every one, has reputed heresy been assailed with calumnious and forged tales of blasphemies and sudden judgments, got up for the purpose of terrifying men from the use of their common sense on religious subjects! Truth disdains such arms: they are the weapons of Antichrist, and worthy only of the policy of the Inquisition, which, when its victims are led to the stake, clothes them with robes covered with painted devils. Happily, their use is almost abandoned by the more respectable of every party."—Pp. 19, 20.

The following reflections come in seasonably after the Lecturer's denunciation of prevailing corruption and apostacy:

> "This view of our subject, though at first it may seem harsh, is really conducive to charity. It teaches that no one body of professing Christians is to be singled out,

and held up for odium, as peculiarly stained with the characteristics of the predicted apostacy; but that they are scattered, though in different proportions, over the whole of nominal Christendom. We turn from mutual accusation to inquiry after the portion of the evil which we may have shared, and endeavour to correct it. What Presbyterian does not blush at the stern hatred of his forefathers to Rome, as the only Antichrist? What Churchman should not be ashamed of such a paltry excuse for depriving his Catholic fellow-subject of civil rights? Our attention is drawn from men to systems; to religious tyranny, mystery, idolatry, fraud, persecution; they alone are held up to hatred, opposition, condemnation, and destruction.—May they perish, and for ever!"—P. 23.

The IInd. Lect. is "On Church-of-Englandism," a compound term, more expressive than elegant, borrowed from Mr. Jeremy Bentham. The text at the head of this Lecture announces the preacher's design; Acts xix. 15: *Jesus I know, and Paul I know; but who are ye?* By an induction of particulars, the characteristics of Antichrist, above enumerated, are here pointed out as adhering to the Church of England. Of its constitution, the Lecturer says, in figurative language,

"It is a massy and imposing edifice, not modelled, indeed, with Grecian simplicity, but shooting up, like its own Gothic buildings, into towers and pinnacles of various dignity, all of aspiring form—though while their heads are in the clouds, their foundations press heavily upon the earth, and their shade throws gloom and chilliness around on monuments of death; and all is overtopped by the lofty spire of archiepiscopal eminence; where sometimes, to finish the resemblance, has been seen only a vane, veering to every breeze of political direction."—P. 44.

With great candour, Mr. Fox pronounces (p. 47) a warm eulogium on the Liturgy of our National Church. He allows, however, that much of it may have descended from a very early age of Christianity. He might, we think, have spoken more strongly. The real praise is due to the Roman Missal. "Those who first compiled, or since revised, the English Book of Common-Prayer," says Dr. Geddes,* did little more than translate from the Latin Original. Let me add, that, wherever they abandon this Original, there is, if I mistake not, a want of dignity in their composition, that immediately betrays the innovation."

The conclusion of this Lecture is a description of the majesty of England, and an apostrophe to her, and is, perhaps, the finest specimen that can be extracted of the peculiarities of Mr. Fox's eloquence:

"To conclude: designing men, even in the present day, have dared to represent dissent from the Church as synonymous with disaffection to the State. It is a foul calumny. The sternest and sturdiest protest against the one, may coexist with the most enthusiastic devotion to the other. England was great and glorious while her religion was Popery. She then reared her head above the nations, outstripped them all in the career of improvement, and soared above them towards the heaven of liberty. The great charter of her freedom was then wrested from unwilling power: commerce and manufactures were raising her citizens, burgesses and merchants, to wealth and intelligence, and placing them side by side with her barons; while, from contending elements, arose the harmony of representative government. She was great while that change, called Reformation, was proceeding, or retarded, or subsiding into fixedness, through successive reigns. She then began to wave her flag of sovereignty over the sea; her laws were framed in wisdom; and her literature, splendid in genius, profound in learning, and mighty in originality, advanced with giant step. She was great at that tremendous period when the crown was trampled in the dust, a regal head fell on the scaffold, and Cromwell sat on an ungarnished throne. Episcopacy was not her religion then. The Church of England fled to the wilderness: the mitre was crushed under sectarian feet, and the crosier snapped asunder by unconsecrated hands: yet then she was great; not a nation but cringed for her friendship, and trembled at her frown. Was there persecution, oppression or insult, on the Continent,—she lifted her voice of thunder, and Europe's hills were moved; her mountains quaked and trembled to their foundations. And while Episcopacy has been Church-of-England-

* Modest Apology for Roman Catholics, p. 169. "For the matter contained in that book," says Milton, "we need no better witness than King Edward the Sixth, who to the Cornish rebels confesses it was no other than the old mass-book done into English, all but some few words that were expunged."

ism, our country has been great and glorious still;—yes, through vicissitude, great; in adversity and disappointment, in privation and suffering, in all changes and chances, in arms and arts, in literature and benevolence. The monuments of her majesty reflect the glittering of every star of heaven; and not a wind can blow that has not wafted from her shores some freight of charity. And she would be great, were this assuming sect lost in oblivion, with all its robes, and forms, and wealth, and creeds: still to her would the nations look, as to an elder sister of the earth, pre-eminent in wisdom, grace and majesty.

"Yes; England, independently of adventitious circumstances, or predominant sects, must be admired and loved by all who can rightly think and feel; nor would the hand that might not object to pull down the clustering ivy from the oak, whose strength it wasted, and impaired its beauty, touch profanely one leaf of the hallowed tree. O my country! land of my birth, my love, and my pride; land of freedom and of glory; land of bards and heroes, of statesmen, philosophers and patriots; land of Alfred and of Sydney, of Hampden and Russel, of Newton, Locke and Milton; may thy security, liberty, generosity, peace and pre-eminence, be eternal! May thy children prize their birthright, and well guard and extend their privileges! From the annals of thy renown, the deeds of thy worthies, the precious volumes of thy sages, may they imbibe the love of freedom, of virtue, of their country! May the pure gospel be their portion! Through every future age, may they arise, as of yore, the protectors of the oppressed, the terror of tyrants, the guardians of the rights and peace of nations, the champions of civil and religious liberty; and may they be the possessors and diffusers of genuine Christianity to all countries, through all generations! Amen!"—Pp. 49—51.

The subjects of Lect. III. are "Religious Liberty and Nonconformity;" "an appropriate transition from the mischiefs and miseries of the Antichristian apostacy, to the gospel in its native simplicity, power and blessedness."—P. 52.

A just distinction is made of the liberty of Christian Churches into external and internal, that which they claim of the civil power, and that which they allow to their own members. The latter, it is truly said, (p. 53,) even by sincere and eloquent advocates of the former, has been too often misunderstood, overlooked or violated.

The history of religious tyranny is traced, pp. 59—62, with the hand of a master.

In the following passage, the abstract argument for dissent is admirably stated:

"We dissent because human legislators exceed their province when they pretend to fix the religion of the country. Society cannot exist without government. It is for the good of the whole that we should have laws, and that their administration and execution should not be left to individual zeal, but be the peculiar duty of persons appointed to that office. This requires the surrender of much natural right, of how much, human wisdom must decide: it may fairly include even life itself, which, when the good of the community requires, should be offered a willing and a patriotic sacrifice: but the rights of conscience are, from their very nature, inalienable. Man never did give them; he never can give them. The right of believing where he sees evidence of truth, and of worshipping where he finds characteristics of divinity, as it cannot injure society, cannot belong to society. It is inherent in man, as a rational creature, and he cannot divest himself of it, till he can re-create himself, and become another being, and his own God. What, then, does a legislator mean, when he says, You shall believe this doctrine; you shall worship that God; you are born to this religion; we decree that you shall be a Deist or a Christian, a Mahometan or a Pagan, a Catholic or a Protestant, and will punish your disobedience. And who gave you this right? God? Produce the commission, and work the confirming miracle. Man? When and where? None could do it for themselves, much less for others. But you have the power—true; so had Herod, (who was devoured of worms,) when he slew James; so had Nero, (who was assassinated,) when he martyred Paul; so had Pilate, (who died in miserable exile,) when he sentenced Christ; and so had others who died in splendour, but who wait in their graves the righteous judgment of God. You have the power—to do what? To issue the decree? And so you have to decree that robbery is religion, and persecution for the glory of God: so you have to decree that the sun shall shine by night, and the moon by day, and they will as soon obey your bidding as the mind and heart of man. But you can inflict the penalties: yes, and make martyrs of the firm, and hypocrites of the fearful—nothing more. No human authority has either the right or power to make any system the religion of any individual. We reverence human laws and governors up to this point; but with our consciences,

our worship, and our God, they have no business. We cannot belong to the Church of England, because, however mildly exercised, she recognizes this claim of man to tell with authority his fellow-man what he shall believe, and whom and how he shall adore. Her Articles and Liturgy have been rightly described, by one of her own prelates, 'as a long act of parliament;' a decree of the senate deciding what we are to think of God, how we are to feel and speak in his presence, and by what to obtain his blessing! Did they appear to us absolutely true, and supremely excellent, we have never delegated, nor can we ever acknowledge, the authority of others to decide for us that they were so, and compel us to their belief and use." Pp. 64—66.

This is the unanswerable argument for Nonconformity with regard to political or national Churches. Of some of the more palpable reasons for dissent, the author says, perhaps with too much smartness,

"I have not patience to rake together the pettifogging absurdities, contradictions and superstitions about crosses, and rings, and kneeling, and bowing, and altars, and Easter, and such like things, which in rich abundance disfigure the practices of the Church, and to one educated a Dissenter make it a matter of some toil and study to drill himself, so as to execute, correctly, the manœuvres and evolutions of divine worship. If men think they can please God by getting up such exhibitions, let them try; but not impose them on others for Christianity."—P. 71.

Mr. Fox thus answers one of the popular arguments for a national establishment of religion:

"But religious instruction for the bulk of the people should be provided. Let it by all means. Who instruct them now? Whose schools exclude half the population of the country—those of the Sectaries or of the Establishment? Who raise the character of the poor by discourses which they can understand and feel? What sort of instructors will they generally be, who owe their office, not to the people, but to patronage? What is the fact? Where dissent is tolerated, is not more knowledge diffused by voluntary exertion than by established institutions? We may read, in broad characters, the importance of liberty to religious light, in those countries where the genuine spirit and tendency of slavery is unmitigated by the corrective of even tolerated dissent. How deplorable is their condition! There the populace are uniformly sunk in the most abject ignorance and superstition. There priests and people, blind leaders of the blind, sink together into the very barbarism of ignorance. There is the grave of intellect and of knowledge, of morals and of freedom." —Pp. 79, 80.

The Lecture concludes (pp. 85—87) with a truly Christian plea for charity, towards such as may hold an intolerant system.

Lect. IV. is "On Unitarianism." In the introduction, the "immense importance" of the doctrine of the Divine Unity is illustrated by an assemblage of metaphors, which reminds us of the style of an age long gone by.

"It is the soul of Judaism, the foundation of Christianity, the noblest discovery of reason, the glory of revelation, the centre of religious truth, the antidote of infidelity, the death blow of idolatry, the spring of Reformation, the guiding star of free inquiry, the companion of liberty, the parent of piety, the source of light in the mind and goodness in the heart, and the inheritor of supreme dominion over faith, to which it is directed by prophecy, and will be conducted by Providence, in all nations."—P. 88.

Mr. Fox very judiciously separates the private opinions of Unitarians from Unitarianism.

"The discussion of Unitarianism has been much embarrassed, and its cause injured, by its being mixed up with the private opinions of its friends. There is gross mistake, or wilful injustice, in reckoning whatever is held by certain Unitarians essential to Unitarianism itself. The humanity of Christ is not essential to Unitarianism. Although differing from most respectable authority, I have no hesitation in deeming such limitation most improper. It is inconsistent with the etymology and meaning of the term, and its historical use. Dr. Price was an Unitarian as well as Dr. Priestley; so is every worshipper of the Father only, whether he believe that Christ was created before all worlds, or first existed when born of Mary. Philosophical Necessity is no part of Unitarianism: to some Unitarians it seems the plain dictate of reason and Scripture, illustrative of the character of God and plans of Providence, a glory around the cross of faith, and a rock for the anchor of hope; but others think it inconsistent with the threatenings and promises of God, and the responsibility of man; and a similar diversity obtains among the speculative of other denominations. Materialism is no part of Unitarianism. Some of us believe that man is formed of one substance, others

question whether he allows sufficient weight to the influence of *disease* and *death* in keeping down man, as an individual, to the level on which he has hitherto stood. Still, who would check those hopes of a better age, which tend to realize themselves, and to advance, at the same time, the virtue and the happiness of mankind? Cold must his heart be who cannot, in some of the better moments of existence, give himself up to the influence of the Lecturer's glowing anticipations of "millenial glories."

As a whole, we think this Lecture inferior to the preceding; but its defects are more than compensated in the *Notes*, in which the author briefly discusses the theory of *Malthus* with a degree of ability that leads us to wish that he would take up that subject in a separate publication, and give a popular refutation of the new hypothesis; in so far, at least, as it may be thought to present an obstacle to the best Christian hopes, and to countenance war and the degradation and oppression of the mass of the human race.

This volume has, we learn, and as we should have expected, excited public attention, in an extraordinary degree, to the Course of Lectures which Mr. Fox is now delivering; and every friend to Christian truth must rejoice in knowing that multitudes are receiving assistance in their religious inquiries from so able and enlightened a champion of "the faith once delivered to the saints."

ART. II.—*A new Version of some of the Epistles of St. Paul, &c.*

(Concluded from p. 699.)

IT remains that we speak more particularly concerning the merits of this volume.

Philalethes is much to be commended for making an accurate text the basis of his version. We have already perceived that, with a few trifling variations, he follows the readings of the best critical edition of the Christian Scriptures. The principal instances of his departure from it, besides those we have previously enumerated, are Coloss. ii. 18, iii. 12, 15, iv. 13; 1 Thess. ii. 15, iii. 2, iv. 13; 2 Thess. i. 10, ii. 2; 1 Tim. i. 4, vi. 4; 2 Tim. ii. 19, iv. 1; James ii. 13, 24, iii. 12,* iv. 2, 13, v. 9. In a single case we have found him substituting conjecture for a reading supported by unimpeachable authority.† Yet he modestly speaks of himself as having *adopted* the alleged emendation. We may refer to Wetstein, (in loc.,) whose inner margin presents this note, "ὁ κατεχων) το κατεχον. P. Junius, R. Valesius." It should be added that the Syr. Transl. has the neuter participle.

Of the claims of *Philalethes* to the merit of faithfulness and perspicuity, our readers will in some measure judge from the extracts laid before them: these have purposely been numerous; and if there be any individual who, on such a subject, condemns the desire of attaining the nicest accuracy, let him know that his censure is egregiously misplaced. To possess as exact a version as possible of the records of the revealed will of Almighty God, must be an object of vast importance: the translator of these writings then should be as scrupulously attentive to every part of his undertaking as though he were weighing grains of precious metals for the young and inexperienced. Although the doctrines of the gospel do not depend on the refinements of verbal criticism, yet the evidences, the character, and, in many cases, the sense, of the books of Scripture, cannot without this criticism be justly ascertained. Let no man conceive that his mind is comprehensive and profound only because it is incorrect. He who suffers himself to be ignorant of minute circumstances and particular facts, will never be master of general principles: his pretensions are refuted both by the reason of the thing and the history of literature and science. Superficial and conceited, he in vain aspires to the character of a philosopher and scholar. There is an admirable remark of Dr. S. Clarke's,‡ which cannot be too deeply inscribed on every student's memory: "Levia quidem hæc, et parvi fortè, si per se spectentur, momenti. Sed ex elementis constant, ex principiis oriuntur, omnia: Et ex judicii consue-

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* The beginning of this verse is not translated *interrogatively* by *Philalethes*.

† 2 Thess. ii. 7.

‡ Præfat. ad Homer. Iliad.

tudine in rebus *minutis* adhibitâ, pendet sæpissimè etiam in *maximis* vera atque accurata Scientia." Never, perhaps, was any observation more completely or more beautifully illustrated in its author; this great man being equally distinguished by enlarged views and indefatigable researches, by various and extensive learning and by a sound, acute, discriminating judgment—in a word, by superior correctness and superior vigour of understanding.

From the maxims that we have quoted, *Philalethes* will not withhold his approbation. We believe him to be "a scholar, and a ripe and good one:" and therefore he is a friend to precision and accuracy in biblical criticism. As his performance bears indisputable marks of care, so, for the most part, he has conveyed the meaning of the original authors with fidelity and clearness. That his version is frequently paraphrastical, it has been impossible for us not to notice and lament. His tendency to become a commentator he chiefly evinces by his liberal use of *italics*, and by his clothing in a modern dress some characteristic and metaphorical expressions: and, though for both these practices he may plead the authority of a few very eminent names, we cannot but be of opinion that he is here opposed as well by the majority of able divines as by the rules of solid reasoning and criticism.

In favour of a literal version of the Scriptures, Archbishop Newcome and Dr. Symonds have argued with such excellent sense that we need not apologise for copying their language:

"A translation of the Bible," said the late Primate of Ireland, "should express every word in the original by a literal, verbal, or close rendering, where the English idiom admits of it.

"For thus the translator shews how he reads the original: and not only the matter of the Scriptures, but their peculiar language and manner, will be faithfully represented. The Sacred Writings are of singular importance; they are the rule of our faith and practice: and therefore it is requisite that the reader unskilled in Hebrew, Chaldee, and Greek, should always be enabled, as far as the nature of the English language allows, to argue with equal justness from a translation as scholars do from the original text."*

"The examples of those upon whose judgments we may safely rely, as well as many conclusions arising from the nature of the thing itself," led the late Professor of Modern History at Cambridge "decisively to affirm, that a version of the Bible should be as literal as the difference of language will permit." In support of this position, he adds,

"Though it should be allowed, merely for the sake of argument, that a loose translation may be of sufficient authority in determining matters of faith and practice, yet still it would be liable to an insuperable objection: I mean, the impossibility of furnishing the reader with a just idea of the Original."†

To the *principle* of these reasonings *Philalethes* does not refuse his assent; for he professes to have made his translation "as literal as, according to his judgment, the idioms of the respective languages would allow." The general rules of translation, indeed, are the same in respect of all languages: by a classical scholar of the highest rank, ‡ those rules are virtually stated in the description which he gives of his own labours: "illud inter alia dedi operam, ut, quantum ejus per utriusque linguæ rationes liceret, non discederem a singulorum verborum significatione, nec ab ordine verborum, et figura dictionis; sed ipsum quoque genus dicendi, eumque, quem charactera vocant, exprimerem: quod illis præcipue locis difficultatem habuit, ubi corruptum sermonem ridendo imitatur, et imitando ridiculum facit auctor.—Ubi plane nihil difficultatis erat in Græcis, minus singulorum rationem verborum habuimus.—Voluimus ergo interpretationem nostram Lucianeæ orationi, quantum ejus consequi potuimus, esse simillimam."

In a version of the Sacred Writings an adherence to these maxims is more than usually essential. The grand point at issue between *Philalethes* and

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* Histor. View, &c. p. 256.

† Observ., &c. the Four Gospels, p. 112.

‡ J. M. Gesner. Epist. ad J. F. Reitz. (Lucian. Bipont.)

ourselves, remains therefore to be considered: does his translation conform to the rules that have just been proposed and illustrated? We cheerfully acknowledge that his deviations from them are far less numerous and striking than those which some of his predecessors have exhibited. In 1727 "An Essay for a new translation of the Bible" was published, which should rather have been styled, "An Essay towards an *exposition* of the Scriptures;"* the author having almost uniformly confounded the provinces of the translator and the commentator. Versions of the N. T., which are extremely offensive to the eye of piety and taste, have proceeded from men who appear to have studied in this school. *Philalethes*, however, is a translator of a different spirit and a higher order—not undeserving, indeed, of being compared with the very respectable writers by whose aid we have endeavoured sometimes to justify and sometimes to impugn his renderings. He must pardon us if we think that he would more nearly have resembled the ablest of them had he been less inclined to the use of *paraphrase*.

It is commonly, perhaps, we might say, universally, admitted that *italics* occur too often in the R. V. In the following passages of the translation before us we deem them unnecessary and inexpedient: 1 Thess. ii. 7, 19, iv. 2, 14, 16, v. 1; 2 Thess. iii. 12; Col. i. 6, 9, 27, ii. 13, 21, 22, iii 21, 24, iv. 4, 6, 11; 1 Tim. i. 1, 4, 6, 7, ii. 2, v. 1, vi. 4, 5, 10, 18, 21; 2 Tim. ii. 1, 4, 24, iii. 5, iv. 8. These are the principal examples of a habit which ought, we presume, to be very cautiously indulged.

Let it next be considered, whether the figurative expressions which present themselves in the Christian Scriptures should be lost sight of in an English version, and "the sense" be given "rather than the words"? We do not mean to intimate that this is the frequent practice of *Philalethes*: still, however, we wish that the instances of it which we shall now point out had not taken place. Why, we would ask, in Col. iii. 6, does he render the phrase, τους υιους της απειθειας "the disobedient," instead of "the children of disobedience," as in the R. V.? This translation may be met with, it is true, in Castalio and in the F. Genev. Vers.; but we object to it upon principle. As a *comment* it is unexceptionable: yet *Philalethes* does not profess to appear before the world in the character of an *Annotator*. Is the English reader furnished in this case with "a just idea of the original"? Are "the peculiar language and manner" of Paul "faithfully represented"? Can any man unacquainted with "the original text" argue with *justness* from *Philalethes'* translation? Has such an individual an advantage, in any degree, "equal" to that of *scholars*? The same questions, we conceive, may fairly be put with reference to our author's version of Col. iii. 12—"merciful dispositions" [σπλαγχνα οικτιρμου]: in R. V., "bowels of mercy." Here again we must pronounce that *Philalethes* has judged rightly as a *Commentator*, but erroneously as a *Translator*. The expression is, no doubt, a Hebraism, Gen. xliii. 30, &c. &c. And can it be undesirable that the reader not skilled in the oriental dialects have an opportunity of familiarizing himself with peculiarities of this class? Will he not be thus "enabled" to discern with greater clearness the phraseology of Scripture, and to reason from it with more effect? Another of *Philalethes'* renderings now calls for our animadversion, Col. iv. 6, "Let your discourse be always graceful, and seasoned with wisdom:" in R. V., "with salt" [αλατι]: in which passage our author has destroyed the integrity of the beautiful figure employed by the apostle. Once more; we have seen that, in 1 Thess. iv. 13, *Philalethes* substitutes the words, "the dead," for "those who are asleep" [κοιμωμενων]: and we find him rendering a clause in 2 Tim. i. 16, as follows: "he hath not been ashamed of my bonds," [την αλυσιν μου ουκ επησχυνθη]. In the latter example, the use of the general term and of the plural number is particularly to be lamented. Wakefield is correct and emphatic, "this chain of mine." Lardner, too, (Works, I. 232.) has made it highly probable that Paul alludes to the specific mode

* See a notice of this work which was not *original*, in Geddes' *Prospectus*, &c. pp. 85, 86.

of his being kept in custody, agreeably to the Roman custom.

When the language of Scripture is in any measure divested of its native simplicity, its venerable character, we are apprehensive that many readers will distrust the translator, who substitutes for such idioms and figures the current expressions of a polite and learned age. This suspicion and want of confidence, indeed, may not always be just, and certainly would not be so in the present instance; but perhaps it is easier to obviate than to remove these feelings. We have great pleasure in observing that the version under our review, although frequently paraphrastical, is in general concise, and that the style of it is pure and easy. A few exceptions, occasioned by the introduction of words that are too refined, and somewhat exotic, must, nevertheless, be noticed; of this description appear the following: *operateth, reanimated, annulling, impending, intoxicated, operative, parricides, refractory, duplicity, domestic, verbal, inaccessible, attested, implacable, depraved, continent, corrode, pregnant, verified.* These terms, we know, are now admitted into the English language, and find a place in the pages of some of the best of our modern writers. Should we be asked, why we would banish such expressions from a version of the Scriptures, we reply, "domestic words are preferable to exotic ones, when both are equally used, and both express the same idea;" and the R. V. "should be imitated in every circumstance which produces simplicity, not only because a simple style has exquisite charms for every reader of taste, but also because it is accommodated to ordinary capacities." *

Translators of the Bible, however, are sometimes chargeable with the use of homely and vulgar terms. Examples of this sort may be found in the R. V.: scarcely any are furnished by PHILALETHES; and our readers must determine whether he has offended against propriety and taste in the following clause (2 Tim. iv. 3): "to have their sense of hearing tickled" [κνηθομενοι την ακοην]: in the R. V. it is, "having itching ears"—in Wakefield, "to sooth their ears," which is not sufficiently literal. We acknowledge the great difficulty of translating such expressions. Nor shall we accuse *Philalethes* of meanness of language; though we doubt whether the rendering in the English Bible be not preferable.

We shall now copy a few passages of his version:

"Representing the invisible God, he [Jesus Christ] is the first-born of the whole creation; for in reference to him were formed all in heaven and upon earth, visible and invisible, whether *occupying the highest stations or subordinate in dignity;* all were made by him and for him, and he is before all, and through him they all subsist. He also is the head of that body the church, *and* he is the chief, the first-born from the dead, that in all things he might have the pre-eminence. For it hath pleased *God* that in him all that is complete should abide, and that by him all should be reconciled to Himself; *all*, whether upon earth or in heaven, by him who hath made peace by his death on the cross." Col. i. 15—21.

Our next quotation is from the practical part of the same epistle (iii. 18, iv. 2):

"Wives, be submissive to your husbands, as becometh those in union with the Lord. Husbands, love your wives, and be not harsh towards them. Children, be always obedient to your parents, for this is pleasing to the Lord. Fathers, vex not your children *by undue severity*, lest they be discouraged. Servants, always obey those who in temporal concerns are your masters, not with eye-service, as seeking the favour of men, but in sincerity of heart *as* fearing God; and whatever ye do, perform it heartily, as to the Lord rather than to men, knowing that from the Lord ye are to receive the reward of a *heavenly* inheritance, for ye serve the Lord Christ. But he that doth wrong shall receive according to the wrong which he hath done, and there is no respect of persons. Masters, give to your servants that which is just and equal, knowing that ye also have a master in heaven."

The following extract from the Epistle to Titus (ii. 11—15) may not be unacceptable:

* Newcome's Hist. View, &c. pp. 294, 295. It is much to be deplored that, of late years, some foreign words, which violate the analogy of our language, without adding to its elegance, have been introduced among better company than they deserve. The verb "to advocate," v. g. is imported from America. See the Prof. to Ramsay's Hist. of the Am. Rev.

" — the saving grace of God hath appeared to all men, teaching us to renounce impiety and worldly desires, *and* to live soberly, and uprightly, and piously, in this present state; looking for the happy object of *our* hope, even the manifestation of the glory of the great God, and of our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify for himself a peculiar people, zealous in good works.

We finish our transcripts with a few verses from the Epistle of James (iii. 1—6):

" My brethren, let not many *of you* become teachers, considering that we shall undergo a more strict judgment. For in many things we all offend. If any one offend not in word, he is a perfect man, able also to bridle the whole body. Behold we put bits into the mouths of horses, that they may obey us, and we turn their whole frame. Behold also how the ships, though they be so large, and agitated by violent winds, are turned with a very small helm, in whatever direction the steersman pleaseth. Thus the tongue is a little member, and may boast of great things. Behold how large a quantity of materials a small fire kindleth!"

Here we take our leave of *Philalethes*, whom, however, we shall be happy to meet again in the walks of scriptural and theological literature: opportunities for this purpose he will perhaps afford us by a revision and new edition of his present version, and by a translation of some others of the apostolic epistles. We entreat him to believe that our remarks on his labours are offered in the spirit of unfeigned good-will and candour, and under the deepest sense of our own imperfections and fallibility. Declining any thing like altercation with so respectable a writer, we shall gladly receive instruction from his pen. His notes, although properly *few*, are, in general, very pertinent and judicious, and may serve to shew what are some of his opinions concerning points of religious doctrine and discipline; while his translation indicates his acquaintance with the classical authors of antiquity. We think that his characteristic excellence is *perspicuity;* his prevailing error, *a taste for paraphrase.*

May we be permitted again to express our conviction, that no version of the Scriptures *for popular use* is likely to be effected unless by the combined labours of *many* scholars? Of the translations executed in our native tongue by any single individual, Newcome's retains most of the simple style of the R. V., and is so far the best; and it was therefore with good reason that the Editors of the I. V. took the learned Primate's as the basis of their valuable work.

ART. III.—*The Peculiar Doctrines of the Gospel: a Sermon preached at the Chapel in Parliament Court, Artillery Lane, London, on Wednesday, June the 2nd,* 1819, *before the Friends and Supporters of the Unitarian Fund.* By James Yates, M. A. M. G. S., one of the Ministers of the New Meeting Birmingham. 12mo. pp. 32. Hunter and Eaton.

THE Introduction to this sermon will shew that it is peculiarly worthy of perusal and consideration:

Nothing is more common among those of our fellow-christians, who are called Orthodox, than to speak of their opinions as the *Peculiar Doctrines of the Gospel.* By this expression they evidently intend to convey the idea, that those opinions are not to be found in any other system of religious belief, and that in the communication of them to mankind the chief and distinguishing value of Christianity consists. Nevertheless we find it repeatedly asserted by the more learned of the orthodox writers, that indubitable traces of these opinions are to be found in the tenets and practices of many heathen nations, and that, although now altered and corrupted in various ways, they appear to have been received from time immemorial over every quarter of the globe.

" Upon the conquest of America in the 16th century, the Roman Catholic missionaries, who laboured during a great part of their lives to convert the natives of that vast and newly-discovered territory, found that the most essential parts of their system, such as the adoration of Three in One, the Incarnation of the Second Person in the Divine Trinity, and his expiatory sacrifice, were already admitted; and they considered the surprising fact of the reception of these sublime mysteries among tribes so barbarous and so remote, as a splendid omen of success.* That the

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* " ' That which is difficult in our law to believe,' says D'Acosta, ' has been made easy among the Indians, because the Devil had made them comprehend even the self-same things, which he had stolen

same doctrines have been very generally believed among the nations of the *Eastern* world, is asserted with equal confidence, and by a numerous train of esteemed and popular authors. The late Dr. Claudius Buchanan in particular, whose authority respecting facts of this nature stands in the highest repute, and whose information was received a few years since with an avidity and admiration rarely paralleled, states that the ideas of a Tri-une God, and of the Incarnation and Atonement of the Second Person, are current throughout almost the whole of Asia.* What a glaring inconsistency is it, to call these the '*Peculiar Doctrines of Christianity*,' and yet to attempt the confirmation of them by citing the long-established convictions of innumerable heathen nations!"—Pp. 5—7.

After a few further remarks upon the prevalence of these ideas among the Heathens, tending to shew that, even if they *belong to Christianity*, still they are not *confined to Christianity*, Mr. Yates proceeds to state some important principles which are not only maintained by Christians of every denomination to be parts of *their* system, but which never formed a part of *any other* system, and which, therefore, have a strict and indisputable claim to be regarded as PECULIARITIES of the gospel. These are the doctrine of the Resurrection of the Dead; the doctrine that the Love of God is the First and Greatest Commandment; and the injunction of Universal Philanthropy. On these topics the preacher dwells with much seriousness and judgment. He fully establishes his point, and concludes with an animated and powerful appeal to his auditory on behalf of pure Christianity, and of those institutions which guard and promote it. For its excellence as a composition, and for the comparative novelty and, at the same time, the eminent importance of the subject, the sermon deserves to be widely circulated by means of Unitarian missionaries and Book Societies.

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from our evangelical law, as their manner of confession, their adoration of Three in One, and such like; the which, against the will of the enemy, have holpen for the easy receiving of the truth.'

" See also the History of California, by Venegas, Vol. I. pp. 88, 92, English Translation; and the History of America, by Dr. Robertson, who cites additional authorities, although, as we might have expected from an heterodox philosopher, he is himself very sceptical upon the subject. Book iv. § 7."

* "Star in the East, 7th Edition, 1810."

ART. IV.—*Letters from Lexington and the Illinois, containing a Brief Account of the English Settlement in the Latter Territory, and a Refutation of the Misrepresentations of Mr. Cobbett.* By Richard Flower. 8vo. pp. 32. 1*s*. 1819.

MR. RICHARD FLOWER is an old correspondent of ours, and is well known to many of our readers. He is one of the late Illinois settlers, and his account of the settlement is interesting from his intelligence and probity.

"On a tract of land from the Little Wabash to the Bonpar on the Great Wabash, about seventeen miles in width, and four to six from north to south, there were but a few hunters' cabins, a year and a half since, and now there are about sixty English families, containing nearly four hundred souls; and one hundred and fifty American, containing about seven hundred souls." P. 24. Already a capital is rising, named Albion. A market-house is built, and an inn and a place of worship are building, the latter intended also for a library. Of the land, Mr. Flower, who is a practical agriculturist, speaks in terms of high praise, as he does also of the climate. Indeed, his picture of the country altogether is very inviting, and will, we apprehend, tempt many an industrious family to follow his steps.

The neighbouring capital of Lexington is, as Mr. Flower says, p. 10, "a phenomenon in the history of the world. Twenty-five years since, it was trodden only by the foot of the savage; now it contains about three thousand inhabitants." It has "a college, at which are already one hundred and forty students." Tea-parties, balls, routs, an Athenæum and a Museum, have taken the place of log cabins and Indian hunts. But slavery is forcibly denounced by this writer as the opprobrium of Kentucky.

The American character generally has made a favourable impression upon Mr. Flower's mind. He speaks with feelings natural to an English Protestant Dissenter of the exemption

of the United States from the burden of a National Church Establishment; but he describes with candour the American Church-of-England clergy:

"The Episcopalian clergy in this country have an enjoyment seldom known in England, that is, being chosen by the people, and supported according to their respective merits; and it is my duty to add, that Episcopalians, as well as the ministers of most other sects, are in general 'labourers worthy of their hire,' virtuous in their conduct, exemplary in their deportment, exhibiting Christianity in their every-day conduct and intercourse with mankind, and enjoying the esteem of their congregations. There are none of those divines in the busy hive of America, which you know by the name of *dignified clergy*, partaking of the largest revenues, and doing the least possible service,—conduct which one would think must make their heart shudder at the thought of a judgment day!"—Pp. 7, 8.

INTELLIGENCE.

DOMESTIC.

Religious.

Unitarian Quarterly Meeting of Ministers in South Wales.

On the 30th of September last the Unitarian Quarterly Meeting of Ministers was held at Pant-y-defaid, Cardiganshire, whereat J. James, of Gelli-Onnen, preached from Rev. vii. 14; Mr. John Evans, of Carmarthen, preached the preceding evening at Capel-y-Groes, from Col. i. 15; and also Mr. Thomas Evans, of Aberdare, Glamorganshire, from Eph. vi. 13.

The Quarterly Meeting is intended for the open and public discussion of subjects connected with the Christian religion, as well as for preaching: and believing that religious conversation and debates, when properly conducted, are calculated, in an eminent degree, to promote inquiry after truth, and consequently to discover it; to propagate the truths which may have been discovered, and advance the best interests of man; many of those who were zealous supporters of the meetings, always regretted, that two, three, or four long sermons should leave so little *time* for public conference, even if the patience of the congregation were inexhaustible, and their attention not to be wearied. The advocates of one sermon only at one time were not displeased to observe at Pant-y-defaid, on the 30th, at a very full meeting, a very large majority voting, with uplifted hands, for their proposed alteration, in order that more time might be devoted to the subsequent discussion. The service commenced at ten o'clock, and immediately after it was concluded, Mr. J. Thomas, minister of the place, was unanimously voted to the chair, and the conference begun by the introduction of the subject which had been partly discussed at the summer meeting at Llandyfaen, and is to be considered at each meeting till it shall have been discussed in every meeting-house in the circle, viz. What are the best Rules to be observed in the Christian Church? Though the debate was prolonged till between three and four o'clock, the meeting-house was almost full to the last, and very few, comparatively speaking, left the place till the Chairman quitted the chair; and all seemed to be very attentive throughout. The next meeting to be held at Merthyr, December 30, Mr. J. Davies, Capel-y-Groes, to preach.

J. JAMES.

October 15, 1819.

Liverpool Unitarian Fellowship Fund Society.

At a Meeting of the Committee of the Liverpool Unitarian Fellowship Fund Society, held in the vestry of the Unitarian Chapel, Renshaw Street, on Sunday, November 14, 1819, it was unanimously resolved,

"That feeling a deep and lively interest in the cause of Unitarianism at Madras, we have witnessed, with great pleasure, the resolutions of the Fellowship Funds of Loughborough and Mount Sorrel, of Exeter and Sheffield; and are ready and willing to co-operate with them and the other Fellowship Fund Societies already established in the kingdom, for the purpose of carrying into effect the important objects suggested in the second letter of William Roberts to the Unitarian Society."

GEORGE HARRIS, Secretary.

The Lancashire and Cheshire Unitarian Christian Association.

At a General Meeting of the Unitarian Christians of Lancashire and Cheshire, held in the Unitarian Chapel, Renshaw Street, on Tuesday, October 19th, 1819; Ottiwell Wood, Esq., in the Chair, it was unanimously resolved to establish a General Association of the Unitarian Christians of Lancashire and Cheshire, and the following preamble and rules were adopted.

Preamble.

Unitarian Christians believe the doctrines they profess, to be the perfection of reason, and the glory of revelation; they conceive their views of divine truth to be honourable to the Deity and ennobling to man; they know that their direct tendency is to inspire the purest reverence of God, and the most lively aspirations after holiness; they feel them to be cheering in the hour of prosperity, and consolatory in the moment of adversity; that they elevate the mind above the vicissitudes of life, and fill the heart with peaceful hope on the approach of death.

It is their sincere and solemn conviction that many doctrines maintained by other denominations of Christians, if pursued into all their consequences, would produce effects totally opposite to those professed by the Unitarian Christian. They indeed rejoice in the conviction, that in numerous instances such effects are not produced. They love the piety of many of their brethren and applaud their zeal. But they are convinced that that zeal would burn with a purer flame, and that piety glow with a more divine ardour, were they with earnestness and feeling to embrace those views of divine truth which the Unitarian maintains. Unitarian Christians therefore cannot but think and feel, that if they are generous and benevolent and virtuous, it is their imperative duty to display this pure system of truth and righteousness before the eyes of their fellow-christians, in its genuine and native light.

These are the reasons which have led to the formation of *The Lancashire and Cheshire Unitarian Christian Association*. Its objects are to promote the honour of God and the happiness of man. Its means of producing these great and good effects, those sanctioned by the Anointed of the Most High; the sending persons to and fro that knowledge may be increased; and its justification (if any should be deemed necessary) the solemn and expressive language of that great Being, who declared, "No man when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light."

Rules.

1. That it is a most desirable object to form and maintain a regular correspondence with the different religious societies in Lancashire and Cheshire, which are united on the common principles of the strict unity of God, and of his universal love to his creatures.

2. That no means appear to be better adapted to accomplish that object, than the institution of a General Association of those religious societies, to be held alternately at the places in which such societies exist, and maintaining a correspondence with each other through the medium of a committee.

3. That such an Association is calculated not only to unite the societies themselves in a spirit of friendship most worthy and illustrative of the Christian name, but will also tend to check the progress of infidelity, and will likewise afford an excellent opportunity to explain to the public the real principles avowed by Unitarian Christians; to expose the misrepresentations which are circulated respecting them, and to remove the unjust imputations too frequently cast upon them by many of their fellow-christians.

4. That a General Association of the Unitarian Christians of Lancashire and Cheshire be therefore established, to be denominated "*The Lancashire and Cheshire Unitarian Christian Association.*"

5. That the objects of this institution are, 1. To promote and keep up an intercourse and correspondence between the different religious societies in Lancashire and Cheshire, which are united upon the common principles of the strict unity of God, and of his universal love to his creatures. 2. To co-operate with the *(London) Unitarian Fund*, in promoting the principles of Unitarian Christianity by means of popular preaching; by the employment of permanent missionaries in the two counties; by forming districts for preaching around the populous towns; by promoting the interchange of ministers; by supplying those congregations which are destitute of ministers; and by the distribution of tracts in those places to which the missionaries are sent.

6. That this Association shall be supported by donations from the congregational Fellowship Funds, and by individual subscriptions

7. That with a view to carry into effect the objects of the Association, the different Fellowship Funds in the two counties are requested to transmit to it a sum of money annually, according to their respective resources, to be placed at the disposal of the Association.

8. That every member of any Fellowship Fund connected with the Association, shall be considered a member of this Association, and his presence shall entitle him to vote.

9. That in every town and village in Lancashire and Cheshire where there are any Unitarians, the friends be requested, if they have not previously done so, to form themselves into societies, to be denominated, "*The Unitarian Fellowship Association Fund.*"

10. That the Secretaries of the respective Fellowship Funds be requested with the advice and confirmation of the members, before whom their reports must be previously read, to send an annual account of

the state and progress of Unitarianism in their respective neighbourhoods, at least one month before the annual meeting to the Secretary of the Association, in order that he may lay it before the general body.

11. That an Annual General Meeting of the Association shall be held in the month of June or July, subject to the direction of the Committee, when a Report of the Committee for the past year shall be read, and the officers of the Society elected for the ensuing year.

12 That at the General Meeting a sermon shall be preached before the Society, by a minister previously appointed by the Committee, when a collection shall be made for the benefit of the Association.

13. That the management of the affairs of the Institution be vested in a Committee of twelve persons, including the Secretary and Treasurer, that five be competent to act, and that the Committee meetings be open to all subscribers.

14. That two members of the Association be appointed to audit the Treasurer's accounts before they are submitted to the Society at the Annual Meeting.

15. That the Committee shall be chosen annually, and from the place where the last meeting of the Association is held; (but, that the Committee to be now elected shall continue in office till the Annual Meeting in 1821).

16. That the Committee shall have the power, in cases of emergency, to call an extraordinary General Meeting of the subscribers.

17. That at the General Meeting of the Association, the Committee be at liberty to recommend, as honorary members, such persons as by their advice and services shall have rendered themselves particularly useful to the Society.

18. That the foregoing rules shall not be altered, except at a General Meeting, and any alterations intended to be proposed to the Society, must be first notified to the Committee one month previously to the Annual Meeting.

19. That every question which shall come before the Association shall be determined by a majority of votes.

That the following persons constitute the Committee.

Mr. William Robinson, *Treasurer.*
Rev. George Harris, *Secretary.*

Mr. Thos. Fletcher,	Mr. Joseph Wild,
L. J. Jardine, M. D.	Mr. J. W. Wood,
Mr. W. Lewthwaite,	Mr. Ottiwell Wood,
Mr. J. Littlewood,	Mr. F. B. Wright,
Mr. H. Taylor,	Rev. John Yates.

That the Preamble and Rules be printed, and copies forwarded to every minister and congregation in the two counties.

Ottiwell Wood, Chairman,
George Harris, Secretary.

That the thanks of the meeting be given to Ottiwell Wood, Esq., for his admirable conduct in the Chair.

Chesterfield Fellowship Fund.

At the Annual Meeting held on the first Sunday in the month of June, 1819, for electing fresh officers, passing the accounts, &c. &c., the Rev. Robert Wallace was elected President, Mr. John Woodhead Treasurer, and Mr. Thomas Woodhead Secretary for the year ensuing.

It was resolved, That, besides the Annual Meeting held as above, there should be three Quarterly ones, viz. on the first Sundays in the months of September, December, and March, notice of which should be given on the preceding Lord's day.

It was also resolved, That a subscription of two pounds per annum be sent to the Treasurer of the Unitarian Fund, in aid of that excellent institution;—being at once expressive of our cordial approbation and hearty concurrence with the objects contemplated by that Society.

At the Half-yearly Meeting of subscribers to the Fund, held on the first Sunday of December, 1819,

It was resolved, first, That this Fellowship most heartily co-operates with the Committees of the Loughborough and Mountsorrel, and also with the Exeter, Lincoln, Liverpool, Sheffield and other Fellowship Funds, who have so generously come forward to assist our brethren, the "Native Unitarian Christians of Madras," in propagating the uncorrupted doctrines of Christianity in that part of the world. And as a proof of our zeal in the great cause, we vote the sum of three pounds out of our little Fund, to be remitted to them for that purpose, through the medium of Dr. Thomas Rees, Secretary to the Unitarian Society; or in any other manner which may be thought more convenient. And that we shall always feel happy in affording them such further support as the circumstances of our Fund will admit of.

It was resolved, secondly, That the sum of two pounds shall be immediately sent to the Committee of the Boston Unitarian Congregation, to be by them appropriated towards erecting a new and more commodious Unitarian chapel at Boston, than the one which the congregation at present assemble in.

THOMAS WOODHEAD.
Chesterfield, Dec. 19, 1819.

Anti-Baptists.

The late controversy amongst the Calvinistic Baptists on Forms of Communion, has led some of them, as we expected, to deny the perpetuity of Baptism altogether. A pamphlet on this subject, entitled

"Thoughts on Baptism, as an Ordinance of Proselytism," has just appeared, under the signature of *Agnostos*; and from another pamphlet, entitled "A Letter to a Member of the Church meeting in Stafford Street, Dublin," by *Vindex*, we learn that the religious society here described, together with other affiliated societies in Ireland, are declared Anti-Baptists. The "New Evangelical Magazine" is looking after these novel heretics.

Romish Index.

In the *Index Expurgatorius* or list of prohibited books, by the Papal See, have been inserted two works of Mr. Gandolphy's, a Catholic clergyman in London. The books were *presented* or informed against by Dr. Poynter, the vicar apostolic. Mr. Gandolphy is charged with various errors, approaching to heresy; one is, that "the souls of infants dying without baptism are not to be condemned to eternal punishment." Like a good Catholic, he promises to submit to the high spiritual authorities, and to suppress the objectionable passages.

Proceedings of Catholics on Public Distress.

Doctor Milner, vicar apostolic for the midland district, has addressed a pastoral letter to his flock, exhorting them to peace and loyalty. He says that the poor are worse off every where else, and even in America than here; that our present evils are the unavoidable consequences of the late necessary war; and that "every revolutionary measure" would increase the sufferings of the poor in a tenfold degree. He maintains that corruption is inseparable from government, *Ubi homo ibi culpa*. And he reminds his people of the revolution in France, which led to war not only against the throne, but also against the altar.

At Manchester the Catholic clergy have forbidden the children in their schools to appear in *white hats* or with any other sign of affection to the principles of *radical reform*.

There is a Catholic magazine called "The Orthodox Journal," published monthly, price one shilling, which animadverts very strongly upon these measures; and the Editor, W. E. Andrews, has been denounced from the pulpit as a radical, and his work is threatened to be put down by the authority of the Church.

Miscellaneous.

Mr. John Wright, late of Liverpool, and now of George Town, near Washington, in a letter, dated October 21st, 1819 requests that, for the satisfaction of his friends, and in justice to himself, we would insert a positive denial of his having deserted the *Unitarian Cause* and the people whom he has been the means of collecting. Such a statement, he says, must have been sent to England by some one who deliberately strove to injure him in the opinion of his English friends. But to refute the calumny and to remove the injurious impressions which may have been made, he has been advised to send the following testimony, subscribed by *ten* of his friends, with some of whom we are personally acquainted.

To Mr. John Wright's Unitarian Friends in England:

"We, the undersigned, connected with Mr. John Wright in the Unitarian Cause, and witnesses of his unremitted exertions to spread the same by every *public* and private means in his power, learn with regret, that impressions have by some means been made on some of his friends in England; purporting that he had relinquished the great work in which he had been engaged, and given up his office as minister of the Unitarian Society in George Town.

"We, therefore, deem it incumbent on us to contradict such unfounded report, and to vindicate Mr. W. against such unmerited aspersion, and to assure our brethren in England, from our own observation and knowledge, that no man can be more zealous or more ready to make every possible exertion to spread the knowledge of the *One True God*; or less disposed to desert his post than Mr. Wright; he having persevered under the most trying circumstances and against the bitterest opposition.

Benjamin Mayfield,	R. Sehair,
Thomas C. Wright,	William Cammack,
Daniel Carter,	M. Downs,
M Young,	Joseph Foreman,
William Elliot,	Ed. Cammack."

Methodist Declaration of Loyalty.

The Committee for guarding the religious privileges of the Wesleians has issued a manifesto, warning the persons in connexion with them to avoid all political associations on pain of being disowned by the preachers. As the preachers constitute the Conference, so the laity form the committee. Their circular has been publicly denounced by advertised resolutions in the papers of some of the Methodists of Norwich, as presumptuous, intolerant, and contrary to the Methodist constitution.

FOREIGN.

France.

A considerable emotion has been excited in France by a tumult occasioned at Brest, by the appearance of a company of Catholic missionaries. [The character of these missionaries is given p. 701.] The mob is said to have risen upon them, and to have used them very harshly. Irreligious cries are also said to have proceeded from the populace. The people of Brest are hence accused in the Paris papers of impiety. It is reported, as a further instance of their profaneness, that when Mademoiselle Georges appeared at the Theatre of that town, all covered and blazing with diamonds, some persons began to sing the *Adoremus*, and this being ended, the canticle of *Sur cet autel, ah! que vois je paroitre!*

A *Paris* correspondent of ours says in a letter of the 8th instant, "The *Jesuits* are busy here and throughout France. There have been some tumults at Brest, in consequence of the intolerant barbarism of the missionaries. Their friends are as a cipher against millions; but there is no miserable intrigue that is not at work for them.—Llorenti has been deprived of his privilege of saying mass at his parish church, because of his books on the *Inquisition* and the *Concordat*."

The Abbé Gregoire continues to excite public attention. He has been prevented from taking his seat in the Chamber of Deputies. But he will not voluntarily betray his constituents. Before the decision for his exclusion, he addressed to them an interesting letter *(Lettre aux Electeurs du Département de l'Isère)* breathing the pure spirit of liberty and the gospel. He says he goes to take his seat beside the veteran of freedom, (La Fayette,) who has so gloriously defended it in both worlds. The following passage we translate as a specimen of this Election-Address:—

"*Religious Hatred.*—This expression, taken literally, is an absurdity; for it connects ideas which are incapable of connexion. That hatred which murdered Catholics in Ireland, and Protestants in the South of France, and which, beyond the Rhine, is now persecuting the children of Israel, would seek in vain its justification in the gospel; would attempt in vain to render the gospel the accomplice of those crimes on which its malediction falls. Religion has no other arms than truth to convince the mind, and charity to subdue the heart: we are deceived if, instead of contemplating religion in her own form, we are resolved to view her through the habits and conduct of some of her ministers."—Pp. 10, 11.

A new periodical publication has appeared at Paris, entitled *Annales Protestantes: A Miscellany specially devoted to the Defence of the Reformed Religion. By a Society of Protestants and of Men of Letters.* The first Number, (for October, 1819,) has been sent to us, and we are happy to recommend this specimen of the work, on account both of its talents and spirit. The deluge of the French Revolution is succeeded by a freshness and sweetness which are grateful to the heart. The French have paid the price of liberty and know its value.

Germany.

A novelty appeared last year at Dessau, a Selection (in 8vo.) of *Sermons for Israelites* (Auswahl mehrerer predigten, &c.), by G. Salomon. These Jewish Sermons, preached at Dessau, are on the following subjects: Concord, Causes of Unbelief, Reflections upon the new Year, Characters that distinguish the People of Israel, Vanity of earthly Good, Trust in Divine Providence.

Hanover.

The Prince Regent of this kingdom "*in consequence* of the resolutions passed by the German Diet," has issued an ordinance subjecting the press to a rigorous censorship. How uniform is this hatred of princes, and especially *German* princes, to the press! There would, we fear, be sedition in the answer to the question, why they hate it.

Holland.

M. Van der Palm, professor of oriental literature in the University of Leyden, and minister of a congregation there, well known by his volumes of excellent sermons and his translation of *Isaiah*, has announced a *New Dutch Version of the Bible*, and in less than six months has received more than two thousand subscriptions. The *First Part* is published and is well received. It consists of 276 pp. 4to. and contains the five Books of Moses. The Version is accompanied by short notes. M. Van der Palm adopts the hypothesis that Moses used in the composition of the Pentateuch, and especially of the book of Genesis, ancient original memoirs, preserved by songs or some other means in the patriarchal families.

A

GENERAL INDEX

OF

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CORRESPONDENCE.

Communications have been received from Messrs. Cogan; W. B. Kennaway. Edward Taylor; and Mrs. Cappe; and from An Enquirer; A Constant Reader. Vectis; S. W.; Brevior; H. T.; An Unitarian Christian; An Occasional Reader. Amicus; and E. S.—Of these some were designed by the writers for the present Number, but arrived too late; as is also the case with G. D. on Baptism, which the remonstrances of some of our Subscribers will prevent our carrying into another Volume.

The next Number, the first of Volume FIFTEEN, will contain a *Memoir of* RAMMOHUN ROY, translated from the French, published by the Abbé Gregoire.

We had prepared for the present Number a Review of *Dr. Lindsey's Sermons*, but this, with other articles of Review, is excluded by some of the preceding communications of immediate interest.

Our printer has provided a new and handsome *type* for the succeeding Volume, so that in *appearance*, and we hope also in reality, the Monthly Repository will hereafter be more worthy of the public eye.

*** The Publishers have one or two complete Sets of the Monthly Repository in Fourteen Volumes, which may be had at the original price, exclusive of the binding.

ERRATA.

Page 634, col. 1, line 15 from the bottom, after "it," read *is*.
Page 693, col. 2, line 9 from the bottom, before the quotation add the figure 12.
Page 698, col. 2, line 15 from the bottom, for "Bappus" read Bargus.